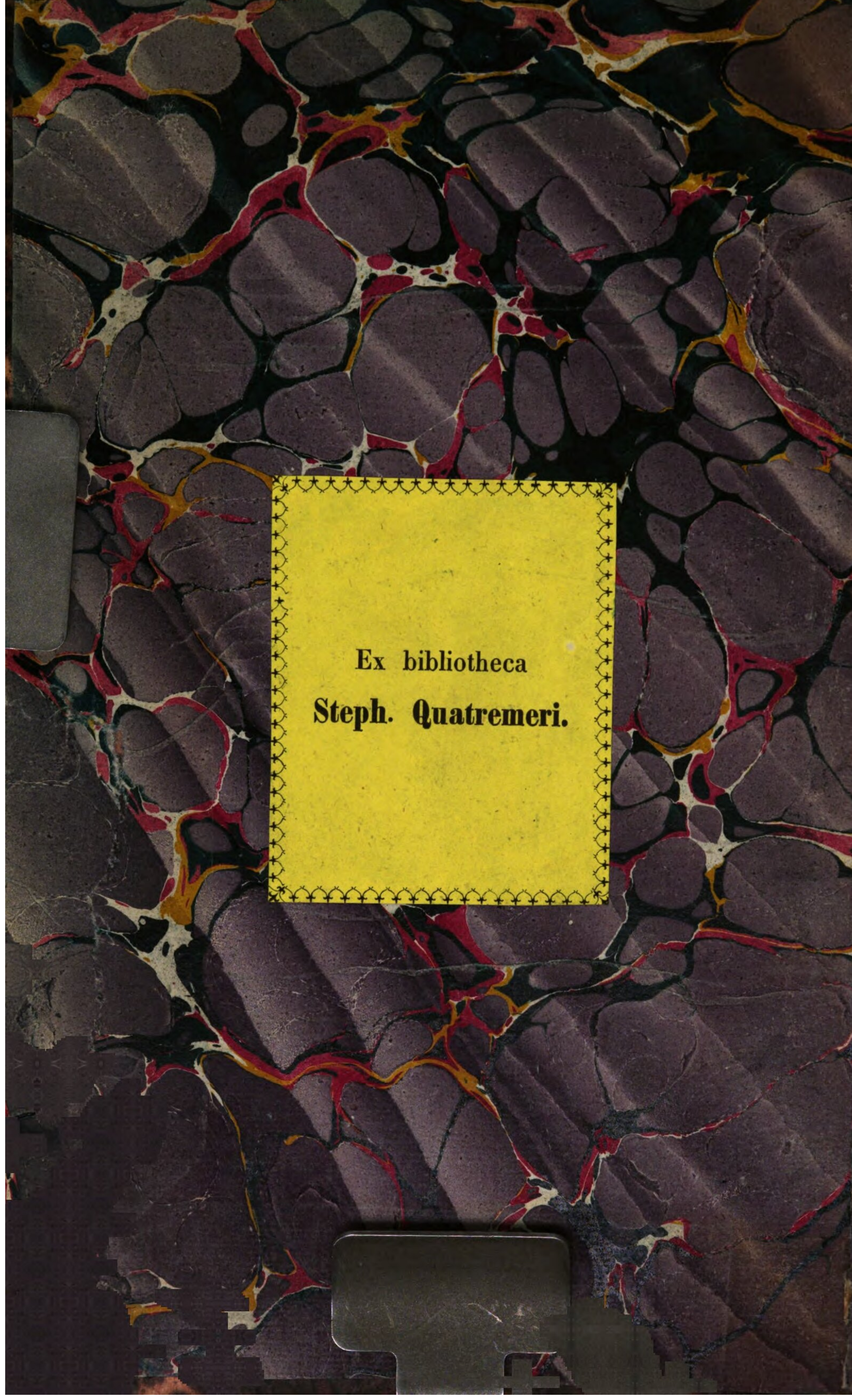
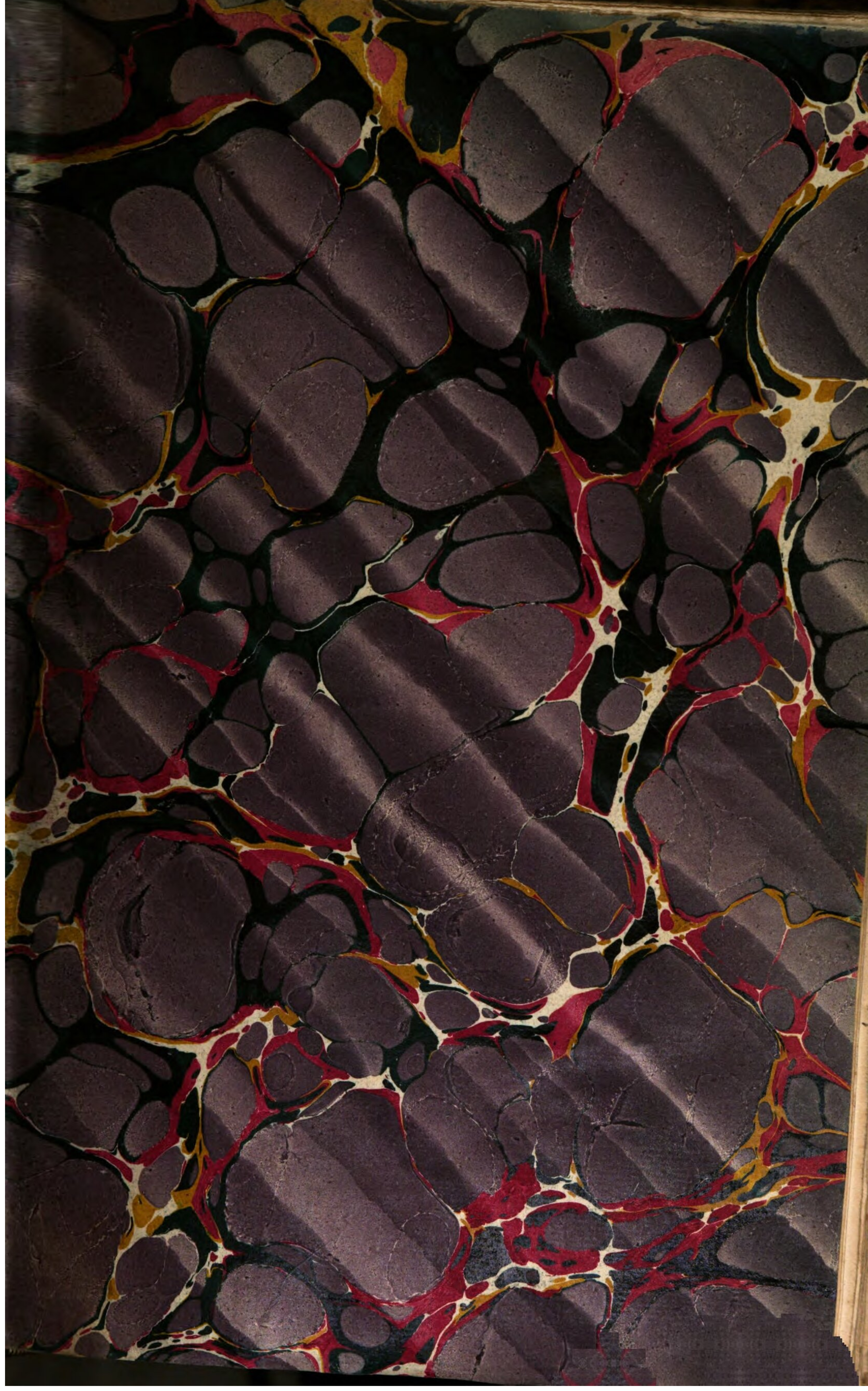


The image shows the front cover of a book. The cover is decorated with a marbled paper pattern featuring large, irregular, dark purple or brownish-grey spots separated by thin, winding veins of red, orange, and yellow. A small, rectangular yellow paper label is pasted in the center of the cover. The label has a decorative border consisting of a repeating black star-like or cross-like pattern. On the label, the text "Ex bibliotheca" is printed in a small, black, serif font, and below it, "Steph. Quatremeri." is printed in a larger, bold, black, serif font. Two metal clips are visible: one on the left edge and one at the bottom center, used to hold the book flat for photography.

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VOL. I.

Printed by A. & J. Spalding,
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BISHOP HORSLEY.

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COLLECTED FROM THE MOST CELEBRATED

WRITERS AND TRAVELLERS,

ANCIENT AND MODERN.

DESIGNED AS A SEQUEL TO

Oriental Customs.

BY THE REV. SAMUEL BURDER, A.M.

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CHRIST-CHURCH, NEWGATE STREET, AND ST. LEONARD, FOSTER LANE, LONDON;
AND CHAPLAIN TO HIS LATE ROYAL HIGHNESS THE DUKE OF KENT.

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1822.

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ILLUSTRATION

OF THE

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EXPLAINED WITH REFERENCE TO

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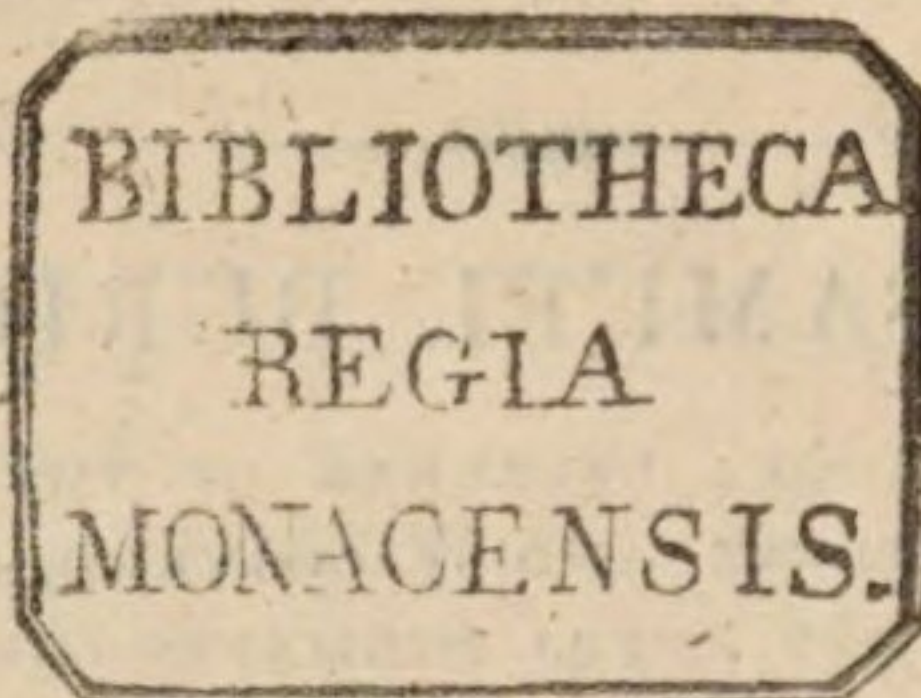
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IN THE STRAND

1825

TO

THE HONOURABLE

AND RIGHT REVEREND FATHER IN GOD

SHUTE BARRINGTON, LL.D.

LORD BISHOP OF DURHAM.

MY LORD,

ENCOURAGED by the favourable reception of my attempt to elucidate the Holy Scriptures, by the application of Eastern Customs to difficult passages, and finding, from the very extensive nature of the subject, and the copious materials which remained

unappropriated, that the work was but partially accomplished, I have renewed my researches, availing myself of all the assistance I could obtain, both native and foreign ; and I have now the satisfaction of presenting the result of the whole to Your Lordship, trusting it will meet with the same approbation which was conferred upon its predecessor.

The object thus perseveringly followed is peculiarly important. As such it has been recognized and acknowledged. To recommend the word of God to the serious consideration of men in general, and to induce them favourably to regard, and properly to understand it, may justly stimulate and will fully gratify the noblest ambition. The circulation of the inspired writings is an employment worthy of absorbing the best powers of the human mind, and exciting the most strenuous efforts which can be devoted to it. Though much has successfully been effected of late years, much still remains to be accomplished. The first-fruits may, indeed, be considered as the earnest of the harvest ; and the

Christian labourer may expect, in due time, to realize his utmost anticipation and hope. Your Lordship has sustained an important and distinguished share in this sacred service, and witnesses with pleasure its progressive and resistless course.

From the uniform manner in which every design for promoting the cause of religion and learning has been regarded by Your Lordship, I am led to cherish the hope, that the present undertaking will be favourably received. Happy in this opportunity of expressing my respect and gratitude,

I remain, My Lord,

Your Lordship's obliged

and obedient Servant,

SAMUEL BURDER.

Christian labourer may expect, in due time, to receive his utmost anticipation and hope. Your Lordship has sustained an important and distinguished share in this sacred service, and witnesses with pleasure its progressive and tireless course.

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Your Lordship's obliged

SAMUEL BURDER

PREFACE.

IT is now generally acknowledged, that the peculiar phraseology which occurs in many parts of the Holy Scriptures, can be correctly understood only through the medium of Eastern science. Many learned men have failed in attempting to develope the meaning of some difficult passages, because they have not availed themselves of such assistance; while the simple application of observations and facts, taken from travellers and historians, has removed every degree of obscurity, and placed the passages under consideration in a clear and intelligible light. Under this conviction I compiled and presented to the public my former work, entitled, "Oriental Customs." It is with deep gratitude I have now to record, that the performance has been so favourably received, both at home and abroad, as to have arrived at the Sixth Edition. Under such encouragement it was, therefore, but natural that I should be induced to persevere in an undertaking so auspiciously commenced, but accomplished only in part. Hence has originated the present undertaking. Having in my former Preface stated

what was judged necessary on the subject in general, it can now only be requisite to explain the nature of the present work. The passages of Scripture selected for illustration, are, with very few exceptions, different from those which had before been taken. Nor have the same authors been consulted, except with reference to such parts of their writings as had not been appropriated. Most of the important Voyages and Travels, which have been published for several years, have been attentively perused, and whatever was suitable for the purpose has been selected. The respective authorities have in most instances been as particularly and correctly given as possible.

Notwithstanding the extent to which the mode of interpreting Scripture, here adopted, has been carried, it will be found that many parts of the Bible have not yet been brought under consideration. Several works for this express purpose may in a short time be expected, from which new materials may be obtained. It is, therefore, my intention, at some future period, to avail myself of these advantages in another publication, which shall not in any way interfere with those which have been circulated; but may be viewed as supplementary. No additions or alterations will be made in them.

I have particularly to acknowledge my obligations to Dr. Ernest Frederick Charles Rosenmüller, Professor of Oriental Literature at Leipsig, for the

honour he conferred upon my former work, by translating it into the German language with great additions, the fruit of his own learned researches. As the materials of the German edition may be divided into two classes, — articles which are entirely new, founded on texts not before brought under consideration, and additions to the articles contained in my *Oriental Customs*, — they have been translated with great care and attention into English; and incorporated, the former, in the present work, and the latter, in that which preceded it. The name of the learned writer is uniformly attached to the productions of his pen. I can feel no hesitation in saying, that they will be found highly estimable, and cannot but deem it a circumstance peculiarly auspicious to the promotion of sacred knowledge, that such a co-operation of labour should have been excited, as is exhibited in the present instance.

LONDON, May 1. 1822.

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ORIENTAL LITERATURE :

APPLIED TO THE

ILLUSTRATION

OF THE

SACRED SCRIPTURES.

No. 1. — GENESIS, i. 1.

In the beginning, God created the heaven and the earth.

IN the histories of the Phœnicians, who were the neighbours of the Hebrews, and whose language differed but very little from the Hebrew, the creation of the world was related in the same manner as it is here, and partly with the same expressions. Some fragments of a Greek translation of a Phœnician historical work by SANCONIATHON, have been preserved by EUSEBIUS in the first book of his *Evangelical Preparation*, chap. x. SANCONIATHON, in agreement with Moses, says, At the beginning all was without form and void, but the first separation had been made by the *word* or the *spirit* : the Hebrew word means one as well as the other. The great *mass of waters* is also mentioned. It is enlightened : then come the sun, moon, and stars. Light before the sun, as with Moses. The description of the creation which DIODORUS SICULUS gives us, in the first book, from the sacred books of the ancient Egyptians, has a most striking agreement with the Mosaic account, in the succession and order of the things created. According to the Egyptians, also, what is now called heaven and earth, was at that time confounded. A

separation took place: the matter of light and fire rose by virtue of its lightness; the coarse, slimy, and earthy parts settled by their gravity. Then the waters and the earth separated from each other: the earth, still soft and moist, was warmed and impregnated by the sun. Hence the Egyptian explains the origin of animals in the same manner, as he thinks that reptiles are produced from the mud of the Nile by means of the sun's warmth and by putrefaction; a theory which at first agrees with that of Moses, but differs from it precisely in the particular in which the doctrine of Moses differed from that of the Egyptians, namely, that they ascribed every thing to the divine powers of nature, whereas Moses ascends to the Creator of nature.

According to the sacred books of the ancient Persians, which are attributed to *Zoroaster*, Ormuzd, *i. e.* the Great King, the First-born of the Divinity, begotten by the Eternal before all time, and all beginning of beings, created the visible world, heaven and earth, in six periods. He created, 1st, the *light* between heaven and earth, the fixed stars, and the planets: then, 2d, the *water* which covered the whole earth, descended into the depths of the earth, and was driven upwards by the heavenly wind, (which penetrated it, as the spirit does the body,) that clouds might be formed; thereupon Ormuzd inclosed this water, and gave it the earth for its boundaries: then arose, 3d, the *earth*; first the higher mountains called Bordsch, then the other mountains of the earth arose: 4th, Trees of all kinds were created: then, 5th, animals: 6th, and lastly, arose man, Kajomorts. The latter having been killed by Ahriman, the implacable enemy of Ormuzd and of every thing good, there arose from his seed a tree out of the ground: this was an hermaphrodite, to look upon, like ONE, and yet TWO were intimately connected. Ormuzd formed this tree into a double man, and thus it bore, instead of fruit, ten pair of human beings. Meschia and Meschiane were the first pair, and the ancestors of the whole human race. *Zendavesta*. ROSENMÜLLER.

No. 2. — i. 2. *The spirit of God moved upon the face of the waters.*] In the description of the creation prefixed to

the ancient Hindoo code of the institutions of Menu, translated from the Sanscrit by Sir William Jones, is the following passage: "The waters are called Nara, because they were produced by Nara, or the Spirit of God, and as they are his first ayana, or place of motion, he is hence called *Narayana*, or, He who moves upon the waters." Sir W. JONES's *Works*, vol. iii. p. 66. ROSENMÜLLER.

No. 3. — i. 11. *The fruit tree yielding fruit.*] From the two Hebrew words used in this verse, the famous gardens of the Hesperides seem to have had their name. From what passed in Paradise, concerning the fruit of a tree, between the serpent, the woman, and the man, and from the promise that the woman's seed should bruise the serpent's head, the heathen appear to have derived those distorted traditionary stories of Hercules carrying off the golden apples of the Hesperides, though guarded by a tremendous serpent or dragon, whom he vanquished; and of the Massylian priestess in the temple of the Hesperides who fed the dragon, and preserved on the tree the sacred boughs. See LUCRETIVS, lib. v. v. 33. VIRGIL, *Æn.* 4. v. 483. LUCAN, lib. ix. v. 367. In SPENCE's *Polymetis*, plate 18. fig. 8. Hercules is represented standing with an apple in his hand before the tree, and the serpent twisted round it. HOLLOWAY's *Originals*, vol. i. p. 77. 111.

No. 4. — i. 26. *And God said, Let us make man in our image.*] The tradition of man's being created in the image of God, or of the gods, was preserved among the Roman heathen till the coming of Christ. Thus CICERO, *De Leg.* lib. i. cap. 22. Qui se ipse norit, primum aliquid sentiet se habere divinum ingeniumque in se suum, sicut simulacrum aliquod, dedicatum putabit. He who knows himself, will, in the first place, perceive that he is possessed of something divine, and will think that the mind within him was dedicated like a sacred image. And OVID (*Met.* lib. i. v. 83.) in still plainer terms, says, that Prometheus, that is, the divine counsel, formed man after the image of the gods, who govern all things.

Finxit in effigiem moderantum cuncta deorum.

No. 5. — i. 29. *It shall be for meat.*] It has been concluded from this and the following verse, that the use of flesh was not at first allowed to man: and that those animals which are now carnivorous then fed upon grass, as tame ones do at present. The ancients mention this as one characteristic of the golden age.

Not so the golden age, who fed on fruit,
Nor durst with bloody meals their hands pollute.

See OVID, *Met.* l. 15. VIRG. *Georg.* l. 130.

No. 6. — ii. 2, 3. *And on the seventh day God ended his work which he had made: and he rested the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it.*] According to the sacred writings of the ancient Persians, Ormuzd, after he had completed the whole creation, celebrated, together with all the heavenly beings, the Gahandars, *i. e.* festivals, in honor of the creation. There are six distributed through the year, according to the time when every thing in succession flourishes. The first is still a festival in honor of the creation among the Persians, the first day of the new Year. *Zendavesta.* ROSENMÜLLER.

No. 7. — ii. 5, 6. *The Lord had not caused it to rain upon the earth: but there went up a mist from the earth, and watered the whole face of the ground.*] At the beginning Ormuzd caused a tree to grow: it was dry; but the Amsehaspand (one of the seven highest heavenly spirits) Amerdad, to whom Ormuzd had confided the trees, set the germ of this tree, when Taschter (the genius of rain) was pouring rain over the whole earth, (see *Taschter's Waters*,) whereupon trees grew upon the earth, like hair on the head of man. *Zendavesta.* ROERMÜLLER.

No. 8. — ii. 7. *And the Lord God formed man of the dust of the ground.*] The Greek tradition, according to which Prometheus formed man of clay, is well known. Thus HESIOD in his didactic poem, called *Days and Weeks*, (ver. 60.) says, that Jupiter, the father of gods and men, commanded. ROSENMÜLLER.

No. 9. — ii. 8. *And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.*] “Ceylon is believed by some of the

Easterns, both Mahomedans and Hindoos, to have been the residence of the first man, (for the Hindoos have a first man, and a garden of Eden, as well as the Christians,) because it abounds in trees, pleasant to the eyes, and good for food; and is famous for its rare metals and precious stones. There is gold, bdellium, and the onyx stone. The rocky ridge which connects this happy island with the main land, is called Adam's Bridge: the lofty mountain in the middle of the island, every where visible, is called Adam's Peak: and there is a sepulchre, of immense length, which they call Abel's Tomb. All these names were given many ages before the introduction of Christianity from Europe." BUCHANAN's *Christian Researches*, p. 76.

[The Hebrew word Eden means agreeableness, pleasure, delight; and other places are mentioned in the Old Testament, which bore the same name doubtless from their pleasant situation. 2 *Kings*, xix. 12. *Isaiah*, xxxvii. 12. *Ezekiel*, xxvii. 23. Eden is still the name of a village in one of the pleasantest vallies of Mount Lebanon. In the sacred books of the Persians, the first seat of pleasure and abundance created by Ormuzd is called Eriène Vedscho, *i. e.* the pure Iran. It is watered by a river, (compare ver. 10.) and was more beautiful than the whole wide world. *Zendavesta*, part ii. 298. Eriène, whence Iran signifies, in the language of ancient Media, the Zend, in which the most ancient religious books of the Persians, ascribed to Zoroaster, are written, an open, light, level country, opposed to Turam, *i. e.* the mountainous country. In a more limited sense, the name Iran comprises that part of the present Persian Armenia which lies between the rivers Khur and Arass, (the Kyrus and Araxes of the ancient Greeks,) and which is now called Erivan, a name that has been formed from Iran. The same province, one of the most pleasant and fruitful of Middle Asia, is called also Heden or Hedenesch, in one of the religious books of the Persians, written in Pelvi, the language of ancient Persia. Heden, which is evidently the same as the Hebrew Eden, means repose, and Hedenesch, a place of repose of happiness. *Zendavesta*, part ii. p. 53. 65. Towards this part flow the rivers mentioned in ver. 10. — 14, which issued from

the stream that watered the garden of Eden. (See below ver. 10. 14.) The name of Paradise, (in Arabic, Firdaus; in Syriac, Fardaiso,) by which we generally distinguish the pleasant abode of the first man, is the general name for a garden, a beautiful, pleasant country adorned with gardens. The word still exists in the Armenian language, in which Pardez means a garden planted with trees. ROSENMÜLLER.

No. 10. — ii. 9. *The tree of knowledge of good and evil.*] The religious books of the Persians have also a tree of life: they call it Hom: he who drinks of the juice of this tree becomes immortal. In one passage of these books it is said, “The death-expelling Hom will furnish the life for the resurrection of the dead. It is the king of trees.” *Zendavesta*. In the Indian traditions, the tree of Paradise, called Kalpaurkscham, is mentioned, which contains the meat and drink of immortality which were promised to the gods or good genii. ROSENMÜLLER.

No. 11. — ii. 10. 14. *And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.*] It appears from this, that Paradise did not lie within these four principal streams; but the text says, the river that watered the garden in Eden was parted, after it had flowed through the garden, into four heads: there is no doubt respecting the two last-named streams. The Euphrates, as we still call it after the Greeks, is the same river which, to this day, is called, in the East, Phrath. It rises in the Armenian mountains in the present Pachalik of Erzurum, flows through Dschesire and Iruk, (Mesopotamia and Babylonia,) and then joins the Tigris: the two rivers united, receive the name of Schath-el-Arab, and flow into the Persian gulf. Hiddekel is the same river which is called by the Chaldeans and Syrians, Deklito; by the Arabs, Dedschlat; by the Greeks and Romans, Tigris. It flows eastward of the Euphrates, along Assyria, now Curdistan, and united with the Euphrates, empties itself into the Persian gulf. It is more difficult to determine the first two rivers; but it can hardly be doubted that they are to be sought not very far from the sources of the two other rivers. It is therefore not improbable that Pison or Phischon is the same river which

the Greeks and Romans call Phasis, and the source of which they place in the Armenian mountains. The land of Havilah, which the Pison encompasses, may perhaps be the Colchis of the ancients, now Imirette, which has been celebrated for its gold from the most ancient times. Bdelium is the name of an odoriferous gum, much esteemed by the ancients, and used for fumigation. Lastly, Gihon signifies a stream in general, and hence this name is given by the Arabs to more than one great river in Asia. Commonly, however, the river called by the ancients the Oxus, is understood by it. It flows from the East towards the Caspian Sea, and loses itself in Lake Aral. In the Hebrew text it is said to flow round the land of Cusch, for which *Luther* has put the land of the Moors; and our translation, Ethiopia; and it cannot be denied that in other places Ethiopia is meant by the Hebrew word. This, however, is by no means suitable in this passage; and another country of this name, unknown to us, must be understood. In the same manner, we are unable to point out a river, from which, according to v. 10., the above-named four principal streams (or heads) were derived. ROSENMÜLLER.

No. 12. — ii. 22. *And the rib, which the Lord God had taken from man, made he a woman.*] Among the numerous traditions of the New Zealanders, there is one which is remarkable for the affinity it bears to the scriptural account of the creation of man, and which has been handed down from father to son through all generations. “They believe the first man to have been created by three Gods, Mowheerangaranga, or Toopoonah, or Grandfather; Mowheermooha; and Mowheebotakee: but they give the greatest share in the business to the first mentioned of these deities. They likewise believe, which is more curious than all, that the first woman was made of one of the man’s ribs: and to add still more to this strange coincidence, their general term for bone is *Hevee*, which, for aught we know, may be a corruption of the name of our first parent, communicated to them, perhaps, originally, by some means or other, and preserved without being much disfigured, among the records of ignorance.” NICHOLAS’S *Narrative of a Voyage to New Zealand in 1814*, vol. i. p. 59.

No. 13. — iii. 1. 6. *She took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.*] The fall of the first human pair is related in a similar manner in the religious books of the Persians. The progenitors of the human race were at first presumed innocent: heaven was to be their lot, if they remained pure in thought, pure and humble in heart, pure in deeds. At the beginning they did so, and acknowledged Ormuzd as the sole creator of all things, and turned to no Divis (wicked demons.) But they lived in the thousand years when Ahri-man already had power to mix evil with good; and thus it happened, that first Meschiane, the woman, and then Meschia was seduced by Ahriman, who had made himself master of their thoughts and inclinations, and given them fruits to eat, whereupon both became wicked and unhappy. *Zendavesta*, part i. 23., and part ii. 84. According to the Persian religious books, Ashnonan, the chief of evil beings, assumed the form of a serpent, as does another principal demon (Devi.) *Zendavesta*, part ii. 217., and iii. 62. According to the Fibilian-Mongol system, the earliest inhabitants of the earth were equal in perfection to the gods; but they degenerated after they began to eat of the white sugar, like Shimæ, which arose on the surface of the earth. “Scarcely had they tasted of this food, when a sudden fermentation took place within them, which rendered certain distinctive members necessary, and really produced them. Hunger appeared; the splendour of the countenance vanished; the wings disappeared. Men were bound down to the earth, and their age was diminished by 40,000 years.” BERGMANN’S *Excursions among the Calmucks*, part iii. p. 36. ROSENMÜLLER.

No. 14. — iii. 7. *Naked.*] “It was easy to remark the horror with which the natives regarded the great carelessness with which some stripped for bathing; a circumstance the more remarkable, as it may be supposed the frequency of bathing among them, would lead them to indifference in matters of decency. They hold total nakedness in great horror; and although we were told of some of the detestable scenes that are practised in these baths, yet in the many that I have visited, both in Persia and Turkey, I have ever

been struck with the great propriety and decency with which the Mahomedans behave, and the peculiar dexterity which they seem to have acquired, in taking off their clothes to put on the bathing linen, that they may not expose themselves indecently." MORIER'S *Second Journey through Persia*, p. 60. HERODOTUS, *Clio*, 10., remarks the sense of shame which the Lydians felt at being seen naked.

"The Fakeers or Yogees of the Senassee tribe, are a sort of mendicant philosophers, who travel all over Hindostan, and live on the charity of the other castes of Hindoos. They are generally entirely naked, most of them robust, handsome men: they admit proselytes from the other tribes, especially youth of bright parts, and take great pains to instruct them in their mysteries. These gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples: but they are more like an army marching through a province than an assembly of saints in procession to a temple; and often lay the countries through which they pass under contribution." FORBES'S *Oriental Memoirs*, vol. i. p. 68., and p. 24. 26. TERRY, *Voy. Ind.* sect. 16. p. 427. BURCKHARDT'S *Travels in Nubia*, *Life*, p. 13.

No. 15. — iii. 16. *In sorrow shalt thou bring forth children.*] "A Hindoo woman exceedingly dreads the hour of childbirth, especially at the first birth after marriage: so great is this dread, that it has received a proverbial appellation, sutushunka, or the hundred-fold to be dreaded: and the relations of such a female, considering how doubtful her passing through that period with safety is, to shew their attachment, present her with various farewell presents. In the houses of the rich, a slight shed is always prepared for the female, who, after her delivery, is considered in a state of uncleanness: where a number of families live together, such a shed is always reserved for this purpose." WARD'S *View of the Hindoos*, vol. iii. p. 155.

No. 16. — iii. 21. *Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.*] LUCRETIVS observes, that the first men used to be clothed with skins.

Uti
Pellibus, et spoliis corpus vestire ferarum.

Lib. v. 951.

DIODORUS SICULUS says, that before the use of softer clothing, the skins of beasts were used. On the eastern coast of Tartary dwells a nation, called *Fiattou* or *Fiatta*, the inhabitants of which clothe themselves with the skins of fishes, and from this custom they derive their name, *Yu pi*, which, in Chinese, signifies a *fish-skin*. DUHALDE'S *Hist. of China*, vol. iv. p. 148.

No. 17. — iii. 24. *So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.*] The Indian Americans have certain supposed cherubimical figures in their Synhedria, and, through a strong religious principle, dance there perhaps every winter's night, always in a bowing posture, and frequently sing Halelu-yah Yo-he-wah. I have seen in several of the Indian Synhedria two white painted eagles, carved out of poplar wood, with their wings stretched out, and raised five feet off the ground, standing at the corner, close to their red and white imperial seats: and on the inner side of each of the deep notched pieces of wood, where the eagles stand, the Indians frequently paint, with a chalky clay, the figure of a man, with buffalo horns, and that of a panther, with the same color; from which I conjecture, that the former emblem was designed to describe the divine attributes, as that bird excels the rest of the feathered kind in various superior qualities; and that the latter symbol is a contraction of the cherubimical figures, the man, the bull, and the lion. They paint these sacred emblems anew at the first-fruit offering, or the annual expiation of sins. Every one of their war-leaders must also make three successful wolfish campaigns with their reputed holy ark, before he is admitted to wear a pair of young buffalo's horns on his forehead, or to sing the triumphal war-song. ADAIR'S *American Indians*, p. 30. The Chevalier DE TONTI (*Collection of Voyages to the North*, vol. v.) informs us, that in one of the temples dedicated to the sun in Louisiana, in which particular respect is paid to the deity, a closet

is made in the wall, which they call the tabernacle of the god; two eagles with extended wings, hang in it, and look towards the sun.

[Cherubim, *i. e.* strong, mighty, are described in *Ezekiel*, i. 6. 13., as winged, composed of the shapes of a man, an ox, a lion, and an eagle. A trace of them seems to have been preserved, even with a similarity in the name, in the ancient tradition of the griffins which guarded the gold in the north of the earth, and were likewise described as winged animals, composed of the shapes of the lion and the eagle. HERODOTUS, b. iii. chap. 116. b. ii. c. 9. 13. PAUSANIAS *Attica*, b. i. c. 24. POMPONIUS MELA, b. ii. c. 1. ROSENMÜLLER.]

No. 18. — iv. 4. *And of the fat thereof.*] JOSEPHUS (*Ant.* l. i. c. ii. s. 1.) says, it was milk, and the firstlings of his flock. A Hebrew word, composed of the same letters, differently pointed, signifies milk; and Grotius, with some other learned men, have adopted the opinion, that milk was part of the offering. It was a custom with the Egyptians to sacrifice milk to their gods.

[The custom of presenting offerings to the divinity, either to express gratitude for benefits received, to obtain its favor, or deprecate its anger, is met with not only among all the nations of antiquity, but even at this day among many more or less civilized nations of the old and the new world. Thus, the savages of America “present to their gods as gifts and offerings the corn of their fields, and the animals they obtain by hunting. They throw tobacco, and other herbs which they use for want of tobacco, into the fire, in honor of the sun. They likewise throw such offering into the rivers and lakes, in order to do honor to the spirits who are placed over them. The cassava and the quicu, which the Caribs depose on an altar at the end of their huts, are presents and offerings to the Great Spirit. The Iroquois sometimes lay on the roofs of their huts branches, porcelane necklaces, and ears of Indian corn, interwoven, and sometimes also animals, which they consecrate to the sun. LAFITAU, *Mœurs des Sauvages Américains*, &c. vol. i. p. 86. ROSENMÜLLER.]

No. 19. — iv. 4. *The Lord had respect unto Abel and to his offering.*] The Jews say that God testified his accept-

ance of Abel's offering, by fire coming down from heaven; or by a stream of light or flame from the shechinah, which burned up his sacrifice. See *Gen.* xv. 17. *Lev.* ix. 24. *Judges*, vi. 24. *1 Chron.* xxi. 26. *2 Chron.* vii. 13. Some reliques are to be found of this among the heathen. HOMER, *Il.* xxii. v. 354. VIRGIL, *Æn.* xii. v. 200. SERVIUS observes, with our ancestors, the fire was not lighted upon the altars, but they drew down divine fire by their prayers, which consumed the offerings. The same remark is made by PAUSANIAS, lib. *Eliac.*

No. 20. — iv. 14. *Every one that findeth me shall slay me.*] Among the ancient Romans, when a man was cursed for any wicked act, whoever would, might kill him. And formerly, among the Gauls, such as obeyed not their priests, the Druids, were forbidden the sacrifices, their divine worship, and were classed with the most wicked.

No. 21. — iv. 17. *And called the name of the city after the name of his son, Enoch.*] The circumstance of giving a name to a city on a particular occasion, or of changing the name on some extraordinary event, frequently occurs in ancient history, as we find at Alexandria, Constantinople, and many other places: in India it is equally prevalent; Ahmedabad, Hyderabad, and Aurungabad, derive their name from their founder or conqueror. FORBES'S *Oriental Memoirs*, vol. ii. p. 339.

No. 22. — iv. 21. *The organ.*] So far as it consisted of a number of pipes set close or joined together, it seems to have resembled the instrument known to us by that term: the antiquity of it is certainly great. From *Ezek.* xxxiii. 31. it seems to have been a kind of flute, composed of several pipes of unequal thickness and length, joined together, which gave an harmonious sound when they were blown into, by moving them successively under the lower lip. CALMET'S *Dict.* art. *Music.* PARKHURST, *Heb. Lex.* p. 512.

No. 23. — iv. 22. *Tubal-cain.*] The name of Tubal-cain has been preserved, so as to be pretty clearly recognised in the Vulcan of the Italian nations, with whom he was the god, who taught mankind the art of working metals. Under this head, too, we must place the Telchini,

who, according to STRABO, (b. xiv. chap. ii. s. 7, 8.) invented the art of working in brass and iron, and forged Saturn's sickle for him. In the northern traditions, Dwalinn is the name of the two dwarfs, or demons, who are the most powerful of their race, and at the same time the greatest masters in the art of making swords and all kinds of arms. This fourfold coincidence, Tubal-cain, Dwalinn, Telchin, Vulcan, can hardly be ascribed to mere accident. ROSENMÜLLER.

No. 24. — v. 8. *And all the days of Seth were nine hundred and twelve years.*] The next successors of Adam, mentioned in this chapter, also attained an age which far exceeds the present duration of human life. Methusalah even attained nearly the age of a thousand years, 969 years. The sacred writings of the Brahmins, likewise, give the human race, before the great deluge, a life of a thousand years. JOSEPHUS (*Antiq.* b. i. chap. iii. s. 9.) affirms, that all the Chaldean, Egyptian, and Phœnician, attest the same thing. Varro, a Roman author, who lived about the time of the birth of our Saviour, not to contradict the testimony of the ancients, who reckoned the life of the first man at a thousand years, pretended, as LACTANTIUS says, (*Origin of Error*, b. ii. ch. 12.) that by these years we must understand months; an opinion which is liable to many more difficulties than the common one, that we are to understand solar, or rather lunar, years, by which the ancients used to calculate time. The general tradition of almost all nations speaks of a golden age, during which men led an innocent life, and remained a long time on earth. Ideas of Paradise, or of the inhabitants of the primeval world, are combined in one representation. Of the first "golden race of many languaged men," who were governed by Chronos, when he ruled over heaven, HESIOD sings (*Works and Days*, v. 112., &c.):

*They lived like gods, with even, tranquil soul,
From toil exempt and sorrow. Even age
Was free from suffering.*

Even during the silver age, (v. 130.) he makes the boy remain a hundred years with his mother. ROSENMÜLLER.

No. 25. — vi. vii. viii. The account contained in these chapters of the deluge, and of the escape of Noah and his family, exactly coincides with the Chaldæan tradition which is quoted from *Berosus* and *Abydenus*, by JOSEPHUS (in the first book against *Apion*, and in the *Jewish Antiquities*, b. i. chap. 4.) and by EUSEBIUS (*Evangelical Preparation*, b. ix. chap. 12.) Down to Xisuthrus, of whom *Abydenus* speaks, there are, reckoning from the first man, just ten heads of families, in the same manner as in Moses. Noah is the tenth from Adam. It is revealed to this Xisuthrus by a god, whom the Greek calls Chronos, that a great deluge will happen in consequence of heavy rains which would begin on the fifteenth day of the month Däsias. By order of the god, Xisuthrus buried written accounts of the ancient world in the city of the sun, Sippara; built a great ship, into which he entered with his family and friends, and all kinds of four-footed, winged, and creeping animals, and sailed to Armenia. Three days after the rain had ceased, he began to examine the state of the earth by sending out birds: twice they flew back; but the second time they had mud on their feet: the third time they did not return. Thereupon Xisuthrus first left the ship, accompanied only by his wife, his daughter, and the steersman. They erected an altar, and sacrificed to the gods. But all on a sudden they vanished. Those who had remained in the ship, now likewise left it, looked and called in vain, till the voice of Xisuthrus from the sky, after exhorting them to lead a pious life, told them, that they had been taken to the gods, on account of their piety, to dwell with them. According to the farther directions he gave them, they went back, dug up the writings that had been buried, and dwelt again in Babylon. But the vessel remained till late posterity on the mountains of Armenia. The Greek tradition of Deucalion coincides with the Chaldean of Xisuthrus, so that both, with the Mosaic account, make but one. The coincidence is no where more striking than in the description given by LUCIAN in his *Essay on the Syrian Goddess*. “When I inquired,” says he, “the age of this temple (of the Syrian goddess at Hieropolis,) and to what deity, in their opinion, it might be dedicated, I heard

many accounts, secret and public, foreign, and such also as agree with what the Greeks relate. Most of them say, that Deucalion, from Scythia, namely, he in whose time was the great deluge, built the temple: now, I have heard the story of Deucalion among the Greeks, who relate, that the present race of men is not the first; but that the first was utterly destroyed, and the present race of men has descended from Deucalion. The first, they say, were men of violence, who committed much injustice; they regarded neither oaths, nor the rights of hospitality, and spared no suppliant, for which they were severely punished. The earth opened, and poured forth at once much water; heavy rains fell, the rivers became torrents, the sea rose till all was covered with water, and they all perished. Deucalion alone was left, on account of his wisdom and piety, to propagate the future new race of men. The manner in which he was saved was this: he built a large chest, in which he put his wives and his children, and also went in himself: at the same time, swine, horses, lions, serpents, and every kind of animal on the earth, came in pairs. He received them all, and they did him no injury; but there prevailed among them a great friendship, with which Jupiter inspired them; and so they remained in the chest as long as the water continued. This is the account which the Greeks give of Deucalion. In conformity with this, the Hieropolitans relate something extremely worthy of admiration: they say, that a great cleft appeared in their country, which entirely swallowed up the waters; and after this was done, Deucalion erected altars, and built over the cleft a temple to Juno: now they carry water twice a year into the temple. Not only the priests, but a great number of people from all Syria, Arabia, and from beyond the Euphrates, go to the sea, and all draw water: they then pour it out in the temple, whence it runs into the cleft; and this, they say, was ordered by Deucalion, in memory as well of the calamity as of the subsequent benefit." Mentioning a certain circumstance which occurs, in a more particular description of the temple, the same author says, "Some believe it is done in memory of Deucalion and of the cala-

mity, when people, for fear of the inundation, got on the highest mountains, and the tops of trees."

A highly remarkable trace of a Phrygian tradition, which strikingly coincides with the Mosaic account of the deluge, is found in seven or eight medals (all of the same die), the genuineness of which is recognised by one of the most learned and experienced numismatologists of modern times, the late W. ECKHEL, of Vienna, (*Doctr. Num. vel. t. iii. p. 132. et seq.*) On these medals, which were coined under the Roman emperor, Septimius Severus, and some of his successors, at Apamea, in Phrygia, an ark floating on the waters is represented, in which a man and a woman are seen; a bird is sitting on the ark, and another flying towards it, holding a branch in its feet; close by are the same two persons standing on the dry land, with their right arms held up. The most remarkable circumstance is, that the name of No is read on the ark, plainly expressed in Greek letters.

The sacred writings of the Hindus have also preserved a tradition, in which a similarity with the biblical account of the deluge is evident. Under the reign of the seventh Menu, surnamed Paiwasata, *i. e.* Son of the Sun, the whole earth, they say, was inundated, and the whole human race destroyed by a deluge, except the pious king himself, the seven Rischis (saints), and their wives. This general pralaya, or destruction, is the subject of the first purana, or sacred poem, which consists of 14,000 stanzas. This event is related more concisely, but with equal perspicuity and elegance, in the eighth book of the Bhagawata, one of the sacred books of the Hindus, from which Sir W. JONES, in his *Essay on the Chronology of the Hindus* (in the fourth volume of his works, p. 10. 8vo.) has made the following extract. "The demon Hayagriva having purloined the Vedas from the custody of Brahma, while he was reposing at the close of the sixth manwantara, the whole race of men became corrupt, except the seven Rishis, and Satyavrata, who then reigned in Dravira, a maritime region to the south of Carnata. This prince was performing his ablutions in the river Oritamala, when Vishnu appeared to him in the shape of a small fish, and, after several

augmentations of bulk in different waters, was placed by Satyavrata in the ocean, where he thus addressed his amazed votary. In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in a capacious vessel, miraculously formed: take therefore all kinds of medicinal herbs and esculent grain for food, and, together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear: then shalt thou know God face to face, and all thy questions shall be answered. Saying this, he disappeared, and, after seven days, the ocean began to overflow the coasts, and the earth to be flooded by constant showers, when Satyavrata, meditating on the deity, saw a large vessel moving on the waters: he entered it, having in all respects conformed to the instructions of Vishnu; who, in the form of a vast fish, suffered the vessel to be tied with a great sea serpent, as with a cable, to his measureless horn. When the deluge had ceased, Vishnu slew the demon, and recovered the Vedas, instructed Satyavrata in divine knowledge, and appointed him the seventh Menu, by the name of Vaivaswata." iv. 10. ROSENMÜLLER.

No. 26. — vi. 4. *Giants.*] PAUSANIAS describes the bones of Ajax, discovered at Salamis, as being of an immense size. He also relates that the dead body of Asterius was ten cubits in length. B. i. c. 35. JACOB LE MAIRE, in his *Voyages to the Straits of Magellan*, reports that he found at Port Desire several graves, covered with stones, in which he discovered human skeletons, of ten and eleven feet in length. See *Classical Journal*, vol. vii. p. 205.

“Ὅς ποθ’ ὑπερδύμοισι Γιγάντεσσιν βασίλευεν.
Odyss. vii. 59.

Ἀνδράσι δὲ προτέρουσιν ἐριζέμεν ἔκ ἐθελήσω.
Id. viii. 213. Conf. x. 120.

Ἄλλον δ’ αὖ Γαίης τε καὶ Οὐρανῷ ἐξεγένοντο,
Τρεῖς παῖδες μεγάλοι καὶ ὄβριμοι, ἔκ ὀνομαστοί,
Κότλος τε, Βριάρεώς τε, Γύγησθ’, ὑπερήφανα τέκνα.
Τῶν ἑκατὸν μὲν χεῖρες ἀπ’ ὤμων αἴσسونτο

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Ἀπλασοὶ κεφαλαὶ δὲ ἐκάσῳ πεντήκοντα

Ἐξ ὤμων ἐπέφυκον, ἐπὶ σιβαροῖσι μέλεσσιν.

Ἰχὺς δ' ἀπλατος, κρατερῇ, μεγάλῳ ἐπὶ εἶδει.

HESIOD. *Theog.* 147. et alibi.

— ὁ γηγενὴς

Στρατὸς γιγάντων.

SOPH. *Trachin.* 1075.

Hic et Aloïdas geminos, immania vidi
Corpora.

Æneid. vi. 582.

Tertia post illas successit ahenea proles,
Sævior ingeniis, et ad horrida promptior arma.

OVID. *Metam.* i. 125.

Terra feros partus, immania monstra, Gigantas
Edidit——.

Id. Fast. v. 35.

No. 27. — vii. 13. *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.*] The number eight was held sacred by many nations. Many of the principal Chinese elementary characters have a reference to this mystical number. *Lettre de Pekin sur le Genie de la Langue Chinois, &c. à Bruxelles*, 1773. p. 32. The same reference to the number eight is to be observed in the History of Mount Masis or Ararat. It was called the Mountain Thamanim; and there was a town towards the foot of the mountain of the same name, which was supposed to have been built by Noah. Thaman is said, in the ancient language of the country, to have signified eight, and was analogous to the Shaman of the Hebrews (BOCHART. *Geog. Sacr.* l. i. p. 18.), which denotes the same number. RUBRUQUIS (*Purchas*, vol. iii. p. 50.), who travelled into Tartary in 1253, and returned by Armenia, says, “Near the city Naxuan there are mountains called Masis, upon which they say that the ark of Moses rested. There are two of these mountains, the one greater than the other, and the Araxes runneth at the foot of them. There is also a little town, Cemainum, which is by interpretation eight: for they say it was so called from the eight persons who came out of the ark, and built it. They call the mountain the Mother of the World.” The editor of *Moses Chorenensis*, l. i. c. 29. p. 71. says of this place,

“ This town, which seems to be the Naxuana of Ptolemy, is close upon the plain of Araratia, and held in great regard by the Armenians, who give out, that it is the most ancient place in the world, and built immediately after the deluge by Noah. *Galanus*, a Roman presbyter, tells us, that, according to the natives, the true name is Nachid-shevan. By this, they say, is signified the first place of descent.”

No. 28. — viii. 4. *The mountains of Ararat.*] “ Agri-dagh is the name given to this sublime mountain by the Turks: the Armenians call it Macis; but all unite in reverencing it as the haven of the great ship, which preserved the father of mankind from the waters of the deluge. The height of Ararat has never yet been measured with any satisfactory degree of accuracy, though captain Monteith of the Madras engineers, has gone nearer to the mark, perhaps, than any other traveller. The following are the results of several trigonomical observations which he made at Erivan, and was so kind as to communicate to me. From that place to the highest point of the loftiest head, he found 52,000 yards; and from the same spot to the minor head, 55,000 yards. This head, which is distinguished by the appellation, Little Ararat, while the higher part is called Great Ararat, is distant from the other, from peak to peak, 12,000 yards. These inaccessible summits have never been trodden by the foot of man since the days of Noah, if even then; for my idea is, that the ark rested in the space between these heads, and not on the top of either. Various attempts have been made, in different ages, to ascend these tremendous mountain pyramids, but in vain. Their form, snows, and glaciers, are insurmountable obstacles: the distance being so great, from the commencement of the icy region to the highest points. Cold alone would be the destruction of any person who should have the hardihood to persevere. On viewing mount Ararat from the northern side of the plain, its two heads are separated by a wide cleft, or rather glen, in the body of the mountain. The rocky side of the greater head runs almost perpendicularly down to the north-east, while the lesser head

rises from the sloping bottom of the cleft, in a perfectly conical shape. Both heads are covered with snow. The form of the greater is similar to the less, only broader and rounder at the top, and shews to the north-west, a broken and abrupt front, opening about half way down into a stupendous chasm, deep, rocky, and peculiarly black. At that part of the mountain the hollow of the chasm receives an interruption from the projection of minor mountains, which start from the sides of Ararat, like branches from the root of a tree, and run along its undulating progressions till lost in the distant vapors of the plain." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 183. See also JOHNSON's *Journey from India to England*, p. 226.

[This name is still borne by a district and a mountain in the province of Erivan, in Persian Armenia, upon which, according to a tradition that has been preserved in that country up to this day, Noah's ark is said to have rested. The Armenians call it Massiss-Ssar (Massiss mountain;) the Persians, Koh-Nuh, mountain of Noah; the Turks, Agkri-depe, great mountain; and also Saad-depe, the blessed mountain. It rises twelve leagues to the south-west of Erivan, in an extensive plain, quite alone, and is a black rough rock, covered from the summit down to the middle with eternal snow; and on account of its height and steep summit, is visible at a great distance. It is surrounded by several eminences: on the top there are remains of very ancient dwellings. Mount Ararat itself has two tops, of which the lower is sharper and more pointed; but the larger one, on the north-west, on which Noah's vessel is said to have rested, rises above all the neighbouring mountains. CHARDIN, *Travels*, part ii. p. 191. Paris edit. 1811. TOURNEFORT, *Voyage into the Levant*, vol. iii. p. 177.

The Mahometan tradition (*Koran*, xi. 46.) mentions the mountain Dschudi, in the pachalik of Schehrezur, which is a part of the province of Kurdistan, the ancient Assyria, as that on which Noah's ark is said to have rested. A mosque is built on the top of this mountain, and at its foot is a village called Kayre Thamanin, that is, the Village of the

Eighty, which is said to be the place where Noah resided with his family after he left the ark. See SALE on *Koran*, xi. 46. HERBELOT'S *Oriental Library*, Art. *Giud.* ROSEN-MÜLLER.]

No. 29. — ix. 13. *I do set my bow in the cloud.*] We find very evident traces among the ancient nations of a mysterious interpretation of the rainbow. HOMER (*Iliad*, xi. 27, 28.) says expressly, that Jupiter fixed the rainbow in the clouds, that it might be a sign to man. In a province of Persia there is still to be seen near what is called a field of the Maji, a representation carved in the rocks. A winged boy sits on a rainbow; before him is an old man, in an attitude of adoration. As the Greeks made of the rainbow the goddess Iris, who brought messages from the gods to men, so the ancient Scandinavians, perhaps too our ancient Germans, considered it as a bridge built by the gods, which united heaven with earth. See the seventh fable of the Edda, in the *Introduction to the History of Denmark*, by Mr. MAILLET, t. ii. “The rainbow was always considered as a means of communication between gods and men.” STOLLBERG'S *History of Religion*, vol. i. p. 64. ROSENMÜLLER.

No. 30. — ix. 16. 17. *And the bow shall be in the cloud.*] Iris, or the rainbow, was regarded as a goddess, not only by the Greeks and Romans, (SPENCE'S *Polymetis dial*, xiii. p. 213.) but also by the inhabitants of Peru in South America, when the Spaniards came thither. “Ils rendoient de grands honneurs à l'Arc-en-ciel, tant pour les beautés de ses couleurs, que parce qu'elles venoient de soleil, et ce fut pour certe raison que les Incas la prirent pour leur devise.” L'ABBE LAMBERTI, tom. iii. VOSSIUS *De Orig. et Prog. Idol.* lib. iii. cap. 13.

HOMER, speaking of the figures on Agamemnon's breast-plate, says, “There were three dragons, whose colours were like the rainbow, which Saturn placed in the cloud as a sign.

ἰρισσὶν εἰκοτὲς, ἅς τε Κρονίων

Ἐν νεφελῇ στήριξε, τέρας μεροπῶν ἀνθρώπων. *Il.* ii. v. 28.

So also VIRGIL :

Irim de cœlo misit Saturnia Juno.

Æn. 5. v. 606. and *Æn.* 9. v. 803.

No. 31.—x. 1. *Now these are the generations of the sons of Noah, Shem, Ham, and Japheth.*] There is a tradition still current in the East, and which was adopted by many of the Christian fathers, (*Epiph.* vol. i. p. 5. and 709. EUSEB. *Chron.* p. 10. SYNCCELLUS, p. 89. CEDRENUM, *Chron. Pasch.*, &c.) that Noah, in the 930th year of his life, by divine appointment, did in the most formal manner divide the whole terraqueous globe among his three sons, obliging them to take an oath that they would stand by the decision. Upon this happened a migration at the birth of Peleg; that is, about three centuries after the flood. It is affirmed, that Nimrod disregarded this partition, and encroached upon the territory of Ashur, which occasioned the first war after the flood. The Greeks had acquired some idea of this partition, which they supposed to have been between Jupiter, Neptune, and Pluto. (HOMER, *Il.* 15.) Plato seems to have heard of it. He says, “The gods of old obtained the dominion of the whole earth, according to their different allotments. This was effected without any contention, for they took possession of their several provinces in a fair and amicable way by lot.” See also JOSEPHUS, *Ant. Jud.* lib. i. c. 5. PHILO *Judæus*, l. x. p. 236. PARIS, 1552. *Deut.* xxxii. 7. *Acts.* xvii. 26.

No. 32.—x. 9. *He was a mighty hunter before the Lord.*] Though the Jerusalem paraphrast interprets this of a sinful hunting after the sons of men, to turn them from the true religion, it may as well be taken in a literal sense, for hunting wild beasts. The exercise of hunting was considered in ancient times as a means of acquiring the rudiments of war: for this reason, the principal heroes of heathen antiquity, as Theseus, Nestor, &c. were bred up to it. Vid. XENOPHON'S *Cyrop.* lib. i. p. 10. edit. *Hutch.* PHILON. *lud. de Joseph. ab. initio*, apud *Opera*, p. 411. edit. *Colon. Allobrog. et eundem de Vita Mosis*, p. 475. BOCHART, *Geog. Sac.* lib. iv. c. 12. The circumstance of Nimrod's being a mighty hunter is mentioned, with great propriety, to introduce the account of his setting up his kingdom. Ver. 10.

No. 33. — xi. 4. *And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven.*] In the following extract an account of a building is given very similar in form and proportion to the tower of Babel; and producing effects on the eye and mind of the traveller, analogous to that which we may presume was intended by the priests and the builders of Babel. It is a description of the great pagoda at Conjeveram, the dewal or temple of Vurdaraujah. “The tower, or most elevated part of this building, consisted of fifteen stories or stages; the floor of the lowest of these was covered with boards, somewhat decayed, and was about twenty feet square, having much the appearance of the belfrey of a country church in England. A ladder of fifteen rounds, conducted us to the next stage, and so on from story to story, until we reached the top, each stage or floor diminishing gradually in size to the summit. Here our labour was most amply repaid, for never had I witnessed so beautiful and so sublime a prospect; it so far surpassed every idea I had or could have formed of its grandeur and effect, that I was almost entranced in its contemplation. I forgot all the world beside, and felt as if I could have continued on this elevated spot for ever. To whichever point of the compass I turned, the view was equally wonderful, new, and enchanting. The eye of man, I am persuaded, never could, from any other spot in the universe, survey a scene more grand, beautiful, and interesting. I distinctly saw above forty villages, with their pagodas and temples, embosomed in trees of the most lively verdure, presenting every shade of green, according to the distance: each village having its spacious tank, glistening like a mirror. I could even discern the tombs, adorned with drooping cypresses, with which each is almost surrounded, to a great distance. I could distinguish some of the villages (with which our guide was well acquainted) at the extreme distance of near forty miles. To the north-east was the open country, Madras, and the sea. The gauts beyond Arcot and Vellore were lofty, and plainly perceptible.” WATHEN’S *Voyage to Madras*, Lond. 1814.

[An Assyrian tradition, agreeing in the main with this

narrative, is quoted by EUSEBIUS (*Evangelical Preparation*, b. ix. c. 14.) from ABYDENUS. "They (the Assyrians) relate, that the first men who sprung from the earth, insolently relying on their strength, or stature, despising the gods, and thinking themselves greater than they, undertook to build a high tower on the place where Babylon now stands. The tower nearly reached the heavens, when the winds, coming to the aid of the gods, overthrew the whole enormous mass upon the heads of the builders, and from those ruins Babylon arose. And, whereas men had hitherto spoken only one language, they from that time forward, by the ordinance of the gods, spoke different languages." This appears nearly word for word with what the Armenian writer, Moses of Chorene, quotes from an old book, translated from the Chaldean language. "From them (the gods, who, in the first ages inhabited the earth) descended the race of giants, of great bodily strength, and prodigious stature, full of pride and insolence; they formed the wicked resolution of building a lofty tower: but while they were engaged in the building, a dreadful wind, sent by the anger of the gods, destroyed the whole immense structure, and scattered among the people unknown words, by which discord and confusion arose among them." ROSENMÜLLER.]

No. 34. — xii. 5. 9. *Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.*] Abraham, and the other patriarchs, led a wandering shepherd's life in tents, such as the Arabs, Turcomans, and numerous tribes of eastern Asia, lead to this day in the same countries. Divided into tribes, they traverse immense tracts with their numerous herds, consisting of camels, oxen, and especially sheep and goats; and when the pasture of a district is exhausted, the tents are taken down, and the whole family, or the whole tribe, removes to another spot. "Each of these tribes," says *Volney*, "of the Bedouin Arabs appropriates to itself a certain tract, which it considers as its property. They differ from agricultural nations only so far, as such tracts must be far more extensive to procure subsistence for their flocks all the year

round. One man's camps distributed over such a tract, form a tribe; they traverse the whole in succession, as they have consumed with their flocks the pasture in one place." ROSENMÜLLER.

No. 35. — xii. 15. *The princes of Pharaoh.*] That is, of the king of Egypt. Pharaoh is not the proper name of one of several kings, but the title which was borne by all the kings of Egypt before Alexander, as Sultan, Padischale (ruler,) are titles of the Turkish and Persian, or Czar of the Russian sovereigns, &c. Pharaoh is merely a different pronounciation of the Egyptian word, *Pharo*, the king, compounded of *Uro*, king, and the article *phi*, the. ROSENMÜLLER.

No. 36. — xiii. 1—3. *And he went on his journey from the south, even to Bethel.*] The following account of the movement of an Arab horde is illustrative of the manners of the old patriarchs. "It was entertaining enough to see the horde of Arabs decamp, as nothing could be more regular. First went the sheep and goatherds, each with their flocks in divisions, according as the chief of each family directed; then followed the camels and asses, loaded with the tents, furniture, and kitchen utensils; these were followed by the old men, women, boys, and girls, on foot. The children that cannot walk are carried on the backs of the young women, or the boys and girls; and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, among which are some greyhounds; some tents have from ten to fourteen dogs, and from twenty to thirty men, women, and children, belonging to it. The procession is closed by the chief of the tribe, whom they call Emir and Father, (emir means prince,) mounted on the very best horse, and surrounded by the heads of each family, all on horses, with many servants on foot. Between each family is a division or space of one hundred yards, or more, when they migrate; and such great regularity is observed, that neither camels, asses, sheep, nor dogs, mix, but each keeps to the division to which it belongs, without the least trouble. They had been here eight days, and were going four hours journey to the north-west, to another spring of water. This

tribe consisted of about eight hundred and fifty men, women, and children. Their flocks of sheep and goats were about five thousand, besides a great number of camels, horses, and asses. Horses and greyhounds they breed and train up for sale: they neither kill nor sell their ewe lambs. At set times a chapter in the Koran is read by the chief of each family, either in or near each tent, the whole family being gathered round, and very attentive." PARSONS'S *Travels from Aleppo to Bagdad*, p. 109.

The Compte de FERRIERES SAUVEBOEUF describes the manner of an Arab horde moving to a fresh pasturage. "Their wandering life, without ambition, brings to the mind of the traveller that of the ancient patriarchs. Nothing is more interesting than their manner of changing their abode. Numerous flocks, which precede the caravan, express by their bleating, their joy at returning to their old pastures. Some beasts of burden, guided by the young men, bear the little ones just dropped, and not able to travel; then come the camels carrying the baggage, and the old or sick women. The rest go on foot, carrying their infants on their backs or in their arms; and the men, mounted on the horses, armed with lances, ride round, or bring up the march of the cattle, which loiter behind, browsing too long a time. In this manner the Arabs journey, and find their homes, their hearths, and their country in every place."

"After smoking a pipe, and taking coffee with the Arabs, we quitted them about one, and soon after saw a smaller party, consisting of about a dozen families only, halting to pitch their tents in a beautiful little hollow basin, which they had chosen for the place of their encampment, surrounded on three sides by woody hills. The sheikh was the only one of the whole who rode; the rest of the men walked on foot, as did most of the women also; the boys drove the flocks of sheep and goats, and the little children, the young lambs; the kids, and the poultry, were all carried in panniers or baskets, across the camel's backs. The tents, with their cordage and the mats, the cooking utensils, the provisions and furniture, were likewise laden upon these useful animals. As these halted at every five steps to pull

a mouthful of leaves from the bushes, the progress of their march was very slow ; but the patience of all seemed quite in harmony with the tardy movement of the camel, and it was evidently a matter of indifference to every one of the group whether they halted at noon or at sun-set, since an hour was time enough for them to prepare their shelter for the night." BUCKINGHAM'S *Travels in Palestine*, p. 324.

No. 37. — xiii. 2. *And Abraham was very rich in cattle, in silver, and in gold.*] As Abraham was very rich in silver and gold as well as cattle, he was able to procure the luxuries of life as well as the modern Arab princes. This might partly be done by an exchange of articles as well as by purchase, for both of which purposes he had many opportunities.

Dr. RUSSELL tells us, (vol. i. p. 165.) that the people of Aleppo are supplied with the greater part of their butter, their cheese, and their cattle for slaughter, by the Arabs, Rushwans, or Turcomans, who travel about the country with their flocks and their herds, as the patriarchs did of old. The patriarchs, doubtless, supplied the ancient cities of Canaan in like manner with these things. Hamor expressly speaks of their trading with his people. *Gen.* xxxiv. 21.

At the same time that the Arabs receive money for their commodities, their expences are very small ; so that their princes are rich in silver and gold, as well as cattle, and amass large quantities of these precious metals ; insomuch, that *La Roque* remarks, that in the time of Pliny, the riches both of the Parthians and Romans were in a manner melted down among the Arabs, they turning every thing into money, without parting with any of it again. *Voy. dans la Pal.* p. 157.

Abraham's expences, like those of the Arabs, by no means equalled his profits ; he was therefore continually making acquisitions of money current with the merchant, (*Gen.* xxiii. 16.) or of such precious commodities as were easy of carriage, and suited to his way of life. And more especially might he do this in Egypt, where, as being a rich country, his exchanging his cattle might be more advantageous to him than usual. For which reason, perhaps,

his being rich in silver and gold is mentioned immediately after his return from thence."

To these accounts may be added that given us in the sixth volume of the MS. papers of Sir J. CHARDIN. After having remarked in general, that they who travel in the East will now often see a picture of patriarchal history, he goes on to inform us, "that their cattle are all their riches, and engage all their attention, particularly their flocks of sheep and goats; for they are not so much concerned about camels, horses, and asses, though they have them in great numbers (as well as oxen) for the carriage of their portable cities, as they call their tents, which are in common black, and made of goats' hair. As to their manner of living, what is said, *Gen. xiii. 2., Abram was very rich in cattle, in silver, and in gold*, ought not to give us any pain; for these powerful shepherds are able to gather much together by the sale of their cattle, butter, milk, and its dependencies, which their goats produce, (for in the East the greatest part of the butter is made of goats' and sheeps' milk,) and of the wool of their flocks, and of what they manufacture from it. They sell all these things in the neighbouring towns; and, as for themselves, they spend very little; their flocks support them, and the land, of which they cultivate as much as they have occasion for.

"I have seen in Persia and Turkey, where the country is full of these Turcomans, their chiefs going along with a great train, very well clothed, and very well mounted. I saw one between Parthia and Hyrcania, whose train surprised and alarmed me. He had more than ten led horses, all their harness of solid gold and silver. He was accompanied by many shepherds on horseback, and well armed. Their rustic mien and tanned complexions caused me at first to take them for robbers; but I was soon undeceived. They treated me civilly, and answered all the questions my curiosity prompted me to put to them, upon their manner and way of life. The whole country, for ten leagues, was full of flocks that belonged to them. An hour after I saw his wives, and those of the principal of his attendants, passing along in a row. There were four in cajavehs; these are great square cunes, carried two

upon a camel, which were not close covered. The rest were on camels, on asses, and on horseback; most of them with their faces unveiled. I saw some very beautiful women among them."

The same MS. gives us an account of the numerousness of some of these flocks, as well as the different colours of their sheep.

"It is a wonderful thing to see these Turcomans pass, when they go from one country to another; they are sometimes three or four days in passing. I saw a clan of them pass along two days' distance from Aleppo. The whole country was covered by them. Many of their principal people, whom I spoke to on the road, assured me that there were four hundred thousand beasts of carriage, camels, horses, asses, oxen, and cows, and three millions of sheep and goats."

There is a curious account in Cosmas (called, Indico-pleustes,) to be found in MAURICE's *Indian Antiquities*, vol. vii. p. 24., of the adoption of this mode of commerce between the inhabitants of Axuma, the capital of Ethiopia, and the natives of Barbaria, a region of Africa near the sea-coast, where were gold mines. Every other year a caravan of merchants, to the number of five hundred, sets off from Axuma to traffic with the barbarians for gold. They carry with them cattle, salt, and iron. On their arrival at the mines, they encamp upon a particular spot, and expose their cattle, with the iron and salt, to the view of the natives. The barbarians approach the mart, bringing with them small ingots of gold, and, after surveying the articles exposed to sale, place on or near the animal, salt, or iron, they wish to purchase, one or more of the ingots, and then retire to a place at some distance. The proprietor of the article, if he thought the gold sufficient, took it up and went away, and the purchaser also secured and carried away the commodity he desired. If the gold were not deemed sufficient, the Axumite lets it remain fixed to the article till either more ingots were added to satisfy the full demand for it, or the first offered taken away. Their total ignorance of each other's language

rendered this silent mode necessary ; and the whole business terminated in five days, when the Axumite caravan departed homewards, a journey of not less than six months. It was the custom of some Indian merchants to carry a certain portion of gold or silver into the market, and having previously furnished themselves with proper instruments and scales, they cut off and weighed out before the vendor of the commodity wanted, as many pieces as were proportioned to the purchase of it. See also BELL's *Travels*, vol. ii. p. 39.

Those who wish to read what has been collected on this subject, will find abundant satisfaction in CHRIST. CRUSII *Commentarium de originibus pecuniæ a pecore ante nummum*, Petropoli, 1748 ; and *Dictionnaire de Commerce*, par MM. SAVARY, under the words GOLT-SCHUT and TÆL, tom. ii. p. 681. and iii. p. 1003.

No. 38. — xiii. 10. *Jordan.*] The Jordan flows from the Lake of Genesareth to the Dead Sea, between two ridges of moderately high mountains, in a valley that may be about twelve miles in breadth. This valley opens at Jericho, and incloses within it the Dead Sea, which is surrounded by a circle of mountains. Before the destruction of Sodom and Gomorrah there was, however, no lake here ; but all this was a valley, which Moses calls the vale of Siddim. It is probable, that even at that time there was a lake under this valley, in which the Jordan discharged itself, which otherwise could have had no vent. This subterraneous lake was covered with a thick coat of earth, on which, besides Sodom and Gomorrah, other cities stood. This being the nature of the ground, it could never be deficient in the requisite moisture, and besides it was doubtless watered by canals supplied from the Jordan. In this view Moses compares it with Egypt, which was watered by innumerable canals led from the Nile, and cultivated like a garden. ROSENMÜLLER.

No. 39. — xiv. 9. *Four kings with five.*] The expedition of Chederlaomer and his associates seems almost incredible : but expeditions of a like kind still continue among the Arabs. What appears strange in the Mosaic account

is the smallness of the number of their troops, with which the petty kings of five single cities, dared to contend against those who had made so many conquests: and the distance from whence these came, one of them at least from the land of Shinaar. Mekkrami, an Arab sheikh, NIEBUHR tells us, by his politics and valor, became terrible to his neighbours, and even to distant states. He then mentions several of his expeditions, and adds, "he thus caused his army to pass, in a little time, through the whole breadth of Arabia, from the Arabian gulph to the Persian, even through strange countries, which would be impossible to be done in our method of making war in Europe. But the Arabian armies take neither cannon with them, nor many tents: the small quantity of provisions and ammunition which they have with them is carried on camels; and their soldiers, who are nearly naked, or at least very thinly clad, are not oppressed with arms." P. 237. It appears from this account, that he passed over a considerable desert: that he attacked very different clans of Arabs; that he fell upon very distant parts of the country from that which he governed; and that his army was but small: circumstances very much resembling those of the ancient princes mentioned by Moses. HARMER, vol. iii. p. 522.

No. 40. — xiv. 10. *Slime pits.*] The Hebrew word translated slime (*chemar*), means bitumen, a resinous matter issuing from the earth, which is frequently found in the Dead Sea, and is thence sometimes called Jew's pitch. The use of this bitumen, in building, seems to be more ancient than that of artificial mortar. Bitumen is now where found in more abundance than in the East, from China to the Dead Sea, about Babylon, Susa, Ecbatana, Arbela, and especially on the west side of the Caspian sea, where you may see it (not without a pleasing surprise) issue like fire, crackling and bursting, from clefts in the earth, or floating condensed on wells and ponds. Herodotus, Pliny, and Justin testify, that the walls of Babylon were built with warm bitumen (*asphaltum*;) and Diodorus explains, from the abundance of bitumen, near Babylon, the possibility of erecting there so many gigantic edifices. Peter della Valle found between Bessorah and Aleppo de-

cayed houses of hard brick, cemented, not with mortar, but with bitumen. FABER's *Archæology of the Hebrews*, part i. p. 393. BALBI, (in *Purchas*. vol. ii. p. 1722,) describing a lake in the desert towards Bagdad that was full of bitumen, which frequently overflowed the shores of the lake, says, that if the inhabitants of those parts did not fetch this bitumen for their buildings, to use it as mortar in cementing the bricks, whole mountains of this substance would be formed.

“As bitumen still occasionally rises from the bottom of the Dead Sea, it must have accumulated in many places, while this was a subterraneous lake; and then, being much lighter than water, it rises in heaps, where it has accumulated or forced its way through the layer of earth over it. I imagine the Vale of Siddim before the destruction of Sodom to have resembled the country near Baku, on the Caspian sea. This country has here and there large clefts in the ground from which naphtha boils up, and also some half burnt and insecure spots, which a person must not approach too near, for fear they should sink in under his feet. Sources of naphtha and bitumen are generally found together; for naphtha is the chief ingredient of bitumen; it is also certain that there were formerly sources of naphtha near the Dead Sea, and probably they still exist.” MICHAELIS, *in loc.* The circumstance that there were sources of bitumen in the Vale of Siddim is mentioned by Moses, to make his readers more sensible of the misfortune of the defeated kings. He adds, “The kings of Sodom and Gomorrah fled, and fell there, and they that remained fled to the mountains.” Thus NEUBERRIE, in *Purchas*. vol. ii. p. 1412. relates that bitumen issues from the earth near Hit, in Mesopotamia, and covers the sandy soil. Some camels fell into those clefts, and were irretrievably lost. CARTWRIGHT, in *Purchas*. part ii. p. 1437. describes this part as a valley where bitumen issues in many places. Each source makes a noise like a pair of bellows, that may be heard at the distance of a mile. Every thing heavy that comes to such a place, sinks, and is swallowed up. Albert, a barefooted monk, relates in his manuscript travels, that he saw near Bagdad a lake two French miles

in circumference, which was full of bitumen, that was fluid in the heat of the sun, but became rather hard during the night. Sometimes it flows over the banks of the lake, and then runs through many channels into the Tigris. On his riding too near the bank, the horse began to sink, and might easily have perished. But what MARITI (*Travels through Cyprus, Palestine, and Syria*, p. 427.) relates of the country about the Dead Sea is particularly applicable here. "On the west side of the Dead Sea, rather more to the south, there are some wells, or rather pits, at the bottom of which bitumen is found, or rather the only substance which is condensed by the heat of the sun, or the mixture of salt in the sea, and changed into asphaltum. As those pits are near the brink, the precaution was formerly adopted of marking them by pyramids, probably to warn travellers, that they might not fall into those holes. Brochard has seen these pyramids. I did not indeed go far enough to the south to see them myself; but persons well acquainted with these countries assured me, that the pits still exist, as also the pyramids, though they are pretty much decayed." VOLNEY also, (*Travels in Syria and Egypt*) says, that on the south-west shore of the Dead Sea there are hot springs and deep clefts, which are recognised at a distance by the little pyramids erected over them.

No. 41. — xiv. 10. *They that remained fled to the mountain.*] When the English ambassador was travelling through Persia, great alarm was excited among the inhabitants by reports that he was escorted by two thousand horsemen, "who in their passage were laying waste the country. They had in consequence sought their own safety in flight. Unfortunately the same tale preceded us to our next stage: for when we got there, we found nothing but empty houses, tenanted only by dogs and cats. This village, Mobareken by name, was situated in a well peopled and well cultivated district: yet to fifteen of the villages which surrounded it we sent for food, for all had been equally abandoned by their inhabitants, and we were obliged to put up with what we had casually brought forwards with us." This method of taking refuge against oppression or invasion, by flying to the mountains was common. XENOPHON, (*Anab. lib. i. c. 2.*)

records that Syennesis fled with all the inhabitants of Cilicum, at the approach of Cyrus. *Cyropæd.* lib. iii. c. 1. MORIER'S *Second Journey through Persia*, p. 261.

No. 42. — xiv. 14. *His trained servants, born in his own house.*] Several advantages resulted from the means of defence described in the following extracts. The persons engaged may be supposed to have been influenced by a principle of common interest and of mutual attachment. Gratitude for the past, and expectation of future benefit, would likewise stimulate and render their exertions persevering. The practice therefore seems to have obtained an extensive prevalence, and to have been productive of important consequences.

“ In Persia slaves often become favorite and confidential servants; and their children, from being born in the house, are considered in a light hardly less respectable than the relations of the family. They are denominated Khanahzad, or house-born slaves. MALCOLM'S *History of Persia*, vol. i. p. 456. vol. ii. p. 286.

“ This Turk, accustomed to see me employed by the grand seignior, entrusted me with all his intended military operations, and made no doubt but I should exert myself in the reduction of the rebels of the Morea. The army he had collected, the command of which he designed for me, was only composed of volunteers; his domestics were of the number, and this body appeared more animated with the expectation of plunder, than the love of glory.” Baron DU TOTT, vol. ii. p. 152. part 4.

“ Since the death of Ali Bey, the beys and cachefs, who owed their promotion to his house, (that is to say, of whom he had been the patron: among the Mamlouks the freed man is called the child of the house,) had repined in secret, at seeing all the authority passed into the hands of a new faction.” VOLNEY'S *Travels*, vol. i. p. 153.

“ Every tribe consists of one or more principal families, the heads of which bear the title of sheiks (elder lord.) These families nearly correspond with the nobility in Europe, and the patricians among the Romans. One of these sheiks commands, in chief, all the others, and represents the general of this army. Sometimes he takes the

title of emir (*i. e.* commander, prince). The more relations, children, or allies he has, the greater is his power or strength. To these he adds a number of servants, for all whose wants he provides, and thus purchases their dependence on him. Other smaller families, who are not strong enough to live independent, and are therefore obliged to seek for support and protection, join such a chief." Ibid. vol. ii. p. 305.

No. 43. — xiv. 15. *And he divided himself against them, he and his servants by night, and smote them, and pursued them.*] The manner in which the Arabs harass the caravans of the East, is thus described by CHARDIN, (M.S.). He tells us there, "that the manner of their making war, and pillaging the caravans is to keep by the side of them, or to follow them in the rear, nearer or farther off, according to their forces, which it is very easy to do in Arabia, which is one great plain, and in the night they silently fall upon the camp, and carry off one part of it before the rest are got under arms."

He supposes that Abraham fell upon the camp of the four kings, that had carried away Lot, precisely in the same Arab manner, and by that means, with unequal forces, accomplished his design, and rescued Lot. HARMER, 1. 225.

No. 44. — xiv. 20. *And he gave him tithes of all.*] Tythes were consecrated to God before the law; and from the well-known practices of the heathen in various and distant countries, of dedicating tythes to their gods, there is no room to doubt, but this religious custom was as ancient as the dispersion of Babel, and even made a part of the patriarchal religion before the deluge. See Sir HENRY SPELMAN'S *large work on Tythes*, ch. xxvi. SELDEN *on Tythes*, ch. iii. LESLEY'S *Divine Right of Tythes*, sect. vii.

The Arabian merchants who traded in spices, durst not sell any till they had paid the tythe to their god Sabis. PLINY, lib. xii. cap. 14. The Persians were very exact in offering to their gods the tythe of the spoils they had taken from their enemies. XENOPHON *Cyrop.* lib. iv. v. vii. The Scythians themselves sent their tythes to Apollo, SOLIN. cap. 27. The Carthaginians used to send to Tyre, of which they were a colony, the tythe of their profits. MELA, lib. ii.

cap. 5. They sent to Hercules Tyrius the tenth of the spoils they took in Sicily. DIOD. lib. xx. JUSTIN. lib. xviii. The ship that brought the usual tythe of the Carthaginians to Tyre happened to arrive there a little before Alexander began the siege of that city. Q. CURTIUS, lib. iv. cap. 2. When Pisistratus wrote to Solon to persuade him to return to Athens, he told him, that every one there paid the tythe of his goods for the offering of sacrifices to the gods. LAERT. lib. i. The Pelasgians who were settled in Italy, received a command from the oracle, to send their tythes to Apollo at Delphos. DIONYS. HALICARN. PLUTARCH mentions a custom of the Romans of offering to Hercules, the tythe of what they took from their enemies. See also NICOLAUS DAMASC. p. 442. PAUSANIAS, *passim in Eliac et Phoc.* DIOD. SIC. xi. 62. PLUT. CAMILLO, p. 132. F. THUCIDIDES, iii. 50. JUSTIN, xviii. 7. FLORUS, i. 12. MACROB. Sat. i. 7. LIVY, lib. v. § 21.

No. 45. — xiv. 23. *A shoe-latchet.*] These latches or strings were used to fasten the ancient sandals or soles to the feet. “These strings among the ancients were twined round the feet in various manners, as appears from antique statues and medals.” BYNÆUS *de calceis Heb.* p. 164.

No. 46. — xv. 3. *One born in my house, is mine heir.*] “It is still the custom in India, especially among the Mahomedans, that in default of children, and sometimes where there are lineal descendants, the master of a family adopts a slave, frequently a Haffshee Abyssinian, of the darkest hue, for his heir; he educates him agreeably to his wishes, and marries him to one of his daughters. As the reward of superior merit, or to suit the caprice of an arbitrary despot, this honor is also conferred on a slave recently purchased, or already grown up in the family: and to him he bequeaths his wealth, in preference to his nephews, or any collateral branches. This is a custom of great antiquity in the East, and prevalent among the most refined and civilized nations. In the earliest period of the patriarchal history, we find Abraham complaining for want of children, and declaring that either Eliezer of Damascus, or probably one born from him in his house, was his heir, to the exclusion of Lot, his favourite nephew, and all the

other collateral branches of his family." FORBES'S *Oriental Memoirs*, vol. iv. p. 201. HALHED'S *Gentoo Laws*, p. 81. "Among the American Indians, if any neighbours are bereaved by death, or by an enemy, of their children, those who are possessed of the greatest number of slaves supply the deficiency: and these are adopted by them, and treated in every respect as if they really were the children of the person to whom they are presented." CARVER'S *Travels in North America*, p. 158. Among the Mamelukes, the freed-man is called the child of the house. "Ibrahim, one of the kiayas or colonels of the Janisaries, had so multiplied his free-men, that of the twenty-four beys, which should be their number, no less than eight were of his household. At his death, which happened in 1757, his house, that is, his enfranchised slaves, divided among themselves, but united against all others, continued to give the law." VOLNEY'S *Travels*, vol. i. p. 112. 153.

No. 47. — xvi. 6. *But Abram said unto Sarai, Behold, thy maid is in thy hand, do to her as it pleaseth thee.*] Here too we find a custom still subsisting in the East. Though the law of Mahomet allows four wives and many concubines, the Musselman seldom uses the first permission, and has generally only one wife; but at the same time concubines, so far as his circumstances allow, which is the case of but a proportionably small number of men. He dare not take his wife's maids for concubines without her permission, and if she does permit it, they remain subject to her. STOLLBERG'S *History of Religion*, part i. p. 108. ROSEN-MÜLLER.

No. 48. — xvi. 7. *And the angel of the Lord found her by a fountain of water in the wilderness.*] The Mahometans consider Mecca as the once favourite residence of Ishmael, the Arabian patriarch. To represent also the flight of Hagar into the desert, they look behind, and on each side of them; examine every creek and corner, with a seeming solicitude and concern, and afterwards testify all the marks of a sudden transport and surprise, as if they had actually found the very thing so earnestly sought. This religious custom was derived from the Scripture account of the well where Hagar and her son, after a tedious search, at last quenched

their thirst. ROWLAND'S *Mahometanism*. *Nat. Delin.* vol. ii. p. 235.

No. 49. — xvi. 12. *He shall dwell in the presence of all his brethren.*] The violent acts committed by the Arabs frequently expose them to alarms, and occasion them to live in a state of apprehension. For this reason, those of the same family or clan usually live near one another, in order to assist each other. Thus the eighteen Arab emirs of the family which *D'Arvieux* visited, kept near one another, encamping only a league or two from their chief, and all removing together every month, and sometimes every fortnight, as their cattle wanted fresh pasture, in order to be able to assemble together with ease. LA ROQUE *Voy. dans la Pal.* p. 103. 106. STUART'S *View of Society*, p. 141.

No. 50. — xvii. 14. *That soul shall be cut off from his people.*] By the following extract, it will be found that exclusion from that connection, which is at first formed by natural bonds, and subsequently rendered valuable by intercourse and enjoyment, has ever been a penalty, sufficient to deter from crime, or amply to punish it, if committed. “Expulsion from the caste, which is the penalty inflicted on those who are guilty of infringing the accustomed rules, or of any other offence, which would bring disgrace on the tribe, if it remained unavenged, is in truth an insupportable punishment. It is a kind of civil excommunication, which debars the unhappy object of it from all intercourse whatever with his fellow-creatures. He is a man, as it were, dead to the world. He is no longer in the society of man. By losing his caste, the Hindoo is bereft of friends and relations, and often of wife and children, who will rather forsake him, than share in his miserable lot. No one dares to eat with him, or even to pour him out a drop of water. If he has marriageable daughters, they are shunned. No other girls can be approached by his sons. Whenever he appears, he is scorned and pointed at as an outcast. If he sinks under the grievous curse, his body is suffered to rot on the place where he dies.” DUBOIS' *Description of the People of India*, p. 24. WARD'S *View of the Hindoos*, vol. iii. p. 150.

In links of steel, here superstition binds
The unsuspecting native : to his caste
Tethers him : cramps his powers, condemns to ply
With joyless hands, the trade his sires have plied
For centuries ; proscribes all hope of change.

GISBORNE.

No. 51. — xvii. 23. *And Abraham took Ishmael his son, and all that were born in his house — and circumcised the flesh of their foreskin.*] HERODOTUS, (lib. ii. cap. 104.) speaking of circumcision as practised by several nations, says, “ As to the Egyptians and Ethiopians, I cannot say whether of these learned it from the other : for it appears to be a very ancient custom.” The inhabitants of Mexico practised a kind of circumcision when the Spaniards came there. *Ceremonies and Religious Customs of all Nations*, vol. iii. p. 162. This rite prevails among the savages both in the islands and continent of the Terra Australis. *Modern Universal History*, vol. xvii. p. 105. And also in the Friendly Islands, COOK’S *Voyage to the Pacific Ocean*, vol. i. p. 387.

No. 52.—xviii. 2. *And he lift up his eyes, and looked, and lo, three men stood by him.*] Of the visit of heavenly guests related in this passage, of their hospitable reception by an aged pious couple, connected with the denunciation of a judgment which was to fall upon the neighbourhood, we find evident traces in OVID’S pleasing story of Philemon and Baucis, who received Jupiter and Mercury, to whom these gods shewed themselves favourable, and told them before-hand what they had resolved respecting the surrounding country, which they in fact immediately saw changed into a marsh. The account of the birth of Orion, by Hyginus, is equally remarkable. (Fable 195.) Jupiter, Neptune, and Mercury, went as guests to Byrseus, the king of Thrace ; they were well received by him, and desired him to ask a request which they would grant. He wished for children, and he had a son whom he called Orion.

HOMER, the most ancient of all Greek writers, is full of the appearances of the gods. That fine passage is particularly applicable here, in which one of the suitors of Penelope reproves Antinous, when the latter had thrown the

stool at Ulysses, who was disguised, and not known by either of them. *Odyssey* xvii. ROSENMÜLLER.

No. 53. — xviii. 4. *He stood by them under the tree, and they did eat.*] Nothing is more common in India than to see travellers and guests eating under the shade of trees. Even feasts are never held in houses. The house of a Hindoo serves for the purposes of sleeping and cooking, and of shutting up the women; but is never considered as a sitting or a dining room. WARD'S *View of the Hindoos*, vol. ii. p. 315. "On my return to the boat, I found the aga and all his retinue seated on a mat, under a cluster of palm trees, close to the water. The sun was then setting, and the shades of the western mountains had reached across the Nile, and covered the town. It is at this time the people recreate themselves in various scattered groups, drinking coffee, smoking their pipes, and talking of camels, horses, asses, dhourra, caravans, or boats." BELZONI'S *Researches in Egypt*, p. 61. "The aga having prepared a dinner for me, invited several of the natives to sit down. Water was brought in a skin by an attendant, to wash our hands. Two fowls roasted, were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and a number of the same cakes in another: in the centre of these were liquid butter, and preserved dates. These were divided, broken up, and mixed together by some of the party, whilst others pulled the fowls to pieces: which done, the party began to eat as fast as they could: getting up, one after the other, as soon as their hunger was satisfied." LIGHT'S *Travels in Egypt*, p. 82.

Hospitality to travellers prevails throughout Guzerat: a person of any consideration passing through the province, is presented at the entrance of a village, with fruit, milk, butter, fire-wood, and earthen pots for cookery; the women and children offer him wreaths of flowers. Small bowers are constructed on convenient spots, at a distance from a well or lake, where a person is maintained by the nearest villages, to take care of the water-jars, and supply all travellers gratis. There are particular villages, where the inhabitants compel all travellers to accept of one day's provisions: whether they be many or few, rich or poor,

European or native, they must not refuse the offered bounty. FORBES'S *Oriental Memoirs*, vol. ii. p. 415.

So when angelic forms to Syria sent
Sat in the cedar-shade, by Abraham's tent,
A spacious bowl th' admiring patriarch fills
With dulcet water from the scanty rills ;
Sweet fruits and kernels gathers from his hoard,
With milk and butter piles the plenteous board ;
While on the heated hearth his consort bakes
Fine flour well kneaded in unleavened cakes,
The guests ethereal quaff the lucid flood,
Smile on their hosts, and taste terrestrial food ;
And while from seraph-lips sweet converse springs,
They lave their feet, and close their silver wings.

DARWIN'S *Temple of Nature*, canto ii. l. 447.

No. 54. — xviii. 6. *Make ready quickly three measures of fine meal.*] Men were great eaters in those days, used much exercise, and were probably of a much larger stature, as well as lived longer than we do. HOMER (*Odyss.* xiv. ver. 74.) makes his heroes great eaters. When Eumenes entertained Ulysses, he dressed two pigs for himself and his guests.

*So saying, he girded quick his tunic close,
And issuing sought the styes : thence bringing two
Of the imprisoned herd, he slaughtered both,
Singed them, and slashed and spitted them, and placed
The whole well roasted, banquets, spits, and all
Reeking before Ulysses.*

COWPER.

On another occasion, a hog of five years old was slaughtered and served up for five persons.

*His wood for fuel he prepared,
And dragging thither a well fatted brawn
Of the fifth year—
Next piercing him, and scorching close his hair,
The joints they parted.*

COWPER

No. 55. — xviii. 7. *He hasted to dress it.*] It may surprise many readers, who judge of this narrative by our mode of cookery, that the calf just killed was immediately roasted. But the Orientals are still fond of eating meat just killed, and put on the spit or in the pot while still warm. It is said to be then tender and juicy. ROSENMÜLLER.

No. 56.—xix. 31, 32. *Let us make our father drink wine, and we will lie with him.*] The doctrine of a succession of similar worlds, more or less systematically and explicitly maintained, may almost be considered as the key to ancient mythology. 1. It forms a part of the mundane philosophy of Hindostan. Three powers, the creative, which disposes pre-existing materials into definite shape: the preservative, which upholds the world when fashioned: and the destructive, which reduces it at length to its constituent elements, either by a deluge of water or fire. In the lapse of ages an enormous number of successive worlds is believed to have existed. MOOR'S *Hind. Pantheon*, p. 5. 12. 15. 35. 48. 89. 102. *Asiatic Res.* vol. vi. p. 523. There are numberless manwantaras; creations also, and destructions of worlds innumerable. The being supremely exalted, performs all this with as much ease as if in sport, again and again, for the sake of conferring happiness, *Instit. of Menu*, c. i. p. 11. 2. It prevailed also among the Egyptians. In the theological books imputed to Hermes Trismegistus, it is laid down as an established maxim, that nothing in the world perishes, and that death is not the destruction, but only the change and translation of things: that when the world becomes degenerate, then that Lord and Father, the supreme God, and the only Governor, beholding the manners and deeds of men, by his will which is his benignity, always resisting vice, and restoring things from their degeneracy, will either wash away the malignity of the world by water, or else consume it by fire, and then restore it to its ancient form again. CUDWORTH'S *Intell. Syst.* p. 326. 328. PLATO *Tim.* fol. 22, 23. ORIGEN *Adv. Cels.* lib. i. 3. That the ancient Persians held this doctrine is rendered probable by the circumstance of its being undoubtedly maintained by the present philosophers of that nation. To destroy, according to the Vedantis of India, the Sofis of Persia, and many philosophers of our European schools, is only to generate and reproduce in another form. *Asiatic Res.* vol. i. p. 250. 4. The same doctrine formed a part of the system of the Chinese. They teach that destruction and reproduction, in perpetual vicissitude, spring from the numbers three

and eight, with which every new world invariably commences. MART. *Hist. Sin.* lib. i. p. 14. 5. The Burma writings assert the same thing. By them the universe is called Logha, which signifies successive destruction and reproduction, because it is conceived, that the universe, after it has been destroyed, either by fire, water, or wind, is again of itself restored to its ancient form. *Asiatic Res.* vol. vi. p. 174. 242. Col. SYMES, (*Embassy to Ava*, vol. iii. p. 246.) gives the following account of a conversation which passed between a Kayn and himself. We asked the man where he expected to go when he died? he replied, that he should again become a child. Who will make you a child? The Mounzing. Who are the Mounzing? The father and mother of the world, who grow on the earth, as two trees in a field, one ever green, the other dry. What he meant by this metaphor we could not tell, unless it was a type of successive and eternal renovation and decay. He added that the Mounzing resided on the great mountain Gnowa, where the images of the dead are deposited. 6. The same notions are held by the Buddhists of Ceylon. *Asiatic Res.* vol. vii. p. 399. 7. When the Goths emigrated from the east, and invaded the Roman empire, they brought with them the same theology. MALLETT's *Notes to Edda*, Fab. 33. 8. The ancient Druids held the same sentiments. CÆSAR *De Bell.* lib. 5. c. 14. 9. The Mexicans also maintain it. They suppose the world to have been made by the gods, but profess themselves ignorant of the precise mode in which it was formed. They imagine that since the creation, four suns had successively appeared and disappeared, and that that which they then beheld is the fifth. PURCHAS's *Pil.* b. viii. c. 13. p. 806. From the representations of paganism, and the legends attached to them, the Rabbins appear to have borrowed their fable of an enormous bird, sometimes standing on the earth, and sometimes walking on the ocean, the waters of which reach no higher than its legs, while its head props the sky. BAVA BATHRA, fol. 73. 2. 2653. 2287. BUXTORF, *Synag. Jud.* c. 50. p. 737. With the symbol they have adopted the doctrine, and teach that there are to be seven successive renewals of the world; that each reproduced system will

last seven thousand years, and that the total duration of the universe will be forty-nine thousand years. The truth of the doctrine they endeavour to prove from Scripture, adducing the words of Moses, in *Deut.* xxix. 14, 15. and of *Jeremiah*, i. 5. But the Scriptures sanction no such opinion. On the contrary, they use such language concerning the creation of the world, and its restoration, after the flood, as strongly to oppose such a doctrine. Perhaps the conduct of Lot's daughters may be accounted for on this principle. Having witnessed the destruction of Sodom, and the other cities of the plain, they might be led to imagine that there was not a man left upon the face of the earth, by whom they might become mothers, except their father; and wishing to repeople the now desolated world from their own family, which they believed to have alone survived the deluge, were led to the commission of incest. FABER'S *Origin of Pagan Idolatry*, vol. i. p. 111.

No. 57. — xx. 12. *She is my sister. She is the daughter of my father, but not the daughter of my mother.*] The children of American Indians are always distinguished by the name of the mother; and if a woman marry several husbands, and have issue by each of them, they are all called after her. The reason assigned is this: as the offspring are indebted to the father for their souls, the invisible part of their essence, and to the mother for their corporeal and apparent part, it is more rational that they should be distinguished by the name of the latter, from whom they indubitably derive their being, than by that of the father, to whose name a doubt might sometimes arise, whether they are justly entitled. CARVER'S *Travels in North America*, p. 247.

No. 58. — xxi. 8. *And the child grew and was weaned, and Abraham made a great feast the same day that Isaac was weaned.*] It was the usage of various nations, from time immemorial, solemnly to initiate their children, and especially if it was the first-born, and a son, by certain festival rites, soon after they could walk about, and had the use of their tongues, till which time it was not usual to take them from their mothers' breasts. "The Mexicans made vows for their children, as well as for themselves,

and frequently dedicated them to the service of their gods, in some temple or monastery." CULLEN's *Mexico*, vol. i. p. 259. MORIER (*Second Journey through Persia*, p. 107.) informs us, that the day a male-child is weaned, they carry him to the mosque, and after having performed certain acts of devotion, return home, then collecting their friends and relations, they give a feast, of which they make the child also to partake.

No. 59. — xxi. 14. *Putting it on her shoulder.*] Abraham laying the bottle on Hagar's shoulder was an Egyptian custom; for according to HERODOTUS (b. ii. chap. 35.) in Egypt the men carry burthens on the head, and the women on the shoulders, Hagar was an Egyptian. ROSENMÜLLER.

No. 60. — xxi. 15. *She cast the child under one of the shrubs.*] The circumstances of Ishmael's being conducted to a shrub, when his faintness, from the heat, and want of water, in the wilderness of Beer-sheba, so increased, that he could not proceed in his journey towards Egypt: and Hagar's despair of obtaining water time enough to save his life, are natural. PITTS, in the account he gives of his return from Mecca, p. 159, tells us, "'Tis thirty-seven days' journey from Mecca to Cairo; in all this way there is scarcely any green thing to be met with, nor beast nor fowl to be seen or heard, nothing but sand and stones, excepting one place, which we passed by night, where were some trees, and, as we thought, gardens." Many other parts, however, of that widely extended desert are not so entirely destitute of vegetables, as that part of it through which the road runs that leads to Mecca. *Irwin* repeatedly speaks of bushes and low trees on the western side of this desert. *Egmont* and *Heyman* give exactly the same account. It was, therefore, quite natural that Ishmael, when unable to proceed on his journey, should desire to lie down under a tree. In such a situation, THEVENOT, (part i. p. 164,) fell in with a poor Arab, in this wilderness, just ready to expire. "Passing by the side of a bush, we heard a voice that called to us, and being come to the place, we found a poor languishing Arab, who told us that he had not eaten a bit for five days; we gave him some victuals and

drink, with a provision of bread for two days more, and so went on our way." HARMER, vol. iv. p. 21.

No. 61. — xxi. 19. *And God opened her eyes, and she saw a well of water ; and she went and filled the bottle with water, and gave the lad drink.*] Few European readers are, probably, able to form an adequate idea of the horrors of such a situation as is here described. The following description may serve to paint to us the terrors of the desert, and the danger of perishing in it with thirst.

" The desert of Mesopotamia now presents to our eyes its melancholy uniformity. It is a continuation, and, as it were, a branch of the Great Arabian desert on the other side of the Euphrates. Saline plants cover, at large intervals, the burning sand or the dry gypsum. Wormwood spreads here, as the furze in Europe, over immense tracts, from which it excludes every other plant. Agile herds of Gazelles traverse those plains, where many wild asses formerly roved. The lion concealed in the rushes along the rivers lies in wait for these animals ; but when he is unable to seize them, to appease his hunger, he sallies forth with fury, and his terrible roaring rolls like thunder from desert to desert. The water of the desert is, for the most part, bitter and brackish. The atmosphere, as is usual in Arabia, is pure and dry ; frequently it is burning in the naked and sandy plains ; the corrupt vapours of stagnant waters are diffused there ; the exhalations of the sulphureous and salt lakes increase the pestilential matter. Whenever any interruption of the equilibrium sets a column of such infected air into rapid motion, that poisonous wind arises, which is called Samum or Samyel, which is dreaded less in the interior of Arabia than on the frontiers, and especially in Syria and Mesopotamia. As soon as this dangerous wind arises, the air immediately loses its purity, the sun is covered with a bloody veil, all animals fall alarmed to the earth, to avoid this burning blast, which stifles every living being that is bold enough to expose itself to it.

" The caravans which convey goods backwards and forwards from Aleppo to Bagdad, and have to traverse these deserts, pay a tribute to the Arabs, who consider themselves as masters of these solitudes. They have also to

dread the suffocating wind, the swarms of locusts, and the want of water as soon as they leave the Euphrates. A French traveller affirms, that he was witness to a scene occasioned by the want of water, the most terrible that can be imagined for a man of feeling. It was between Anah and Dryjeh. The locusts, after they had devoured every thing, at last perished. The immense numbers of dead locusts corrupted the pools, from which, for want of springs, they were obliged to draw water. The traveller observed a Turk, who, with despair in his countenance, ran down a hill, and came towards him. 'I am,' cried he, 'the most unfortunate man in the world! I have purchased, at a prodigious expence, two hundred girls, the most beautiful of Greece and Georgia. I have educated them with care; and now that they are marriageable, I am taking them to Bagdad to sell them to advantage. Ah! they perish in this desert for thirst, but I feel greater tortures than they.' The traveller immediately ascended the hill; a dreadful spectacle here presented itself to him. In the midst of twelve eunuchs and about a hundred camels he saw these beautiful girls, of the age of twelve to fifteen, stretched upon the ground, exposed to the torments of a burning thirst and inevitable death. Some were already buried in a pit, which had just been made; a greater number had dropped down dead by the side of their leaders, who had no more strength to bury them. On all sides were heard the sighs of the dying; and the cries of those who, having still some breath remaining, demanded in vain a drop of water. The French traveller hastened to open his leathern bottle, in which there was a little water. He was already going to present it to one of these unhappy victims. 'Madman!' cried his Arabian guide, 'wouldst thou also have us die from thirst.' He immediately killed the girl with an arrow, seized the bottle, and threatened to kill any one who should venture to touch it. He advised the slave-merchant to go to Dryjeh, where he would find water. 'No,' replied the Turk, 'at Dryjeh the robbers would take away all my slaves.' The Arab dragged the traveller away. The moment they were retiring, these unhappy victims seeing the last ray of hope vanish, raised a

dreadful cry. The Arab was moved with compassion; he took one of them, poured a drop of water on her burning lips, and set her upon his camel, with the intention of making his wife a present of her. The poor girl fainted several times, when she passed the bodies of her companions, who had fallen down dead in the way. Our traveller's small stock of water was nearly exhausted, when they found a fine well of fresh and pure water; but the rope was so short, that the pail would not reach the surface of the water. They cut their cloaks in strips, tied them together, and drew up but little water at a time, because they trembled at the idea of breaking their weak rope, and leaving their pail in the well. After such dangers, they at last arrived at the first station in Syria." MALTE-BRUN, *Universal Geography*, t. ii. ROSENMÜLLER.

No. 62. — xxi. 20. *He became an archer.*] Opposite the great staircase of the palace at Persepolis, there is a spacious tomb cut and hollowed into the rock, 72 feet broad and 130 high; in which there appears an altar with fire burning on it, and a reverend person holding a bow in his hand, kneeling on a kind of ascent over against it, as if at his devotions: in the air, as it were, there is a figure of the same person whom we see praying below, as if he were ascending into the heavens. In another tomb also, not far from this, there is an altar with fire, and a prince or high-priest praying before it. See Sir JOHN CHARDIN, *Voy.* vol. ii. p. 171.

No. 63. — xxi. 28. *Abraham set seven ewe-lambs of the flock by themselves. And Abimelech said to Abraham, What mean these seven ewe-lambs, which thou hast set by themselves? And he said, For these seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well: wherefore he called that place Beer-sheba, because there they swore both of them. Thus they made a covenant at Beer-sheba.*] Mr. BRUCE (*Travels*, vol. i. p. 199.) relating the manner in which a compact was made between his party and some shepherds in Abyssinia, says, Medicines and advice being given on my part, faith and protection pledged on theirs, two bushels of wheat and seven sheep were carried down to the boat.

No. 64. — xxii. 13. *And Abraham lifted up his eyes, and behold behind him a ram caught in a thicket by his horns, and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.]* This resembles the story of Iphigenia, the daughter of Agamemnon, who was to be sacrificed to Diana, by her father, by the hand of Calchas the priest. “At that moment a voice sounded from the grove, saying, that the goddess rejected such a victim; that no harm should be done to the virgin, but that they should sacrifice what offered itself in her place. While they were consulting what victim it might be, and where it might be found, a hind of extraordinary beauty came and placed herself at the altar. This animal, as sent by the goddess, was taken for the victim intended for her.” DICTYS CRETENSES, *History of the Trojan War*. PLUTARCH, in his *Parallels of the Greek and Roman History*, chap. 35, quotes two similar traditions; one Greek, from Aristodemus, according to which, during a plague in Lacedæmon, one Helena was to be sacrificed, when an eagle suddenly darted from the sky, seized the knife from the hand of the priest, and laid it on a heifer, which was sacrificed instead of Helena: and a Roman tradition, from Valeria Luperca, who was likewise to be sacrificed to the gods during a plague, but delivered almost in the same manner as Helena. Athamas, king of Bœotia, was ordered by an oracle, during a famine, to sacrifice his son, Phryxus; but as he was going to be led to the altar, Nephele, his mother, took him away, and his sister Hella, and gave them a ram with a golden fleece, on which they effected their escape. But according to the Phœnician tradition, which Eusebius mentions, Chronos sacrificed his only son, Irud, when his country was afflicted with a dreadful war: he conducted him, splendidly dressed, to the altar built by himself for the purpose. ROSENMÜLLER.

No. 65. — xxiii. 9. *That he may give me the cave of Machpelah, for a possession of a burying-place.]* This is the most ancient example of a family-vault or an hereditary sepulchre in a cave. In the southern, mountainous part of Palestine, there are many natural caves in the rocks,

which may easily be formed into spacious burying-places. There are still found in Syria, Palestine, and Egypt, many such sepulchral caves, which have been frequently described by travellers who have visited those countries. These sepulchres are differently contrived. Sometimes they descend; only those which are made in the declivities of the mountains, often go horizontally into the rock. In Egypt, also, there are many open sepulchres, which run horizontally into the rock, but most of the mummy-pits are open perpendicularly, and you must let yourself down through this opening. In Palestine and Syria, on the contrary, the sepulchres which descend, are provided with steps, which are now for the most part covered with heaps of rubbish. Many of them consist in the inside of many chambers, which are united by passages; in some of them the back chambers are deeper than the front ones, and you are obliged to descend some more steps to come to them. These chambers, as they are still found, are pretty spacious; in most of them recesses, six or seven feet long, are made in the walls all round, to receive the dead bodies; in others stone slabs of the same length are fixed against the walls; sometimes several, one above another, on which the dead bodies were-laid; in some few there are stone-coffins, which are provided with a lid. It is nearly in this manner that the arrangement of graves is prescribed in the Talmud (*Baba Kama*, vi. 8.); only there is always to be an anti-chamber and recesses made in the walls of the square sepulchres, the number of which may be different. ROSENMÜLLER.

No. 66. — xxiii. 10. *Ephron dwelt.*] *Heb. sat*; implying that he *sat in their council*. He appears to have been a great ruler among the Hethites, as Abraham requested others to address him, v. 8.

The Arabs to this day hold their courts of justice in an open place, under the heavens, as in a field or a market-place. See NORDEN'S *Trav. in Egypt*, vol. ii. p. 140.

If we credit the account the Creeks give of themselves, this place (or site of a town on the Oakmulge fields) is remarkable for being the first town or settlement, when they *sat down* (as they term it) or *established* themselves,

after their emigration from the west, beyond the Mississippi, their original native country. *BARTRAM'S Trav.* p. 53.

No. 67. — xxiv. 4. *Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.*] A young person in Bengal is like Isaac; he has nothing to do in the choice of his wife. Parents employ others to seek wives for their sons. Those who leave their homes in search of employment, always marry their children in their country, and among their acquaintance at home; never among the people with whom they reside. *WARD'S View of the Hindoos*, vol. ii. p. 315.

[“The retired life of the Eastern women, which seldom allows a young man to make a free choice, as he cannot judge of the temper of the young woman, nor of their mute, but significant, expression, under the veil, had introduced the custom, that the parents took it upon them to choose wives for their sons. We have seen that Hagar gave Ishmael an Egyptian woman for his wife. In the first heroic times of Greece, the same custom prevailed, and on the same grounds. As many wars had arisen from violently carrying off women or virgins, it was thought they could not be guarded with sufficient care. Hence the youth was seldom acquainted with the bride, whom the father had asked for him. Achilles refused the offered choice of the three daughters of Agamemnon, and said that his father Peleus would give him a wife.” *STOLLBERG'S History of Religion*, part i. p. 141.

Abraham gives a commission to his servant to choose a wife for Isaac, among his friends or relations, and from the sequel of the narrative, it appears that Rebecca was the grand-daughter of Nahor, the brother of Abraham. The same custom still prevails among the Bedouin Arabs. “Consanguinity,” says *DON RAPHAEL*, “is no obstacle to marriage, till a certain degree; on the contrary, every Arab endeavours to marry a child or grandchild of a brother or sister, and the affinity gives the suitor a preference with the father, which he can allege to his advantage, if the daughter has several suitors at the time.” *The Bedouins*, part iii. p. 144. *ROSENMÜLLER.*]

No. 68. — xxiv. 11. *He made his camels to kneel down.*]

Dr. SHAW, (*Preface to Travels*, p. 11.) describing the manner of resting at night during his travels in the Eastern deserts, says, "Our camels were made to kneel down in a circle round about us, with their faces looking from us, and their respective loads or saddles placed behind them."

No. 69. — xxiv. 18. *And she said, Drink, my lord: and she hasted and let down her pitcher upon her hand, and gave him drink.*] We met on this road (from Orfa to Bir) with several wells, at which the young women of the neighbouring villages, or of the tribes of the Curds and Turkomans, who were wandering in these parts, watered their flocks. They were not veiled like those in the towns. They were well made and beautiful, though tanned by the sun. As soon as we accosted them, and alighted from our horses, they brought us water to drink, and likewise watered our horses. Similar civilities had indeed been shewn to me in other parts. But here it appeared to me particularly remarkable, because Rebecca, who was certainly brought up in these parts, shewed herself equally obliging to travellers. Perhaps I have even drank at the same well from which she drew water. For Haran, now a small place, two days' journey to the south-south-east of Orfa, which is still visited by Jews, was probably the town which Abraham left to remove to the land of Canaan, and his brother Nahor's family probably remained in these parts. NIEBUHR's *Travels*, part ii. p. 410.

LEONHARD RAUWOLF, a German traveller, who visited these countries about two hundred years before, observes, in his *Travels*, (part i. p. 259.) "This town (Orfa) is supposed by some to have been formerly called Haran, from which the holy patriarch Abraham, with Sarah, and Lot, his brother's son, removed by the command of God; so that the abundant well is still called Abraham's well, at which his servant first recognised Rebecca, when she gave him and his camels water to drink from it. The water of this well has more of a whitish colour than others, and also, as I drank it from the well in the middle of the great Khan, had a peculiar yet sweet and pleasant taste." ROSENMÜLLER.

No. 70. — xxiv. 33. *I will not eat until I have told mine errand.*] A brahmin sometimes goes to a house, sits

down, and refuses to eat till he has obtained the object he has in view. *WARD'S View of the Hindoos*, vol. ii. p. 316.

No. 71. — xxiv. 50. *Then Laban and Bethuel answered and said, The thing proceedeth from the Lord.*] Laban first answers for his sister, and is therefore mentioned before his father Bethuel. The sons of Jacob are represented as rejecting the honorable offer of reparation, made by the man who had seduced their sister Dinah, although the match was probably one that her father would have approved. Jacob leaves the matter entirely in the hands of her brothers, and does not so much as know the true object of the terms on which they at last accede to the proposal. In the Athenian law there is a striking resemblance to this conduct. To legalize a marriage, it was required that the father of the bride, or her brother by the father's side, or her father's brother, should give her away. *Petiti Leges Atticæ*, vi. 1. 4.

MICHAELIS makes the following observations on this subject. "It appears that among the people of the family of Abraham, the brothers had as much influence in the marriage of their sister, nay, even more than the father; perhaps, because in the prevalence of polygamy, the father might suffer himself to be too much directed by another favorite wife, who was not the mother of the daughter. This may be the reason why the brother spoke here first. We find another instance, in chap. xxxiv., how much the opinion of the brother weighed in the marriage of his sister."

No. 72. — xxiv. 64. *And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.*] That is, hastily alighted from the camel. It was always customary, in all the East, on perceiving a superior, to alight from the animal upon which they were riding. ANDERSON and IVERSON relate, that "when the governor of Mossul and his suite passed our caravan, we were obliged to alight from our horses, mules, and asses, and lead the animals till they had gone by." Even now, women shew this mark of respect to men. NIEBUHR says, "that an Arabian lady who met them in a broad valley in the desert of Mount Sinai,

retired from the road, and let her servant lead the camel till they had passed. *Judges*, i. 14. 1 *Sam.* xxv. 23. ROSENMÜLLER.

No. 73. — xxiv. 65. *She took a veil and covered herself.*] Covering the head was practised on three occasions. In cases of grief and mourning, 2 *Sam.* xix. 2, as an expression of reservedness and modesty, *Gen.* xxiv. 65, and as a testimony or token of the greatest respect and reverence, or when an inferior was unable to bear the sight and splendor of another's majesty and greatness. Thus Elijah, (1 *Kings*, xix. 43.) when he heard the voice of God on Mount Horeb, wrapped his face in his mantle. Covering the face with a veil was the practice of all nations. The Romans, in particular, were so strict and punctual in the use of it, that when C. Sulpitius Gallus knew his wife had appeared abroad without it, he divorced her only on that account.

[The veiling of the bride was a very ancient custom, as PLINY also says, *Nat. Hist.* b. xxi. chap. 8. TERTULLIAN, (*de Virginibus velandis*, c. ii.) when speaking of Rebecca, who went to meet her bridegroom veiled, observes, as a custom still existing in his time, that the heathen brides were also conducted to their intended husbands, covered with a veil. Hence the Romans used the word *nuptiæ*, for marriage, which is derived from *nubere*, to cover, to veil. OLEARIUS says, in his *Travels in Persia*, (p. 108.) that in Russia, Persia, and Armenia, the bride, while sitting at table, has a handkerchief thrown over her head, which covers her face. ROSENMÜLLER.]

No. 74. — xxv. 8. *Being full of days.*] This is a metaphor probably taken from a guest regaled by a plentiful banquet; and is thus used by the Roman poets.

Cur non, ut plenus vitæ conviva, recedis.

LUCRETIVS, lib. iii. v. 947.

Why dost thou not then, like a thankful guest,

Rise cheerfully from life's abundant feast?

CREECH.

Et nec opinanti mors ad caput astitit antè

Quam satur, ac plenus possis discedere rerum.

Ibid. v. 972.

*And unexpected hasty death destroys,
Before thy greedy mind is full of joys.*

Inde fit, ut raro, qui se vixisse beatum
Dicat, et exacto contentus tempore vitæ
Cedat, uti conviva satur, reperire queamus.

HORAT. *Sat.* lib. i. l. v. 117.

*From hence, how few, like sated guests, depart
From life's full banquet, with a cheerful heart.*

FRANCIS.

See also HORAT. *Ep.* lib. ii. v. 216.

Dubio quem non in turbine rerum
Deprendet suprema dies : sed abire paratum,
Ac plena vita.

STATIUS. *Sylvar.* lib. ii.

*The man whose mighty soul is not immers'd
In dubious whirl of secular concerns,
His final hour ne'er takes him by surprize ;
But, full of life, he stands prepar'd to die.*

No. 75. — xxvi. 18. *And he called their names after the names by which his father had called them.]* This would appear a trifle among us, because water is so abundant, that it is scarcely valued, and nobody thinks of perpetuating his name in the name of a well. But in those deserts, where water is so scarce, wells and springs are valued more, and as they are there the general permanent monuments of geography, it is also an honour to have given them names. MICHAELIS.

No. 76. — xxvii. 4. *Savoury meat.]* Almost all the dishes of the people of Aleppo, Dr. Russell informs us, “are either greasy with fat or butter, pretty high-seasoned with salt and spices ; many of them made sour with verjuice, pomegranate, or lemon-juice ; and onions and garlic often complete the seasoning.” Vol. i. p. 115. Dr. SHAW gives us a similar account, p. 231.

As it was something of the venison kind Isaac desired, it is very probable the dish he wished for was of the savoury sort.

Some of their dishes of meat, however, are of a sweet nature. “A whole lamb, stuffed with rice, almonds,

raisins, pistaches, &c., and stewed, is a favourite dish with them." RUSSELL, vol. i. p. 172, &c.

It was very just then, in our translators, to render this word by a more extensive term in *Prov.* xxiii. 3, *When thou sittest to eat with a ruler, consider diligently what is before thee*, v. 1. *Be not desirous of his dainties, for they are deceitful meat*, v. 3. It is translated in much the same manner in v. 6. dainty meats.

DE LA ROQUE gives much the same account of the manner of living of the Arabs, whose way of life very much resembles that of the patriarchs. "Roast meat being almost peculiar to the tables of their emirs or princes, and lambs or kids stewed whole, and stuffed with bread, flour, mutton-fat, raisins, salt, pepper, saffron, mint, and other aromatic herbs." *Voy. dans la Pal.* ch. xiv. p. 197.

No. 77. — xxvii. 27. *The smell of his raiment.*] The Orientals endeavour to perfume their clothes in various ways. They sprinkle them with sweet-scented oils, extracted from spices, they fumigate them with the most valuable incense or scented wood, and also sew the wood of the aloe in their clothes. By some of these means, Jacob's clothes were perfumed. PLINY observes, (*Nat. Hist.* b. xvii. chap. 5.) "that the land, after a long drought, moistened by the rain, exhales a delightful odour, with which nothing can be compared: and soon after, he adds, that it is a sign of a fruitful soil, when it emits an agreeable smell, when it has been ploughed." ROSENMÜLLER.

No. 78. — xxix. 18. *And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.*] Because he had no money or other goods which he could give to the father for his daughter. For among many people of the East, in ancient and modern times, we find it customary not for the bride to bring a dowry to the bridegroom, but the bridegroom must, in a manner purchase the girl whom he intends to marry, from the father. Therefore Shechem says, (in chap. xxxiv. 12.) to Dinah's father and brothers, "Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife." In the same manner TACITUS relates, that among the ancient Germans, the wife did not bring the

dowry to the man, but the man to the woman. "The parents and relations are present, who examine the gifts, and choose not such as are adapted to female dress, or to adorn the bride, but oxen, and a harnessed horse, a shield, and a sword. In return for these presents he receives the wife." This custom still prevails among the Bedouins. "When a young man meets with a girl to his taste, he asks her of her father through one of his relations: they now treat about the number of camels, sheep, or horses, that the son-in-law will give to the father for his daughter; for the Bedouins never save any money, and their wealth consists only in cattle. A man that marries must therefore literally purchase his wife, and the fathers are most fortunate who have many daughters. They are the principal riches of the family. When, therefore, a young man negotiates with the father whose daughter he intends to marry, he says, 'Will you give me your daughter for fifty sheep, six camels, or twelve cows?' If he is not rich enough to give so much, he offers a mare or foal. The qualities of the girl, the family, and the fortune of him that intends to marry her, are the principal considerations in making the bargain." *Customs of the Bedouin Arabs by D'Arvieux*, p. 119. This is confirmed by *Seetzen*, in his account of the Arab tribes whom he visited in 1808. The ceremonies at the marriage of a wandering Arab are remarkable; a young Arab knows a girl who pleases him; he goes to her father, and makes his wishes known to him. The latter speaks to his daughter. "Daughter," says he, "there is one who asks you for his wife: the man is good, and it depends upon yourself if you will become his wife; you have my consent." If the girl refuses, there is an end of the matter; if she is contented, the father returns to his guest, and informs him of the happy intelligence. "But," he adds, "I demand the price of the girl." This consists of five camels; but generally, by the intervention of others, a couple more are added, and those given are frequently miserable enough. *NIEBUHR* also found this custom among the Curds, and Turcomans, who lead a wandering shepherd's life. "It is said, that a Curd of an ancient family asks fifty purses (above 165,000 dollars) for his daughter, and gives her but

a small dowry ; whereas the considerable Arabs and Turks generally expend upon the dowry, not only what they have received from the bridegroom, but a great deal besides : many daughters are therefore to them a fortune." *Travels*, part ii. p. 420. In ANDERSON and IVERSON'S *Travels*, (p. 22.) it is said of the Banians, (Indian brokers in Arabia and the Persian Gulph,) that it is customary on their marriages, for the bridegroom or his parents to give to the parents of the bride a piece of money for their daughter, and therefore to purchase the bride. He that has fair daughters and many, may become rich in this manner ; and for this reason the Banians would rather have more daughters than sons. ADAM BRANDS, in his enlarged description of his great *Journey to China*, says of the Siberian Tartars, " When any body intends to marry, and the bridegroom asks his future father-in law for his daughter, he does not immediately obtain his consent, but the future father-in-law asks, ' Have you the means of paying for the girl you desire ? if you have, you may obtain her.' The bridegroom has to give forty or fifty roubles to his father-in-law for the bride, and in this manner the agreement is settled. Now if there is one who does not possess so much, nor is able to obtain it from others in order to pay this sum immediately, he is obliged so long to do without a wife ; on the contrary, if he immediately pays the sum agreed upon, he obtains his bride without further difficulty." He says the same of the Tungese. " Though these people now lead a miserable life, they still continue to take many wives. But they must give the father, for their wives, ten and sometimes twelve rein-deer." Where such a custom prevails, it is very natural that the bridegroom, when he has no property, should obtain his bride by serving her father ; and Jacob was obliged to have recourse to these means, because he was in a strange land, and saw no other way. Similar customs, according to an account written in the seventeenth century, are not uncommon in Guinea. " Courtship is made in Guinea, by presents and services, and proceeds very slowly: for some who have no means of giving presents, obtain their wives with services. They build houses, work in their rice-plantations, and do all the services that may be neces-

sary; and this often lasts three or four years, before they can be married." DAPPER's *Africa*, p. 399. In some parts of Tonquin, it is usual for a young man to live in the house of the parents of the girl he intends to marry, and he even does all the household work for a couple of years. If, after the expiration of the service, both parties do not agree, and the marriage does not take place, the suitor receives payment for his services. DE LA BISSACHERE, *Etat actuel du Tunkin*, tom. i. p. 270. ROSENMÜLLER.

No. 79. — xxix. 20. *And Jacob served seven years for Rachel: and they seemed unto him but a few days, for the love he had to her.*] HERODOTUS (*Clio*, p. 82. edit. Gale,) mentions a very singular custom among the Babylonians, which may serve to throw light on the conduct of Laban towards Jacob. "In every district they annually assemble all the marriageable virgins on a certain day; and when the men are come together, and stand round the place, the crier, rising up, sells one after another, always bringing forward the most beautiful first: and having sold her for a great sum of gold, he puts up her who is esteemed second in beauty. On this occasion, the richest of the Babylonians used to contend for the fairest wife, and to outbid one another; but the vulgar are content to take the ugly and lame with money: for when all the beautiful virgins are sold, the crier orders the most deformed to stand up, and after he has openly demanded who will marry her with a small sum, she is at length given to the man that is contented to marry her with the least. In this manner, the money arising from the sale of the handsome, serves for a portion to those whose look is disagreeable, or who have any bodily imperfection. A father was not permitted to indulge his own fancy in the choice of a husband for his daughter, neither might the purchaser carry off the woman which he had bought, without giving sufficient security that he would live with her as his own wife. Those also who received a sum of money with such as could bring no price in this market, were obliged to give sufficient security that they would live with them; and if they did not, they were compelled to refund the money."

In Java, the consent of the relations being obtained,

the bridegroom is bound to serve the parents of the bride for a year. RAFFLES'S *History of Java*, vol. i. p. 325.

“The Naudowessies have a singular method of celebrating their marriages, which seems to bear no resemblance to those made use of by any other I passed through. When one of their young men has fixed upon a young woman he approves of, he discovers his passion to her parents, who give him an invitation to come and live with them in their tent: he accordingly accepts the offer, and by so doing engages to reside in it for a whole year in the character of a menial servant; during this time he hunts, and brings all the game he kills to the family: by which means the father has an opportunity of seeing whether he is able to provide for the support of his daughter, and the children that may be the consequence of their union. This, however, is only done whilst they are young men, and for their first wife, and not repeated like Jacob's servitude. When this period is expired, the marriage is solemnized after the custom of the country.” CLARK and LEWIS'S *Travels to the Missouri*, p. 101.

“In the mode of marriage by Ambel Ana, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, who renounces all farther right to, or interest in him, and he is taken into the house of his father-in-law, who kills a buffaloe on the occasion, and receives twenty dollars from the son's relations; after this, the booroo bye 'nya (the good and bad of him) is vested in the wife's family. If he murders, or robs, they pay the bangoon or the fine: if he is murdered, they receive the bangoon: they are liable to any debts he may contract after marriage, those prior to it remaining with his parents. He lives in the family in a state between that of a son and a debtor; he partakes as a son of what the house affords, but has no property in himself: his rice-plantation, the produce of his pepper-garden, with every thing that he can gain or earn, belong to the family. He is liable to be divorced at their pleasure, and though he has children, must leave all, and return naked as he came. The family sometimes indulge him with leave to remove to a house of his own, and

take his wife with him: but he, his children, and effects, are still their property. If he has not daughters by the marriage, he may redeem himself and wife by paying her joojoor; but if there are daughters before they are emancipated, the difficulty is enhanced, because the family are equally entitled to their value: it is common, however, when they are upon good terms, to release him, on the payment of one joojoor, or at most with the addition of an addat of fifty dollars; with this addition, he may insist upon a release whilst his daughters are not marriageable."

MARSDEN'S *History of Sumatra*, p. 224.

"The Burdooraunees in Cabul, even at this day, live some of them with their future father-in-law, and earn their bride by their services, like Jacob and Rachel, without ever seeing the object of their wishes." ELPHINSTON'S *Cabul*, b. ii. c. 3. HOLDERNESS *On the Customs of the Crim Tartars*, p. 8.

No. 80. — xxix. 23. *And it came to pass in the evening, that he took Leah his daughter, and brought her to him.]*

This deceit of giving Leah to Jacob instead of Rachel was the more easy, because the bride was introduced veiled to the bridegroom. The following passage from OLEARIUS (*Travels in Persia*) is particularly applicable here. "If they are people of any consideration, they bring up their daughters, locked up in their chambers, to hide them from view, and they cannot be seen by the bridegroom till they are received in the chamber. In this manner many a one is deceived, and receives, instead of a handsome, a deformed and ugly girl, nay, instead of the daughter, some other relation, or even a maid. Also, when the bridegroom has sat down, the bride is seated by his side veiled, and magnificently dressed, and that neither may see the other, a piece of red silk is drawn between them, which is held by two boys." ROSENMÜLLER.

No. 81. — xxix. 30. *He loved also Rachel more than Leah.]* Polygamy was productive of many evils; and particularly gave occasion for jealousy and contention. It required, indeed, the utmost exertion of prudence on the part of the husband so to conduct himself towards his wives, as to prevent continual strife and discord. Where-

ever the practice obtains, the same care will always be requisite. Thus a late traveller, speaking of the number of wives a Persian keeps, says, "To preserve amity between these ladies, which had so excited my admiration, our communicative host told me, that himself, in common with all husbands, who preferred peace to passion, adhered to a certain rule, of each wife claiming, in regular rotation, the connubial attentions of her spouse: something of this kind is intimated in the domestic history of the ancient Jewish patriarchs, as a prevailing usage in the East, after men fell from the order of nature and of God, into the vice of polygamy." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 8.

No. 82. — xxx. 1, 2. *And when Rachel saw that she bare Jacob no children, Rachel envied her sister.*] It does not appear that there was at that time and in that country, any thing improper or remarkable in the conduct of Jacob, in marrying two sisters. That such connections continued to be formed in that country long after the time of Jacob, is ascertained by a history recorded of Omar, the second caliph of the Mahometans after Mahomet. "While he was on his journey, there came, at one of his stages, a complaint before him, of a man who had married two wives, that were sisters both by father and mother; a thing which the old Arabians, so long as they continued in their idolatry, made no scruple of, as appears from that passage in the Alkoran, where it is forbid for the time to come, and expressed in such a manner, as makes it evident to have been no uncommon practice among them. Omar was very angry, and cited him and his two wives to make their appearance before him forthwith. After the fellow had confessed that they were both his wives, and so nearly related, Omar asked him what religion he might be, or whether he was a Mussulman? Yes, said the fellow. And did you not know, then, said Omar, that it was unlawful for you to have them, when God said, neither marry two sisters any more, *Alkoran*, chap. iv. 277. The fellow swore, that he did not know that it was unlawful, neither was it unlawful. Omar swore he lied, and he would make him part with one of them, or else strike his head off.

The fellow began to grumble, and said, he wished he had never been of that religion, for he could have done very well without it, and never had been a whit better for it since he had first professed it: upon which, Omar called him a little nearer, and gave him two blows on the crown with his stick, to teach him better manners, and learn him to speak more reverently of Mahometanism; saying, O thou enemy of God, and of thyself, dost thou revile Islam, which is the religion that God and his angels and apostles, and the best of the creation, have chosen, and threatened him severely if he did not make a quick despatch, and take which of them he loved best. The fellow was so fond of them both, that he could not tell which he had rather part with; upon which, some of Omar's attendants cast lots for the two women; the lot falling upon one of them three times, the man took her, and was forced to dismiss the other." OCKLEY'S *History of the Saracens*, vol. i. p. 219.

No. 83. — xxx. 3. *And she said, Behold my maid Bilhah, go in unto her, and she shall bear upon my knees, that I may also have children by her.*] That is, that I may at least have children by her. Rachel therefore considered the children of her maid as her own. We find the same notion among the Chinese. Though the Chinese laws allow only one lawful wife, yet the husband is permitted, in order to preserve the family, to take concubines. But these are under the command of the proper wife, serve her, and honour her, as the only mistress of the house. The children which the husband has by them are considered as the children of the lawful wife, and have the same right to the inheritance, only they receive the name of their mother; and when she of whom they have been born dies, they are not bound to mourn for her three years, or to lay down their offices, as is the custom in China, when the father or the lawful mother dies; yet there are few who do not shew this mark of affection to their natural mother. DU HALDE'S *Description of the Chinese Empire*, part ii. p. 121. ROSENMÜLLER.

No. 84. — xxx. 14. *Mandrakes.*] HASSELQUIST, (*Voyages*, p. 160.) speaking of Nazareth, in Galilee, says, "What

I found most remarkable at this village, was the great number of mandrakes which grew in a vale below it. I had not the pleasure to see this plant in blossom; the fruit now (May 5th, O. S.) hanging ripe to the stem, which lay withered on the ground. From the season in which this mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's dudaim." The fruit has a strong nauseous smell. The Arabs at Nazareth call it by a name which signifies in their language the devil's victuals. MAUNDRELL'S *Travels*, March 24. HARMER on *Sol. Song*, p. 147.

[Innumerable conjectures have been made, what plant we are to understand by mandrakes, (in Hebrew, dudaim, and which are also mentioned and described in the *Song of Solomon*, chap. vii. 13, as smelling sweet). The most general opinion has always been, that by this word is meant the atropa mandragora. The ancient translators seem to be of this opinion; I purposely say, they seem, for, from what I shall mention in the sequel, the contrary appears to be more probable. The reason why opinions have been so general in favour of mandragora is, probably, this, because it was supposed that Rachel intended to use it as a means to promote child-bearing, and it was discovered that the ancients attributed to it this virtue. But the former is not only unproved, but improbable, and what the advocates of mandragora pretend is fabulous, and even appears to have originated in an erroneous interpretation of this passage of Moses. For they would not willingly have the mandragora of no use to Rachel, and therefore it must have the virtue of rendering women fruitful, though Dioscorides declares it to be a means to procure abortion, and all the ancients agree that it is a poison; nay, the commentators did not find it difficult to give the mandragora an agreeable smell, though its smell is oppressive: in short, all was made to suit, because they would have it so.

Celsius is of a different opinion. He takes the dudaim to be the lotos tree, which bears small, round, odoriferous, sweet, and well-tasted apples. His reason is, because, according to BUXTORF'S *Lexicon*, a certain rabbin had stated the dudaim to be the fruit of the lotos. But

this rabbin doubtless only guessed; and his conjecture has all the ancient translators against it.

For my part, I find only the following characteristics of the dudaim in the Bible: it is a plant which is agreeable to the women in the East, having a pleasant smell, and is to be found in the fields at the time of the wheat harvest.

All these characteristics suit a species of very small melons which grow in Syria, Egypt, and Persia, and are called by the Persians, destembujeh (*i. e.* perfume in the hand), by the Arabs as well, thagarir (GOLIUS, p. 429.) as also schâmam, (from schamma, to smell agreeably); but most commonly luffahh, under which last name they are mentioned by HASSELQUIST, (p. 926.) and by VESLING, in his *Essay on Prosper Alpinus*, (p. 199.) The leaves of this plant are unequally indented, divided into five parts, rough, and dark green, though here and there rather pale. The flower is large and beautiful, of a pale yellow colour with gold stripes. It is a creeping plant, and by means of its numerous tendrils, fastens itself to all larger plants. HASSELQUIST says it climbs up the palm trees, and has a very beautiful appearance. The fruit is like a cucumber, half a foot long, but often not larger than a duck's egg, at the stalk pliable and thin, but towards the end rounder and thicker. The peel is more or less smooth, the colour at first green, afterwards, in some, either yellow or red with black stripes lengthwise, but without any ribs. When the thin peel is taken off, there appears a singular texture of fibres, which incloses a juicy pulp that contains the seeds; whence it is called by Vesling cucumis *Ægyptius reticulatus*. As Pliny says that the Arabs made linen from cucumbers that grew upon trees, it is possible that they employed this internal texture for that purpose.

Such little melons are, in my opinion, the dudaim; for, in the first place, they have a very pleasant smell, which agrees with the passage in the Song of Solomon. Secondly, it is customary in the East to carry them in the hand, as we do a nosegay, or on certain occasions, lemons. Thirdly, the Persian translator of the five books of Moses has understood it of this fruit, for he translates the Hebrew word dudaim by destembujeh, which, as we have observed

above, signifies this species of small melons. Fourthly, as we have likewise mentioned above, their usual name in Arabic is luffahh, and hence Linnæus calls it *momordica luffa*; and this is the very name that is put in the two Arabic translations, though this has not been observed. For as luffahh is likewise the name of a species of mandragora, it was supposed that this was meant. It may also be asked whether jabruach, which word the Chaldean translators and the Syrians use for dudaim, may not mean the *momordica* as well as the mandragora, in the same manner as luffahh has both meanings. The most ancient Greek translators (the seventy) have, it is true, translated it by mandragora. But did they understand by it the mandragora, properly so called? Even Grotius (on Solomon's Song) doubted it. Celsius blames him for this; but he seems not to have known that mandragora has more than one meaning, though Dioscorides (iv. 76.) mentions three kinds of mandragora, whereas there are in fact only two; and Theophrastus (*Hist. pl. vi. 4. xi. 9. De Caup. pl. vi. 4.*) another kind, which three kinds of mandragora are quite different from each other; for that which Theophrastus has is most probably the belladonna of the moderns; and the first two kinds of Diodorus, which he distinguishes as male and female, are the proper mandragora; but the third kind, which Dioscorides calls morion, is still disputable, and Bodæus considers it as suspicious. Be this as it may, it will at least appear that the advocates of the opinion that dudaim is the proper mandragora, are very partial in their explanations of the ancient translations, and even assume, without sufficient reason, the mandragora of the LXX, on which they chiefly rely, to be the proper mandragora. As this name is of such extensive use, it might have a particular one in Egypt, where the LXX. lived; and this is the more probable, as our mandragora so little agrees with the biblical texts. J. C. TABER'S *M.S. Notes on the Botany of the Bible*. ROSEN-MÜLLER.]

No. 85. — xxx. 38. *And he set the rods which he had piled before the flocks, in the gutters in the watering troughs, when the flocks came to drink, that they should conceive*

when they came to drink.] Writers on the breeding of sheep affirm, and shepherds in general believe, that there is no animal on which the imagination has so much influence on the young as in sheep during their gestation. Hence Jacob employed the stratagem of placing something spotted before the sheep when they came there, that the lambs might be speckled. So much is certain, that even in the latest times a similar method is adopted to obtain a contrary result, and something white placed in the water troughs before the sheep, white cloths hung up in their fold, and even water troughs of perfectly white stone given them, in order to to have white lambs. MICHAELIS.

No. 86. — xxxi. 19. *And Rachel had stolen the images that were her father's.*] The images which Rachel took from her father Laban, are called Teraphim in the Hebrew. With a small change in the word, they were called by the Persians, Telafim (Telesim). They belonged to the Sabeian idolatry (the worship of the stars). In the East they were made of metals, and even under a particular aspect of the constellations, bore likewise the figures of the planets, or magical characters. They were probably for the most part of the human form; sometimes busts of different sizes. It was affirmed, that they delivered answers, prophesied, could make lost things known, &c. This superstition was deeply rooted for many ages, and extended over large regions; nay, it has remained so long, that even now, not only among heathen nations, but also among Christians, traces of it are to be found, though the church abhors and condemns them. From our heathen forefathers are derived what are called alraünchen, (in Germany;) that is, small images cut out of the root of an alraun plant, (mandragora,) who have given the name to this plant from the German word raunen, (to whisper in the ear). Probably the denomination of the Runic writings, among the ancient Scandinavians and Germans, has the same origin; for they contained marks which were considered mystical, and were so inasmuch as the Druids reserved to themselves the interpretation of them. STOLLBERG'S *History of Religion*, v. i. p. 173. ROSENMÜLLER.

No. 87. — xxxi. 35. *And she said to her father, Let it*

not displease my Lord that I cannot rise up before thee.]

“ We found all the principal men of the city assembled to meet the ambassador, excepting Abdallah Khan the governor, the Ameen-ad-Dowlah’s son, who stood humbly in the court-yard among the attendants, and furnished us with a strong instance of the respect which children pay to their parents in the East: for on a public occasion like this, let the son possess what power he may, he never sits before his father. Rachel said to Laban, Let it not displease my Lord that I cannot rise up before thee. *Gen. xxxi. 35.* The same respect is shewn to mothers. Alexander is made to say to Sisygambis, ‘ I know that amongst you it is considered a great offence for a son to seat himself before his mother, unless she grants him the permission.’ ”

QUINTUS CURTIUS, lib. v. c. 2. MORIER’S *Second Journey through Persia*, p. 134. See also vol. i. p. 111.

No. 88. — xxxi. 50. *If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us: see, God is witness betwixt me and thee.]* “ On paying a visit to Mirza Abul Hassan Khan, we were surprised to find his room darkened, himself seated in a corner, weeping aloud, and apparently in the greatest grief: the cause was easily to be guessed, for we had been informed nearly on our first landing, that his only child, a son of four years old, had died, during his father’s absence, of the small-pox: and this circumstance, by order of the king, had been hitherto kept from his knowledge. A young eunuch belonging to the prince’s mother, ignorant of the king’s orders, had heedlessly mentioned it to him, and thus destroyed at once the hopes he had so long cherished, during his absence, of seeing what he held most dear to him. He felt his misfortune the more as his wife was too old to encourage the hope of any more offspring; and moreover was so jealous, as to oppose a second marriage. She is a lady of superior rank to himself, being the daughter of Hajee Ibrahim, the late grand vizier of Persia: and it is said, that if her husband in any manner ill-treated her, she has such powerful relations, that they would soon avenge her. How forcibly this illustrates what Laban said to Jacob, on giving him his daughters, *If thou shalt*

afflict my daughters, &c. *Gen.* xxxi. 50." MORIER's *Second Journey through Persia*, p. 57.

No. 89. — xxxii. 6. *He cometh to meet thee, and four hundred men with him.*] Colonel CAPPER in his *Observations on the Passage to India*, 1778, p. 63, thus describes an Arab encampment. "From this hill we could plainly perceive, at the distance of about three miles, an immense body of Arabs, which, as they had their families and flocks with them, looked like an encampment of the patriarchs. They first sent out a detachment of about four hundred men towards us, but finding we were drawn up to receive them, five men only advanced from their main body, seemingly with an intention to treat; on seeing which, we also sent five of our people on foot to meet them. A short conference ensued, and then both parties came to our camp, and were received with great ceremony by our Scheik. They proved to be Bedouins, under the command of Scheik Fadil, amounting together to nearly twenty thousand, including women and children. After much negociation, our Scheik agreed to pay a tribute of one chequin, for every camel carrying merchandize; but he refused to pay for those carrying tents, baggage, or provisions. They promised to send a refeek (a protecting companion of their own party) with us, till we were past all danger of being molested by any of their detached parties."

No. 90. — xxxii. 7. *Then Jacob was greatly afraid, and distressed; and he divided the people that were with him, and the flocks and herds, and the camels, into two bands.*] This plan seems not to have been first invented by Jacob; but it may be conjectured that large caravans used at that time to take this precaution against hostile attacks. Sir H. BLOUNT relates in his *Travels*, (p. 9.) that he travelled with a caravan which had divided itself in like manner into two troops; one of which went before, being attacked by robbers, had an action with them, and were plundered, whereas the other escaped uninjured. ROSENMÜLLER.

No. 91. — xxxii. 15. *Milch camels.*] Milch camels, among the Arabs, constitute a principal part of their riches; the creature being every way so serviceable, that the providence of God appears peculiarly kind and wise in pro-

viding such a beast for those countries, where no other animal could be of equal use. *Cameli lac habent, donec iterum gravescant, suavissimumque hoc existimatur, ad unam mensuram tribus aquæ additis.* PLINY, *Nat. Hist.* lib. ii. c. 41. The she-camel gives milk continually, not ceasing even when with young; the milk of which, when mixed with three parts of water, affords the most pleasant and wholesome beverage.

[Jacob added to his gifts, sucking or milch camels, which were therefore a more welcome present than other camels, because the Orientals drink the milk of camels. NIEBUHR (*Travels*, v. i. p. 314.) relates, “that among other dishes presented to him by the Arabs at Menayre, there was also camels’ milk. That it was indeed considered cooling and healthy in these hot countries, but that it was so clammy, that when a finger is dipped into it, and drawn up again, the milk hangs down from it like a thread.” Host, in his *Account of Morocco and Fez*, p. 288., says, “that the Moors also drink camels’ milk; and when they have milked them for a short time, they suffer the young camels to suck, and then begin to milk again, partly to share it with the young camels, and partly to make the camels give the milk better.” PALLAS, in his *Russian Travels*, (vol. i. p. 340.) says, that it is customary among the Kirgise to milk the camels: “their milk is said to be bluish, thick, and of an agreeable taste. The Kirgise consider it to be very wholesome; and it is also said that a more intoxicating beverage is drawn from it than from mares’ milk.” In fact, the camel is of such multifarious use to the Orientals, and of such importance, that among the Bedouins, wealth is not estimated by money, but by the number of camels.

These observations are confirmed by SEETZEN, in his *Account of the Arab Tribes*. “No animal among the Arabs surpasses the camel in utility; besides the wholesome diet which his flesh, his milk, and their products affords them, they turn every part of it to account. Out of its hair, they manufacture carpets, large strong sacks for corn, &c. Out of its skin, soles (serbul), large water bottles (rawijch), two of which are a load for a camel, and large leather sacks (karpfa),

in which they transport and preserve butter, corn, and similar articles; they dye them red on the outside; and two of these also are a load for a camel. They likewise cut straps out of the skin, and out of five or six such straps they prepare long, tough thongs, which they employ in drawing up water from deep wells. They also stitch the skin over a frame of bent sticks, and thus form large vessels, which they use to water the camels, and which are called Hhod. The two sinews of the neck of the camel (aelba) serve instead of ropes, and are extremely strong. Their dung is used for fuel. Even the urine of this animal is of utility: all the Arabs, Nomades of both sexes, and likewise many Arab peasants, wash the head every two or three days with the urine of the female camel, and consider this to be very healthy." ROSENMÜLLER.]

No. 92. — xxxii. 28. *And he said, Thy name shall be called no more Jacob, but Israel.*] The name Israel signifies, he wrestles with God. A trace of this narrative has been preserved in the Grecian tradition of Zeus, who wrestled with Hercules, and as he could not prevail against him, made himself known to him. Vide TZETZES on *Lycophron's Cassandra*, verse 41. ROSENMÜLLER.

No. 93. — xxxii. 30. *Jacob called the name of the place Peniel.*] That is, God's Face. A place of the same name, to the south of Lebanon, is mentioned by STRABO, who lived in the time of Jesus. In his *Geography*, b. xvi. c. 2. s. 15., he says, that "Tripolis adjoins the district which is called God's Face, in which Mount Lebanon ends." And further below, (s. 18.,) "Byblus and Berytus lie between Sidon and God's Face." ROSENMÜLLER.

No. 94. — xxxiii. 10. *And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand.*] It is the custom of the East, when one invites a superior, to make him a present after the repast, as an acknowledgment of his trouble. Frequently it is done before it, as it is no augmentation of honor to go to the house of an inferior. They make no presents to equals, or those who are below themselves. CHARDIN, *M.S.* HARMER, vol. ii. p. 324. See also LAKE-MACHERI, *Obs. Philol.* part i. p. 89.

No. 95. — xxxiii. 20. *And called it El-elohe-Israel.]* The Arabs, who generally sing during labor, use the ancient Hebrew invocation of the deity, while they are passing in their boats beneath a bridge, calling out *Elohe! Elohe!* in a plaintive singing tone of voice. CLARKE'S *Travels*, vol. iii. p. 79.

No. 96. — xxxiv. 24. *And unto Hamor and unto Shechem his son, hearkened all that went out of the gate of his city, and every male was circumcised.]* The princes in Asiatic countries have ever been absolute and despotic, their subjects paying them the most prompt and blind obedience. The following examples will prove this to have been the case. “Abu Thaher, chief of the Carmathians, about the year 930, ravaged the territory of Mecca, defiled the temple, and destroyed nearly 40,000 people. With only 500 horse, he went to lay seige to Bagdad. The Khaliff's general, at the head of 30,000 men, marched out to seize him; but before he attacked him, he sent an officer to summon him to surrender. ‘How many men has the Khaliff's general?’ said Abu Thaher. ‘Thirty thousand,’ replied the officer. ‘Among them all,’ said the Carmathian chief, ‘has he got three like mine?’ Then ordering his followers to approach, he commanded one to stab himself, another to throw himself from a precipice, and a third to plunge into the Tigris. All three instantly obeyed, and perished. Then turning to the officer, he said, ‘He who has such troops needs not value the number of his enemies.’” “Hasan Sabat, one of those petty princes, formerly known in Asia and Europe by the title of *Sheekh-ul-jibel*, or, old man of the mountain, being required by an ambassador to do homage to his master, the sultan Malekshah Jela-leddin, without giving any answer, ordered one of his attendants to poinard himself, and another to leap from the battlements of the tower; and he was instantly obeyed. Then turning to the ambassador, he said, ‘Seventy thousand are thus attentive to my commands. Let this be my answer.’”

No. 97. — xxxiv. 25. *When they were sore.]* Circumcision in infants is easy and soon healed, and some have thought, that in adults, it was worst the third day; but

Sir *John Chardin* says, that he had heard from divers renegadoes in the East, who had been circumcised, some at thirty and some at forty years of age, that the circumcision had occasioned them a great deal of pain, and that they were obliged to keep their bed at least twenty or twenty-two days, during which time they could not walk without feeling very severe pain; but that they applied nothing to the wound to make it cicatrize, except burnt paper. *LIGHT's Travels in Egypt*, p. 46.

No. 98.—xxxiv. 27. *The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.*] Among the Bedouin Arabs, the brother finds himself more dishonoured by the seduction of his sister, than a man by the infidelity of his wife. As a reason, they allege “that a wife is not of the family, and that they are obliged to keep a wife only as long as she is chaste, and if she is not, she may be sent away, and is no longer a member of the family; but that a sister constantly remains a member of the family; and even if his sister became dissolute, and was defiled, nobody could hinder her from still being his sister. *D'ARVIEUX*, p. 130. This is confirmed by *NIEBUHR*, in his *Description of Arabia*, p. 39. “I learnt at Basra, that a man is not allowed to kill his wife, even on account of adultery; but that her father, brother, or any of her relations, were suffered to do it without being punished, or at least paying a small sum as an atonement, because her relations had been dishonored by her bad behaviour; but that after this satisfaction, nobody is permitted to reproach the family. They remembered examples of it in Basra and Bagdad; in this latter place, a rich merchant, a few years since, had found a young man with a relation of his, and not only hewed her in pieces on the spot, but also, by witnesses and money, caused the young man, who was the son of a respectable citizen, to be hanged the same night by the magistrates.” *ROSEN-MÜLLER*.

No. 99.—xxxv. 2. *Be clean, and change your garments.*] A Hindoo considers those clothes defiled in which he has been employed in business, and always changes

them before eating or worship. WARD'S *View of the Hindoos*, vol. ii. p. 317.

No. 100.—xxxv. 8. *She was buried beneath Bethel, under an oak.*] PLINY (*Nat. Hist.* l. xvi. c. 44.) quotes instances of holmes, of plane trees, and of cypresses, which existed in his time, and which were supposed to be more than 700 years old. He tells us that there were still to be seen near Troy, around the tomb of Ilus, oaks which had been there from the time that Troy took the name of Ilium.

No. 101.—xxxv. 18. *She called his name Ben-oni.*] That is, my painful son. In the Philippine Islands also, the mothers give such names to their children, as generally seem to arise from circumstances at their birth. For example, they call a child Malivag, *i. e.* trouble, because it was much trouble to bring it into the world: another name is Malaccas, *i. e.* strong, because it appeared so at its birth. VAN GOCH'S *History of the Oriental Islands*. ROSEN-MÜLLER.

No. 102.—xxxv. 19, 20. *And Rachel died, and was buried in the way to Ephrath, which is Bethlehem, and Jacob set a pillar upon her grave.*] The following account from the recent and valuable *Travels in Palestine*, by Mr. BUCKINGHAM, on the subject of Rachel's tomb, will be found highly interesting. "In the way, on the right, at a little distance from the road, is shewn the reputed tomb of Rachel, to which we turned off, to enter. This may be near the spot of Rachel's interment, as it is not far from Ephrath, and may correspond well enough with the place assigned for her sepulchre by Moses, who says, in describing her death in child-birth of Benjamin, *and Rachel died, and was buried in the way to Ephrath, which is Bethlehem; and Jacob set a pillar upon her grave, that is the pillar of Rachel's grave unto this day.* Gen. xxxv. 19. Instead of a pillar, the spot is now covered by a Mohammedan building, resembling in its exterior the tombs of saints and scheiks in Arabia and Egypt, being small, square, and surmounted by a dome. We entered it on the south side by an aperture, through which it was difficult to crawl, as it has no door-way; and found on the inside a square mass of masonry in the centre, built up from the floor nearly

to the roof, and of such a size as to leave barely a narrow passage for walking around it. It is plastered with white stucco on the outer surface, and is sufficiently large and high to inclose within it any ancient pillar that might have been found on the grave of Rachel. This central mass is certainly different from any thing that I have ever observed in Arabian tombs; and it struck me on the spot, as by no means improbable, that its intention might have originally been to inclose either a pillar or fragment of one, which tradition had pointed out as the pillar of Rachel's grave: and that as the place is held in equal veneration by Jews, by Christians, and by Mohammedans, the last, as lords of the country, might have subsequently built the present structure over it in their own style, and plastered the high square pillar within. Around the interior face of the walls, is an arched recess on each side, and over every part of the stucco are written and engraved a profusion of names in Hebrew, Arabic, and Roman characters; the first executed in curious devices, as if a sort of abracadabra." P. 216. See a *Dissertation* by J. H. SEELEN in *Meditationes Exegeticæ*, vol. i. p. 629.

HOMER (*Il.* ii. v. 371.) represents *Paris*, when going to shoot at *Diomed*, as couching behind the pillar, which had been erected upon or near the grave of *Ilus*.

Στηλη κεκλιμενος, ανδροκμητω επι τυμβω,
Ιλϋ Δαρδανιδαο, —

So, at the funeral of *Elpenor*, we find *Ulysses* and his companions forming a tumulus, and erecting a pillar. *Odyss.* l. xii. v. 14. A heap of earth and a pillar are mentioned as the usual tokens of respect paid to the dead. *Il.* xvi. v. 457.

Dr. CHANDLER, (*Travels in Greece*, p. 35.) in his account of Athens, remarks that "in the courts of the houses lie many round stelæ, or pillars, once placed on the graves of the Athenians; and a great number are to be seen applied to the same use in the Turkish burying-grounds before the Acropolis." *Comp.* SOLON'S *Law* cited by CICERO *de LEG.* ii. 26.

No. 103. — xxxvi. 24. *Mules.*] The Hebrew word, here translated *mules*, signifies rather *warm springs* or *baths*.

It is nothing uncommon for warm baths to have been discovered by animals, who either burnt themselves or refused to drink of the water. In the Arabian deserts, there are several warm baths; thus, near the Dead Sea, where the Edomites or Idumians formerly lived, to which Ana belonged, there is a place celebrated for its warm baths, which is called by the Greeks and Romans Kallirhoë. These baths are mentioned among others by JOSEPHUS, (on the *Jewish War*, b. i. chap. 33. § 5.) when speaking of the illness of Herod. "He not only hoped recovery, but thought of remedies: he therefore had himself conveyed over the Jordan, and used the warm baths at Kallirhoë: these empty themselves into the Dead Sea, and are also fit to drink on account of their sweetness." PLINY (*Nat. Hist.* b. v. chap. 17.) "On the same (southern) side of the Dead Sea, is a warm spring, of salutary virtue, Kallirhoë: the name of which shews the fame of the waters." The Greek word Kallirhoë signifies fair spring. ROSENMÜLLER.

No. 104. — xxxvii. 3. *He made him a coat of many colours.*] RAUWOLF (*Travels*, part i. p. 89.) says, "that Turks of rank at Aleppo dress their sons, when they are a little grown, and can walk, in loose coats of a fine texture, in which various colours are woven, and which look very handsome. ROSENMÜLLER.

No. 105. — xxxvii. 9. *I have dreamed a dream more: and, behold, the sun and the moon, and the eleven stars made obeisance to me.*] According to the superstition of the Persians and Egyptians, if any one dreamed that he should rule over all the stars, he was to rule over all people. ACHMES, *Onirocrit. ap Grotium*.

No. 106. — xxxvii. 10. *Bow down.*] The Hebrew word here translated, bow down, (by LUTHER, *anbelen*, i. e. worship,) means the manner customary in all Asia of testifying respect to kings and princes, by falling on the knee, and stooping till the forehead touches the ground. OVERTON (*Travels*, part i. chap 14. p. 180.) says, "The mark of respect which is paid to kings in the East approaches very near to adoration. The manner of saluting the Great Mogul is, to touch with the hand first the earth, then the breast, and then to lift it above, which is repeated three

times in succession as you approach him." BRANDS, in his *Chinese Travels*, (p. 187.) says, "As soon as we approached the throne of the Chinese Emperor, we were obliged to kneel down, and slowly to bow our heads to the ground." Hence, in Sir WILLIAM JONES's *History of Nadir Schah*, translated from the *Persian*, (b. i. chap. 18.) it is said, "As Nadir approached, they bowed their heads for shame, and touched the earth with the forehead of humiliation."

ROSENMÜLLER.

No. 107. — xxxvii. 24. *And they took him and cast him into a pit.*] What is here meant by a pit, is an empty cistern or reservoir dug in the ground, in which the rain water is collected, of which there are many in the Arabian deserts. RAUWOLF (in the account of his *Journey through the Desert of Mesopotamia*,) says, (b. i. p. 188.) "That the camels, besides other necessities, were chiefly laden with water, to refresh themselves and their cattle in the sultry heat of the sun, as they do not easily meet with springs or brooks in crossing the desert: though they may by chance meet with *pits or cisterns, which are for the most part without water, which only runs into them from the rain.*"

ROSENMÜLLER.

No. 108. — xxxviii. 18. *And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff.*] Both among the Jews and Hindoos certain particular acts were necessary before a person of the priestly rank could perform any religious office. Investiture with the sacred string, a girdle, and a staff, were necessary to the consecration of a priest. TENNANT's *Indian Recreations*, p. 169.

"The day we arrived at Khaumaridge, our Mehmander was thrown into great agitation, from having missed his seals from his bosom, where they are always carried. The Persians, and indeed almost all Orientals, instead of signature by sign manual, use the impression of a seal, on which is engraved their name. Amongst an intriguing and malicious people, it is so easy to turn the possession of a man's seal to his disgrace, by making out false documents, that, of course, the Mehmander was greatly concerned at the loss. Letters and papers being generally

written by Mirzas, or hired scribes, it is seldom that any clue can be obtained from the handwriting, for it is the seal which makes the document valid or not. One of the king's ministers once very coolly wiped a seal from off a paper which he did not wish to acknowledge, and he then looked upon himself as secure. The Mehmander despatched one of his servants back to our former stage, where the seals were found; and he testified by his pleasure at finding them, how important the loss would have been to him, had he been so unfortunate as not to have regained possession of them. It is not, however, uncommon for the Persians to have two seals, which they use as may suit their convenience. If they are to send a paper, which they think it may on some future day be expedient to disavow, they put the equivocal seal: if otherwise, they stamp the lawful one. These circumstances may throw some light on part of the history of Judah and Tamar, in *Gen.* xxxviii, where, among other pledges, he gave her his signet, which she promised would be restored to him as soon as he had redeemed it, by sending her a kid. His anxiety, as expressed in the 23d verse, *Let her take it to her, lest we be ashamed*, will be more fully explained, when we recollect the value of a man's signet to him; lest we be ashamed, may therefore mean something beyond the mere discovery of the immoral action: lest by some undue advantage taken of my signet, I may be endangered." MORIER'S *Second Journey through Persia*. p. 48.

No. 109. — xxxviii. 24. *Judah said, Bring her forth, and let her be burnt.*] This punishment was generally inflicted upon harlots. *Lev.* xxi. 9. An instance of it occurs in PLUTARCH'S *Tract on the Virtues of Women*, p. 54. 8vo. vol. iii. Wyttenbach. BARKER'S *Classical Recreations*, vol. i. p. 208.

No. 110. — xxxviii. 26. *And Judah acknowledged them, and said she hath been more righteous than I, because that I gave her not to Shelah my son.*] The conduct of Tamar appears to us highly blameable; but Judah acknowledges that *she was more righteous than he*. He did not give her to Shelah as he ought to have done, according to the established

usage. In failure of brothers, it is thought widows might lawfully marry the father; and, it has been rendered probable, that Tamar, in this instance, only acted according to custom. We find such a custom, however singular it may appear to us, yet obtain in the East. "I discovered these circumstances of the marriage ceremony of the garrows, from being present at the marriage of Lungree, youngest daughter of the chief Oodassey, seven years of age, and Buglun, twenty-three years old, the son of a common garrow: and I may here observe, that this marriage, disproportionate as to age and rank, is a very happy one for Buglun, as he will succeed to the booneaship and estate. For, among the garrows, the youngest daughter is always heiress; and if there were any other children born before her, they would get nothing on the death of the booneah; what is more strange, if Buglun were to die, Lungree would marry one of his brothers; and if all his brothers were dead, she would then marry the father; and if the father afterwards should prove too old, she would put him aside, and take any one else whom she might choose." *Asiatic Researches*, vol. iii. p. 35.

No. 111. — xxxix. 4. *He made him overseer over his house.*] Joseph, though in slavery, was now in a career which, with extraordinary abilities, and such favour from a powerful courtier, did not exclude him from the prospect of attaining high honours. For in the East, as in Greece, during the heroic ages, most rapid changes of fortune were not uncommon. They were natural at a time when piracy, as well as war, exposed all men to the danger of falling into slavery; and a great difference was made between him who had in this manner lost the liberty in which he was born, and such as had been slaves from generation to generation. Even in our times, boys purchased abroad are brought to Egypt, nay, such exclusively, attained the highest power. They become the slaves of a Mameluke, who was likewise sold to Egypt in his childhood. For no Mameluke marries; and the whole order, consisting of about 8000 combatants, is recruited by purchased boys. If the purchaser finds the boy possessed of the requisite abilities, he instructs him in all the accomplishments of the order,

that is, to manage his horse in the Arabian fashion, to use the sword and the lance; he is then made free, raised into the order, whose members choose the twenty-four beys on whom the Turkish Pacha, in fact, though not in name, is entirely dependent, unless the Porte succeed in disuniting these twenty-four heads of the order, who, as often as they are united, defy the power of the Sultan; and whether united or distinct, govern Egypt with unlimited despotism, that is oppress and plunder it. STOLLBERG'S *History of Religion*, part i. p. 189. ROSENMÜLLER.

No. 112.—xxxix. 9. *How then can I do this great wickedness and sin against God.*] Euripides puts similar words in the mouth of Hyppolytus, when his mother-in-law, Phedra, offered him her love. “How,” he exclaims, “should I be so wicked, as hearing such words, to look on myself as innocent?” *Hyppol.* v. 654, 655. Like Potiphar's wife, too, Phedra revenged herself by pretending to Theseus her husband, that Hyppolitus had made dishonourable proposals to her. The further fortunes of Joseph and Hyppolitus, however, differ. There is more resemblance in the story of Bellerophon, to whom the gods had given beauty, See *Iliad*, vi. 156. He had fled to Proetus, king of Argos. See *Iliad*, vi. 160—165. but Proetus would not himself lay hands on his guest; he sent him to his father-in-law, Jobates, king of Lycia, with a mysterious letter, in which he desired him to find some means of destroying the bearer. Jobates ordered him to destroy the minister, Chimera; and Bellerophon having succeeded, was afterwards obliged to undergo many dangerous adventures, from all of which he returned victorious. Jobates, therefore, recognized him as a divine hero, and gave him his daughter with half his kingdom. Thus, Bellerophon, like Joseph, was amply recompensed for the dangers into which he had been plunged, by the revengefulness of a woman, whose adulterous love he had rejected. The story of Peleus is similar in *Apollodorus*. B. iii. c. 11. and seq. ROSENMÜLLER.

No. 113.—xxxix. 12. *And he left his garment in her hand, and fled, and got him out.*] “Having before noticed the practice of tying the garments of offenders, I may here

take occasion to mention, that this singular custom appears to me to elucidate very clearly a passage in the Old Testament, which always struck me before, as attended with considerable obscurity. The circumstance I allude to, relates to the story of Potiphar's wife and Joseph, in which it is mentioned, that, when she could not prevail upon him to comply with her desires, *she caught him by the garment, and said, lie with me, and he left his garment in her hand, and fled, and got him out*: and when she accused Joseph to her husband, she produced the garment as an evidence of his guilt, saying, *the Hebrew servant which thou hast brought unto us, came in unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment with me and fled out*: and immediately on hearing these words, Potiphar's wrath was kindled, and Joseph was consigned to a prison. Now, it appears, upon reading this without explanation, that Potiphar, who seems to have been a good man, acted on this occasion, with extreme injustice, as he does not seem to have made any enquiry into Joseph's guilt, but at once, on the assertion of his wife, commits him to a prison. On the contrary, if the same custom as the one which is now general in Abyssinia, at that time prevailed in Egypt, it will be seen that Potiphar acted justly, according to the established rule of the country, it being always considered as a sure proof of guilt, which requires no further evidence to be adduced, if a man, after being once laid hold of, runs away, and leaves his garment behind." SALT's *Voyage to Abyssinia*, p. 409.

No. 114. — xl. 11. *I took the grapes and pressed them into Pharaoh's cup.*] This representation is conformable to the Egyptian customs. The Egyptians drank no wine; they considered it as an invention of the evil genius Typhon; but they did not object to drink the juice of the grape, provided it had not become wine, by being fermented. Thus the chief butler, in this passage, does not pour out wine for Pharaoh, but only mixes the juice of ripe grapes with water. MICHAELIS.

No. 115. — xl. 12. *The three branches are three days.*] This symbolical language was very commonly used. In

the portentum exhibited to the Greeks in Aulis, and there explained by *Calchas*, as HOMER (*Il.* ii. v. 308.) reports it, the eight young birds with the mother, which is the ninth, being swallowed up by a dragon, who is after that turned into a stone, signify that the Greeks should spend nine years in this war against Troy, and that in the tenth year, they should take the town. VIRGIL (*Æn.* viii. v. 42.) speaks of a white sow farrowing thirty white pigs. This omen is explained to signify the building of the city Alba longa within thirty years. SILIUS ITALICUS (*de Bello Punic.* lib. 4.) sets down an augurium of an hawk pursuing and killing fifteen doves; and while he was stooping upon another, an eagle comes and forces the hawk away. This is explained of Hannibal's wasting Italy during sixteen years, and his being driven away by Scipio. VIRGIL (*Æn.* 7.) speaks of a serpent, which by seven foldings represented the seven years of the wandering of Eneas.

No. 116. — xl. 16. *I had three white baskets on my head.*] Herodotus has observed, that in Egypt the men carry burthens on their heads. *Olearius* found in Persia, that it was the custom at grand entertainments, for the servants to bring in the dishes on their heads. Describing an entertainment given by the Chan of Schamachie to the Holstein Ambassadors (*Travels in Persia*, b. iv. c. 18. p. 225.) he says, "There came some who brought in upon their heads, the provisions in large copper and tinned pots, which greatly resembled silver." ROSENMÜLLER.

No. 117. — xli. 1—18. *Seven other kine came up after them out of the river, ill-favoured and lean fleshed.*] "We set sail again soon after nine on the following morning, and a little before three arrived at a point, where the stream divides itself into two branches, forming a small island. Here every thing assumes a more decorative air. The towns and villages seem thickly spread on every side; the soil is covered with a deep verdure, and large herds of cattle are depasturing on the margin of the river. Those of the buffalo kind appear to be almost amphibious; during the heat of the day, such as are not employed in husbandry, recline in the water with their whole figure immersed, except the head: and I have seen long strings

of them, guided only by a peasant boy, traverse the current, where it is broadest and most rapid, with the ease and regularity of an aquatic fowl. These were probably the kine which Pharaoh beheld exhibited to him in a dream as they came up out of the river." JOLLIFFE'S *Letters from Palestine*, p. 253.

No. 118. — xli. 2. *There came up out of the river seven well-favoured kine.*] The Hebrew Icor, here translated river (by Luther, water), is properly an Egyptian word, meaning, indeed, a river, but applied exclusively to the only river that flows through Egypt, the Nile. The images under which the king sees the seven years of plenty, as well as those of scarcity, represented, are by no means accidental or arbitrary. The ox signifies in the sacred symbolical writings of the Egyptians (the hieroglyphicks) agriculture, and subsistence, as CLEMENS of Alexandria assures us. (*Stromata*, b. v. p. 413.) Pharaoh saw the oxen or kine come out of the Nile, because the fertility of Egypt (for want of a sufficiency of rain) entirely depends on the overflowing of that river. It begins to rise in the spring, and gradually increases, so that, during the summer, the whole country looks like a sea. About the autumnal equinox, the water begins to abate, so that, in October, the river has generally returned into its regular channel. When the water has retired, the land is covered with a thick black mud, which is called by *Hasselquist*, a sandy clay, and thus far approaches the nature of marl. This mud is so rich a manure, that before it is sowed, it is obliged to be mixed with sand, and yet, according to *Maillet*, it produces from five-and-twenty to thirty fold.

"The whole physical and political existence of Egypt," says VOLNEY, "depends on the Nile, which alone supplies the want of the first necessary of all organized beings, water. Without the aid of an atmosphere, which seems to be avaricious of rain, the Nile every where spreads food for vegetation. During a period of three months that it covers the land, the earth imbibes as much water as it requires for the rest of the year. But for the inundation of the Nile, only a small part of Egypt could be cultivated, and that with much labour and expence: it may, therefore, be

justly called the standard of abundance, of happiness, and even of life." ROSENMÜLLER.

No. 119. — xli. 8. *There was none that could interpret them unto Pharaoh.*] Whatever information might be supposed to be communicated by dreams, would be readily received as supernatural, and deserving of confidence. But that confusion of sentiments and images, which ever accompanies such nocturnal visions, would prevent a clear and distinct apprehension of their import. Recourse must, therefore, necessarily be had to the interpretation of them, and this would naturally engage the attention, and employ the time of designing and interested men. The interpretation of dreams formed a considerable part of the ancient Pagan religion. And the Egyptian priests were the first who professed this art. Their interpretation was founded on the symbolic hieroglyphics, in which they were deeply read, and which were generally believed to have been given by the gods. This system of sacred learning was not only preserved by them in characters termed sacred, but likewise recorded in a dialect of their own invention. As their mysteries had degenerated into magic, they received the name of magicians; and being the only preservers and repositories of Egyptian learning, they are properly distinguished in the ancient versions, either as learned or masters, or interpreters or sooth-sayers, who were generally consulted on occasions similar to those of the text, as appears from TACITUS *Hist. lib. iv.* See also DODDRIDGE on *Matt. ii. 1.*

No. 120. — xli. 31. *The plenty shall not be known in the land, by reason of that famine following.*] As Egypt depends for its fertility on the flowing of the Nile, and this flowing is not always equal, there must be a point to which it must rise, to saturate the land sufficiently, in order to produce grain for the support of the inhabitants. PLINY (*Hist. Nat. lib. v. cap. 9.*) has given us a scale, by which the plenty and dearth may be ascertained. "The ordinary height of the inundations is sixteen cubits. When the waters are lower than this standard, they do not overflow the whole ground; when above this standard, they are too long in running off. In the first case, the ground is not saturated; by the second, the waters are detained so long on the ground, that seed time is lost. The pro-

vince marks both. If it rise only twelve cubits, a famine is the consequence. Even at thirteen cubits, hunger prevails: fourteen cubits produces general rejoicing: fifteen, perfect security: and sixteen, all the luxuries of life." When the Nile rises to eighteen cubits, it prevents the sowing of the land in due season, and as necessarily produces a famine, as when it does not overflow its banks.

No. 121. — xli. 42. *And Pharaoh took off his ring from his hand, and put it upon Joseph's hand.*] That is, his signet. In the ring there is generally a seal, on which the name of the sovereign is engraved. This signet is dipped in a coloured matter, and impressed over the royal orders, instead of the king's title. Whoever is in possession of this seal, can issue commands in the name of the king. What is said in this text, would be expressed in modern language by; "Pharaoh raised Joseph to the dignity of Grand Vizier." The symbol of power and authority given to the Grand Vizier, is the seal of the Sultan with his cypher, which is entrusted to his care. The signet was considered, in the east, from the most ancient times, as the sign of delegated power. That given to the Grand Vizier is so great, that no officer of state, no minister, dares to resist, or even to contradict his orders, without risking his head, because every one of his commands is obeyed, as if it had proceeded from the throne, or from the mouth of the Sultan. He likewise receives almost royal honours; all about him bears the stamp of the highest honour, power, and splendour *Government, &c. of the Turkish Empire*, by JOSEPH VON HAMMER, vol. ii. p. 83. LÜ-DECKE, in his *Description of the Turkish Empire*, says, "The Grand Vizier is the principal of all the officers of state, and his dignity is similar to that with which Pharaoh invested Joseph. He is called Your Highness. The Emperor scarcely differs from him except in name. There is nothing at the European courts similar to his dignity, and the *premiers ministres*, as they are called, are nothing to him. Being keeper of the imperial signet, he always has it suspended round his neck. The investing him with it, is the sign of his elevation to office, and the taking it off, of his discharge. Without further orders or respon-

sibility, he issues all orders for the empire." When, therefore, Alexander the Great, on his death-bed, delivered his signet to Perdicas, it was concluded that he had also given to him his royal powers, and intended him for his successor. CURTIUS, b. v. chap. 10. ROSENMÜLLER.

No. 122. — xli. 42. *And arrayed him in vestures of fine linen.*] The arraying of Joseph in fine linen, was probably a part of the ceremony of investing him with his high dignity. Thus the Grand Vizier on the day of his appointment is invested with a double golden caftan, or robe of honour.

No. 123. — xli. 43. *They cried before him, Bow the knee.*] "The great Gurus never appear in public without the utmost degree of pomp; but it is when they proceed to a visitation of their district, that they are seen surrounded with their whole splendor. They commonly make the procession on the back of an elephant, or seated in a rich palanquin. Some of them have a guard of horse, and are surrounded with numerous troops, both cavalry and infantry, armed with pikes and other weapons. Several bands of musicians precede them, playing on all the instruments of the country. Flags in all the varieties of colour wave round them, adorned with the pictures of their gods. Some of their officers take the lead, singing odes in their praise, or admonishing the spectators to be prepared to pay the mighty Guru, as he comes up, the honor and reverence which are due to him. Incense and other perfumes are burnt in profusion; new clothes are spread before him on the road; boughs of trees, forming triumphal arches, are expanded in many places on the way through which he passes. The custom of having criers on such solemnities, to make their proclamations of praise before all great personages when they appear in public, is common through all India. They repeat with a loud voice, or sing, the renown of their masters, with a long display of their illustrious birth, exalted rank, unbounded power, and high virtues. Such appears to have been the honor required by Pharaoh to be paid to Joseph." DUBOIS' *Description of the People of India*, p. 68.

No. 124. — xli. 45. *And Pharaoh called Joseph's name Zaphnath-paaneah, and he gave him to wife Asenath, the*

daughter of Potipheran, priest of On.] The office of high priest in the chief cities of Egypt was the first and highest. The high priests were in some measure hereditary princes, were next to the kings, and enjoyed almost similar privileges. Their statues, like those of the kings, were placed in the temples. Where they are mentioned in history, they appear as the first persons in the state, even in the Mosaic times. When Joseph was elevated to honor in Egypt, he was obliged to unite himself with the caste of priests by marriage; he married the daughter of the high priest of On, or Heliopolis. HUREN's *Ideas on the Policy, the Trade, and Commerce of the principal Nations of Antiquity*, vol. ii. division i. p. 568.

The word Zaphnath-paaneah, (*translated by Luther, "Privy Counsellor,"*) which stands in the Hebrew text, is Egyptian, which in the old Greek translation of the LXX is more accurately expressed by Psotomphaneh. This word signifies, as St. Jerome observes, and as the Coptic or old Egyptian language shews, Saviour of the world. This name was bestowed on Joseph, because by his wise council Egypt was delivered from the ruin which threatened it by seven years of famine. This title is quite conformable to the pompous official style of the east, according to which, for example, a sovereign of India of the Mongol tribe, in the middle of the eighteenth century, styled himself, Schah-Alem, king of the world; and an earlier one, in the beginning of the seventeenth century, whose real name was Selim, adopted that of Dschehan-ghiri, conqueror of the world. ROSENMÜLLER.

No. 125. — xli. 48. *He laid up the food in the cities.*] The following are the rules observed by the little commonwealth of Geneva, in the management of their public granaries. There are three of the little council deputed for this purpose. They are obliged to keep together a provision sufficient to feed the people at least two years, in case of war or famine. They must take care to fill their magazines in times of the greatest plenty, that so they may afford provisions cheaper, and increase the public revenue at a small expence of its members. None of the three managers must, on any pretence, furnish the gra-

naries from his own fields, that so they may have no temptation to pay too great a price, or put off any bad corn on the public. They must buy up no corn growing within twelve miles of Geneva, that so the filling of their magazines may not prejudice the market, and raise the price of their provisions at home. That such a collection of corn may not spoil in keeping, all the inns are obliged to furnish themselves out of it, by which means is raised the most considerable branch of the public revenues: the corn being sold out at a much dearer rate than it is bought up, to such as have money enough to spend at taverns and public houses. ADDISON'S *Travels*, p. 289.

No. 126.—xli. 57. *All countries came into Egypt to Joseph for to buy corn.*] The reputation of Joseph's merits was long preserved among other nations of antiquity. They were even not unknown to a Roman writer in the time of Augustus, Trogus Pompeius, a native of Gaul. He had composed a great historical work in forty-four books, from which we have an extract made by *Justin*, who lived in the second century of our era. In the thirty-sixth book there is a sketch of the Jewish history, which is not copied from the Holy Scriptures, as is proved by many errors occurring in it; but it is, for that reason, of the more value, because it agrees with it in several particulars. The Roman historian having related that the Jews originated at Damascus in Syria, and that this city had received its name from a king Damascus, says, (b. xxxvi. chap. 2.) “*Minimus ætate inter fratres Joseph fuit; cujus excellens ingenium veriti fratres clam, interceptum, peregrinis mercatoribus venderunt. A quibus deportatus in Ægyptum, cum magicas ibi artes solerti ingenio percepisset, brevi ipsi regi percarus fuit. Nam et prodigiorum sagacissimus erat, et somniorum primus intelligentiam condidit, nihilque divini juris humane ei incognitum videbatur: adeo ut etiam sterilitatem agrorum ante multos annos providerit, perissetque omnis Ægyptus fame, nisi monitu ejus rex edicto servari per multos annos fruges jusisset: tantaque experimenta ejus fuerunt, ut non ab homine, sed a deo responsa dari, viderentur.*”

No. 127.—xlii. 9. *Ye are spies.*] Suspicions of this kind are still entertained by the Arabs, of foreign tra-

vellers. SHAW says, that the Arabs take every stranger to be a spy, who comes to examine their country, because they are taught from their youth, that it is one day to come under the dominion of the Christians. But this excuse is not seldom a mere pretence for extortion, so that travellers find themselves in exactly the same situation as Joseph's brethren. RAUWOLFF, who went from Bir to Bagdad, on the Euphrates, in the autumn of the year 1574, in his description of it (vol. i. p. 166.) says, "after we had landed there (Racca) the custom house officer, immediately appeared on horseback on the beach, and demanded of the Turkish master of the boat to deliver up his arms, lance, and bow; which he refused, because it had never happened to him before; hereupon they got into such a violent dispute that they drew upon each other, and if the persons present had not interfered and appeased them, the consequences might have been serious. The reason that the custom house officer was so angry, was principally because we did not go with our goods to the town of Carcihemit, (which lies four days' journey further on the rapid river Tigris,) and deposit them there, as he would then have had much more duty to receive. But as the Turk did not mind him, and also because he had nothing on board but corn, he at last left him, and came to us two as strangers, imagining he should sooner frighten us into the payment of his demands; he accordingly laid himself down between us the whole night on board, fearing we might take some goods out of the ship; he also assailed us with violent language, and said, that as we, being foreigners, were not permitted to travel through these countries, he must presume that we had come here more to obtain better knowledge of the country, than for any other purpose: that he had, therefore, sufficient cause to lay an embargo on our goods, and send us both as spies to Constantinople, to his most gracious master the Emperor, to be made his slaves." A similar circumstance occurred to them afterwards on the same journey (p. 194.) "On the road before we came to Anah, I perceived very well, that several of my companions, to whom I had been particularly recommended as a stranger at Aleppo, left me, and began to

negociate with the master of the vessel, who was a native of that town, to denounce me there through other persons, (that they might not appear to be concerned in it,) to the magistrates as a spy, who carefully viewed and noted all places and towns; which, however, was principally done to frighten me, that they might make a better booty of me." ROSENMÜLLER.

No. 128. — xliii. 11. *Carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.*] Persons never appear in the East before a superior without a present. The Hebrew word, which Luther has translated by spices, signifies rather dragant, (*gummi tragakanthæ*); and for myrrh is to be substituted ladanum, an odoriferous greenish soft resin, which is produced on the leaves of the cistus, a shrub which is also frequent in the islands of Crete or Candia, and Cyprus. BELON, a French traveller in the sixteenth century, says in his travels (b. i. c. 7.) "Among the remarkable things which may be seen in Crete, is the manner in which the ladanum is procured, a perfume so celebrated among us. It is not, as the ancients imagined, extracted from the plant ladon, but from another small shrub called cistus, which is in such abundance that the mountains of the island are entirely covered with it. This shrub is green in all seasons of the year; after it has lost its blossoms and leaves in the spring, summer clothes it with fresh leaves resembling wool, which, during the heat, emit a greasy or resinous moisture, which appears the richer the more violent the heat of the summer is. To collect the ladanum the Greeks make use of an instrument, which in the common language of the country is called *ergastiri*. It is nearly of the form of a rake, but without teeth. They fasten on it several strips of undressed leather, which they rub very gently on the shrubs already mentioned; the exhalation attaches itself to the leather strips; these are then laid in the sun, and the ladanum rubbed off with a knife. To collect ladanum is an almost insupportable labour, for they are obliged to be the whole day in the sun on the mountains, and even during the hottest days in summer. It is generally the employment of the ca-

loyers or Greek monks." Pococke agrees with this in the main point, in his *Description of the East*, vol. ii. p. 333.

"The ladanum is particularly used in epidemic disorders, when people hold it in their hand and smell to it."

The Hebrew word, Botim, here translated nuts, (and which Luther has translated dates,) signifies pistachio nuts. Dates are so abundant in Egypt and so remarkably excellent, that this alone makes it unlikely that Jacob should have sent any to the Egyptian Grand Vizier as a present. On the other hand, no pistachio nuts grow in Egypt, and those of Syria, as Chardin assures us (HARMER, vol. iii. p. 120.), are considered to be the best in the world. They eat pistachio nuts in the east, as well dry with salt as preserved, and they are never wanting at any collation. ROSENMÜLLER.

No. 129. — xliii. 32. *They set on for him by himself, and for them by themselves.*] Among the Hindoos, different castes will not eat food cooked in the same earthen vessel; if a person of another caste touch a cooking vessel, it is thrown away. WARD'S *View of the Hindoos*, vol. ii. p. 317.

The reason is added in an old Chaldaic translation, which is ascribed to Onkelos, "because the Hebrews eat such animals as were considered sacred by the Egyptians." This is confirmed by what Herodotus says (b. ii. chap. 41.) "All Egyptians, without distinction, pay a high degree of divine honor to the cow. For this reason no Egyptian of either sex would kiss a Greek on the mouth, nor will they make use of his knife, spit, or his dishes, and much less eat of the flesh of an ox cut with a Greek knife." This is also the case among the Hindoos, who hold the cow sacred. They see with horror Christian Europeans kill and eat the cow; they, therefore, consider every vessel or utensil which they use in eating, to be defiled as soon as it is touched by an European. *Reports of the Danish Missionaries*. ROSENMÜLLER.

No. 130. — xlv. 8. *He hath made me a father to Pharaoh.*] To speak after our manner, his first minister of state; whence it is immediately added, *and lord of all his house, and a ruler throughout all the land of Egypt.*

In the additions, which are found in the Greek trans-

lation of the book of Esther, (ESTHER, i. 4.) the Persian King Artaxerxes says, "We order that Naman, the highest prince and the next after the king, our father," &c. And vi. 8. "Naman, whom we have so exalted that we called him our father, and who was honored by every body as next to the king." Likewise in more modern times, father of the king is in the east the title of the grand Vizier. Thus the Sultan Malek-Schah, who governed Chorasán in the year 1072 of our era, bestowed the honorary title of Atabek, that is father of the prince, upon his Grand Vizier. See ABULFEDA'S *Annals*, vol. iii. p. 226. The name of Lala, by which the Sultan of the Turks usually calls his Grand Vizier, is of a similar meaning. This Turkish word properly signifies, foster father. In the circumstantial account which Chardin gives of an audience which Nointel, the French ambassador at Constantinople, had of the Sultan in person, he says, "the Sultan listened with attention to what the interpreter said, and answered with his face turned towards the Grand Vizier, who is always present on such occasion, 'the ambassador may apply to my Lala.' This word signifies a guardian, and figuratively also father; but properly it signifies a foster father, the one who brings him up. The Turks make use of it to designate any one who takes a paternal care and interest for another."

The Roman Emperors gave the name of father to the Prefects of the Pretorium, as appears by the letters of Constantine to Ablavius. ROSENMÜLLER.

No. 131. — xlv. 10. *The land of Goshen.*] This district probably formed a part of Lower Egypt, on the eastern side of the Nile, towards Palestine and Arabia.

Seetzen says, "Lower Egypt was for a long time swampy and uninhabitable, or at least but thinly peopled. Sesotris caused canals and dykes to be constructed, and the population increased, so that Thebes fell and Memphis prospered. The Israelites probably obtained Lower Egypt for their dwelling place, because after every inundation it dried up only in part, and was naturally very rich in pasture, as we still see after every inundation, when high grass grows out of the water, and all is green before the land is ploughed. My supposition coincides with that of

NIEBUHR, and is confirmed in a striking manner by Arabian writers. One of them says Joseph gave his family the country between Ain el Schems and Firma. Ain el Schems lies three quarters of a league northwards of Kahirah, near the village of Mottharia, and our geographers assure us that it was anciently called Heliopolis (city of the sun.) NIEBUHR has given his opinion in his *Travels in Arabia*, (vol. i. p. 100.) “Almost to the north-east and two German (nine English) miles from Ain Schäms, or Heliopolis, there are large heaps of the ruins of an ancient city, which the Arabians now call Tell el Ihud, *i. e.* hills of the Jews; or, Turbet el Ihud, *i. e.* the burying places of the Jews. It can hardly be disputed that the land of Goshen was in this part of Egypt.” ROSENMÜLLER.

No. 132. — xl. 22. *To all of them he gave each man changes of raiment.*] Presenting garments is one of the modes of complimenting persons in the east. “The next day, December 3, the king sent to invite the ambassadors to dine with him once more. The Mehemander told them, it was the custom that they should wear over their own clothes, the best of those garments which the king had sent them. The ambassadors at first, made some scruples of that compliance; but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands, if they presented themselves before him, without the marks of his liberality, they at last resolved to do it: and, after their example, all the rest of the retinue.” *Ambassador's Travels*, p. 288.

“Arab Chan, governor of Schamachie, made a great procession to receive the envoy, who brought him a letter from the king. He went out to the king's garden, and being come within ten or twelve paces of the envoy, he very cheerfully put off his garment and turban; but perceiving the envoy stood awhile, without saying ought to him, he began to be a little startled, and out of countenance, till the envoy said to him, Ai Arab Chan, who answered, what saidst thou? the envoy continued, Scha Sefi sends thee a garment, and a letter of favour; thou art certainly beloved of the king. The Chan replied courageously, may the king's wealth continue for ever, and may

every day of his be a thousand. I am one of the king's old servants. He thereupon took the garment with very great submission." *Ambassador's Travels*, p. 400. See 2 Kings xxv. 9. *Isaiah* lxi. 3. *Daniel* v. 7. xvi. 29. *Zechariah* iii. 3, 4.

CHARDIN (*Coron. Soleiman*) relates an instance of iniquity in an officer of the court, who, to be revenged on an absent enemy, sent him, instead of a royal calate, a plain habit. The Vizier, not daring to return into the city in that habit, and fearing lest the people should despise him, if they saw him so ill dressed at the king's expence; as one who had lost his reputation at court, he sent home for a royal habit, one of the richest and most magnificent that the late king had sent him, and made his public entry in that. This being known to all the court, they declared the Vizier was a dog; that he had disdainfully thrown away the royal habit, with reproachful language, saying, I have no need of Sha Sefi's habits. Their account incensed the king, who severely felt the affront, and it cost the Vizier his life.

We read also in *Tavernier*, p. 43. of a Nazar, whose virtue and behaviour so pleased a king of Persia, after being put to the test, that he caused himself to be disappareled, and gave his habit to the Nazar, which is the greatest honour that a king of Persia can bestow on a subject. See, 1 Sam. xviii. 4. *Rom.* xiii. 14. *Eph.* iv. 24. *Col.* iii. 10.

No. 133. — xlv. 29. *And presented himself unto him.*] The following remarkable incident is so illustrative of the manners described in the history of Joseph, as to deserve our particular attention. It is taken from SAVARY'S *Letters on Egypt*, and relates to the family of Mourad Bey, who was living when M. Savary wrote. The circumstances are briefly as follows: "The plains of Syria were ravaged by locusts: a famine in consequence thereof ensued. A farmer near Damascus suffered so severely, as to be obliged to sell all he had for the support of his family. In the midst of his distress, bargaining for some corn from Egypt, he heard speak of the victories of Mourad Bey. The description of the warrior agreed with

that of a son who had been stolen from him at twelve years of age. He instantly set out amidst the prayers and tears of his family, for Grand Cairo: arrived there, and was introduced. The Bey proved to be his son, who sent him back with large sums of money, and a vessel loaded with corn." Incidents very similar took place in the history of the famous Ali Bey. See HARMER, vol. ii. p. 520.

No. 134. — xlv. 34. *Every shepherd is an abomination unto the Egyptians.*] From the fragments of Manetho, preserved in Josephus and Africanus, it appears that Egypt had been invaded by a colony of Nomades, or shepherds, descended from Cush. They established themselves in this country, and had a succession of kings. After many wars between them and the Egyptians, in which some of their principal cities were burned, and great cruelties were committed; they were forced to evacuate the country, but not till they had been in possession of it for a period of nine hundred years. This alone was sufficient to render shepherds odious to the Egyptians. But they became still more so, because they killed and eat those animals, which were esteemed most sacred among them, particularly the sheep and the ox. BRYANT'S *Anal. of Mythol.* vol. vi. p. 193. HERODOTUS, ii. 128. HELIODORUS *Æthiop.* i. 5.

No. 135. — xlvii. 23. *I have bought you this day, and your land for Pharaoh.*] The accounts which DIODORUS SICULUS (lib. i.) gives of the ancient constitution of Egypt, corroborates the statement here made. He says, that the land was divided into three parts; one belonged to the priests, with this they provided all sacrifices, and maintained all the ministers of religion. A second part was the king's, to support his court and family, and supply the expences of war. The remainder of the land belonged to the people, who appear to have been all soldiers, liable, at the king's expence, to serve in all wars for the preservation of the state.

"About the 23d of August, the peasants began to plough the ground in the vicinity of Ispahan. An old ploughman who was at work near the village of Sheheristan, informed us, that the field which he was ploughing

belonged to the government, but that he had rented it from the Ameen-ad-dowlah, upon the following terms. He provided his own oxen and plough, and the Ameen-ad-dowlah, the corn-seed and the ground. At the harvest, the Ameen-ad-dowlah got three-fourths of the produce, and he the remaining fourth. We afterwards learnt that the whole of the land about Ispahan, was farmed in the same manner." MORIER'S *Second Journey through Persia*, p. 154.

In China, the emperor is considered as the proprietor of the soil. Sir G. STAUNTON (*Embassy*, vol. ii. p. 8.) says, that "no slight magnificence was displayed, and no expence seemed to be spared in the treatment of the embassy; the cost of all which could be wanted, the emperor chose should be borne by himself; upon this grand idea, that the whole empire was as his private property and dwelling, in which it would be a failure of hospitality, to suffer a visitor, for as such an ambassador is always considered by the Chinese, to be at the least charge for himself, or for his train, while he continued there." See also p. 172. 493. and 588.

"The same authority informed me, that Sesostris made a regular distribution of the lands of Egypt: he assigned to each Egyptian a square piece of ground, and his revenues were drawn from the rent, which every individual annually paid him. Whoever was a sufferer by the inundation of the Nile, was permitted to make the king acquainted with his loss: certain officers were appointed to inquire into the particulars of the injury, that no man might be taxed beyond his ability." HERODOTUS, b. ii. c. 109. Thus the taxes, which are annually paid by the Chinese landholder, are often remitted by the emperor in cases of inundation; but certain officers always personally visit the spot, that the quantity of damage may be ascertained, before any remission is granted.

"The law respecting property in the Crimea, remains precisely, or with little variation, the same as originally established by the Russians at the time of the subjugation. Every male soul settling on an estate, is bound to give to the proprietor of it eight day's labour in the year. In

return for this, he has the privilege of grazing all his horses, cattle, &c. For whatever land he may plough, he gives one-tenth of the produce to the proprietor of the soil; and for hay, according to the abundance of the season, from one-third to one-half. Both hay and corn must be carried home to the yard of the proprietor, who goes himself into the field to see them sent." HOLDERNESS *On the Manners and Customs of the Crim Tartars*, p. 5.

[This agrees with what *Herodotus* and *Diodorus Siculus* have said of the management of the lands belonging to the Egyptian priests. Every temple, or every settlement of priests, had extensive lands, which were the original territory, and consequently the common property of the whole settlement. These lands were let at a moderate rent, and from the revenues a common treasury was formed, the administration of which was entrusted to certain persons, who were also of the caste of priests. From this common treasury the provisions for the families of the priests, belonging to each temple, were paid; they had free maintenance for themselves and those who belonged to them. "So many dishes," says HERODOTUS, "are daily dressed for them, of such kinds of meat as their principles allow them to eat, and so much wine given them, that they do not need to expend any of their private property for their support." These lands of theirs were of course free from all imposts and taxes. HEEREN'S *Ideas on the Policy, &c. of Ancient Nations*, vol. ii. div. i. p. 572. ROSENMÜLLER.]

No. 136. — xlviii. 12. *And Joseph brought them out from between his knees.*] It was a constant custom among the Greeks, whenever they had a child, immediately to put it upon the grandfather's knees. TERENCE.

"I have been informed," says the Hon. DAINES BARRINGTON, "by a learned friend, that some years past it was not uncommon in many parts of England, in Oxfordshire particularly, for the grand-daughter to be delivered upon the knees, not only of the grandmother, but the grandfather. The husband often also places the wife upon his knees for this same purpose, amongst the lower class of peasants, both in Prussia and Lapland." *Archæologia*, vol. v. p. 126.

The succession of emperors among the Greeks, for some generations before it was utterly extinguished by the Turks, under the reign of Mahomet the Second, was interrupted to such a degree, that the title of Porphyrogenete, or person born in the empress's lying-in apartment, was what many of their princes had no sort of pretension to. PERRY's *Levant*, p. 9.

No. 137. — xlix. 2. *Hearken unto Israel your father.*] The Egyptian writings did not consist of syllables put together, but of figures that related to the things they were to express; for they wrote or drew the figure of a hawk, a crocodile, a serpent, the eye, hand, or face of a man, or the like. A hawk signified all things that were to be done expeditiously, because it is the swiftest of birds. The crocodile signified malice; the eye expressed both an observer of justice, and a keeper of any person; the right hand, with the fingers extended, signified any one's getting his livelihood; the left hand shut, the preserving and keeping of any thing. POCOCKE's *Travels in Egypt*, vol. i. p. 228.

No. 138. — xlix. 3. *Reuben, thou art my first born; — the excellency of dignity, and the excellency of power.*] The eldest son of the family seems usually to have enjoyed pre-eminence, both in honor and power. So it was in the family of Jacob. It appears to have been so with other people than the Jews. HERODOTUS (b. vii. cap. 2.) says, "Darius had three sons before he ascended the throne, by the daughter of Gobryas; he had four afterwards by Atossa, the daughter of Cyrus. Artabazanes was the eldest of the former, Xerxes of the latter: not being of the same mother, a dispute arose between them. Artabazanes asserted his pretensions from being the eldest of all his father's sons; a claim which mankind in general consent to acknowledge. Xerxes claimed the throne because he was the grandson of Cyrus, to whom the Persians were indebted for their liberties." So also HOMER's *Iliad*, b. xv. ver. 165.

*If he refuse, then let him timely weigh,
Our elder birthright, and superior sway.*

POPE.

No. 139. — xlix. 9. *Judah is a lion's whelp: from the*

prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up.] The Hebrew words will be more accurately expressed by the following translation :

*A young lion is Judah,
From prey, my son, art thou become great ;
He bends his feet under him and couches
Like a lion and like a lioness ;
Who shall rouse him up ?*

Judah is compared to a young lion, which becomes great by prey, and which, when grown up and satiated with booty, is found reposing with his feet bent under his breast. The lion does this when he has eaten sufficiently ; he then does not attack passengers, but if any one would venture to rouse him out of wantonness, he would repent of his temerity. The meaning of the image is, that the tribe of Judah would at first be very warlike and valiant, but in the sequel, satiated by conquests and victories, would cease to attack its neighbours, yet had made itself so terrible that nobody would venture to attack it. Among the Eastern nations the lion was always the emblem of warlike valour and might. Thus Euryclea finds Ulysses. Vid. *Odyssey*, xxii. 401—405.

Mahomet's nephew and son-in-law, Ali, was surnamed the Lion of God (Asad Allah), on account of his valour ; and Mahomet himself was called by a contemporary poet, Kaab Zoheirs-Son, in a poem which sings his praise. (v. 46, &c.) A lion, " whose abode is in the deepest forest : in the morning early he seeks food for his lively cubs, who feed only on human flesh : when he combats with his equal, he would think himself disgraced to leave him unconquered. Before him even the other lion's retreat : no hunter ventures into his valley : in his valley it is the inevitable fate, even of the hero, to be disarmed and torn to pieces." A king of Abyssinia, in the sixteenth century, in a letter to the Pope, says, " I stand among my neighbours like a lion in the recesses of the forest, and am a match for all Moors and unchristian nations." ALVAREZ'S *Account of Ethiopia*, p. 435. ROSENMÜLLER.

No. 140. — xlix. 11. *Binding his fole unto the vine,*

and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes.] These are emblems of the fertility and abundance of the portion assigned to Judah. In it was situated the brook (valley) of Eshcol, from whence the spies sent to Canaan brought the bunch of grapes which was borne by two men on a staff. *Numbers* xiii. 24. The vineyards of Engedi, in the tribe of Judah, are mentioned in the *Song of Solomon*, i. 14. Even in our days the district which formerly belonged to the tribe of Judah produces many excellent grapes. No wine is, indeed, now pressed out of them, because the use of it is prohibited to the Mahometans by their religion, but a very rich syrup is boiled from them, of which, as well as of the dried grape, several hundred camel loads are sent to Egypt alone. The blood of grapes is a symbol of red wine, which is called by the same name by the Grecian and Roman poets, and was more esteemed than the white by the ancients. Thence dark, *i. e.* red wine, was used in libations. *Iliad* i. 462. *Odyssey* iii. 459. In *Proverbs* xxiii. 31. it is said, *Look not thou upon the wine when it is red.* Even now it is customary among the Armenian Christians to dye white wine red by means of Brazil wood and saffron. OLEARIUS's *Journey to Persia*, p. 801. ROSENMÜLLER.

No. 141. — xlix. 14. *Issachar is a strong ass.]* Neither the orientals nor the ancient Greeks attach to the ass an idea of ridicule or contempt. HOMER, (*Iliad* xi. 557—562.) compares one of his greatest heroes, Ajax, whom he represents as slowly retiring before a superior force, with an ass, which a troop of boys, armed with clubs, can scarcely compel to a slow retreat after he has satisfied his hunger in the corn-field. The Caliph, Mervan the Second, who lived in the eighth century of our era, was called by the name of the Ass of Dschesira, that is, of Mesopotamia, where the ass is so strong and courageous that it is used in battle instead of the horse, and it is customary to say of him in Arabia, The ass of war does not flee. D'HERBELOT's *Orient. Biblioth.* art. *Mervan the Second.* ROSENMÜLLER.

No. 142. — xlix. 17. *Dan shall be a serpent by the way ; an adder in the path, that biteth the horse-heels.]* The ser-

pent here referred to is probably the cerastes, or horned snake; it lies in wait for passengers in the sand, or in the rut of the wheels on the highway. From its lurking place it treacherously bites the horse-heels, so that the rider falls backward, in consequence of the animal's hinder legs becoming almost immediately torpid through the activity of the poison. The Orientals call this serpent the *lier in ambush*.

[This serpent is from thirteen to fourteen inches long, has two small excrescences on the head, resembling barley-corns, and which the Greeks compared to horns. They are properly feelers, which project when the serpent is covered in the sand; it moves these feelers; the birds who fancy them to be worms, fall upon them; then the cerastes, which is roused by the slightest touch of its feelers, twines round the birds, and kills and devours them. This is probably the same species of serpent which is called basilisk, that is, little king, because what were by some called horns, were compared with a royal crown or diadem, and of which it is said it kills animals by the mere sight.

“The cerastes moves with great rapidity, and in all directions, forward, backward, and sideways. When he inclines to surprize any one who is too far from him, he creeps with his side towards the person, and his head averted, till, judging his distance, he turns round, springs upon him, and fastens upon the part next to him; for what is said is not true, that the cerastes does not leap or spring. I saw one of them at Cairo, in the house of Julian and Rosa, crawl up the side of a box, in which there were many, and there lie still, as if hiding himself, till one of the people who brought them to it, came near him, and though in a very disadvantageous posture, sticking as it were perpendicularly to the side of the box, he leaped near the distance of three feet, and fastened between the man's fore finger and thumb, so as to bring the blood.” BRUCE'S *Travels*, vol. v. p. 203. *App.* 4to. ROSENMÜLLER.]

No. 143. — xlix. 22. *Joseph is a fruitful bough, even a fruitful bough by a well, whose branches hang over the wall.*]

“To the northward and westward are several villages,

interspersed with extensive orchards and vineyards, the latter of which are generally enclosed by high walls. The Persian vine-dressers do all in their power to make the vine run up the wall, and curl over on the other side, which they do by tying stones to the extremity of the tendrils. The vine, particularly in Turkey and Greece, is frequently made to entwine on trellises, around a well, where, in the heat of the day, whole families collect themselves, and sit under the shade." MORIER'S *Second Journey through Persia*, p. 232.

No. 144. — EXODUS, i. 7.

And the children of Israel were fruitful, and increased abundantly, and multiplied.

THE Israelites lived in the most fruitful district of the most fertile country in the world, and which distinguished itself so much above all others, by the fruitfulness of the women, that according to the testimony of the greatest of all the naturalists among the ancients, Aristotle, the women in Egypt not only often brought forth twins, but also, and much more frequently, than any where else, three, four, nay, sometimes even five children at one birth. He even tells us of a woman (*History of Animals*, b. vii. c. 4.) who was four times in the latter case, and consequently had twenty children at four births. STOLLBERG'S *History of Religion*, b. i. p. 252. MAILLET, who resided for sixteen years in Egypt, as French consul, says, in his *Description of Egypt*, vol. i. p. 18. "The air in this country is purer and finer than in any other country. This salubrity of the air has an influence on all organized beings, plants and animals. The females, as well among the human race as among animals, exceed all others in the world in fruitfulness." ROSENMÜLLER.

No. 145. — i. 11. *Therefore they did set over them task-masters, to afflict them with their burdens.*] Similar measures of despotism are also to be found in the East, in more modern times. ROBERT KNOX, in his *Description of Ceylon*, says, "that the King of Ceylon often employs his people on immense works, which can scarcely be accomplished in several years, that he may accustom them to servitude, and thus prevent them from rebelling against him, which they, perhaps, would do, if they had less employment. For this reason he never suffers his people to be idle, but is always thinking of some new employment for them. ARISTOTLE, (*Polit.* v. 11.) says, that "it is the custom of tyrants to oppress their subjects, that they might not be obliged to main-

tain a guard, and that the people, chained down by daily labour, might not have time to contrive plans of rebellion." Tarquin the Proud, out of mistrust, employed the Roman people in hard labour, particularly in digging the subterraneous canals or drains in the city of Rome. LIVY, i. 56. 59. ROSENMÜLLER.

No. 146. — i. 19. *The Hebrew women are lively, and are delivered ere the midwives come in unto them.*] How little women suffer in the Eastern countries in bringing forth children, will appear by these statements. "In Europe, where the people are robust, as in Switzerland and the North, it frequently happens, that women bring their fruit into the world without much pain, and without assistance: I will only say there are many large countries in Asia where there are no professed midwives at all, and that where there are, they are not very much known, the mothers delivering their daughters, and for want of them, the relations or neighbours perform the office. I have known a woman in Caramania, brought to bed without help in the open fields, and was quite surprised to see her arrive, not long after me, at the place where we lodged. The people of the village laughed at my surprise, and told me this happened frequently in their country. It is said, that in Arabia it often happens among the clans of shepherds that pass from one side of the Tigris to the other, and who cross over on vessels of leather blown up, that their women fall into labour just as they should cross over, which, however, does not hinder their passage; the woman is in a moment delivered of the child, washes it in the river, wraps it up in some rags, places it on her leather-vessel, and passes over with more ease than she could have done had she continued big with child."

"Between Ranghur and Zinore, I stopped with one of our party under a friendly banian-tree, near a tank, to refresh the bearers; a young and graceful Hindoo woman passed us in her way to a temple on the opposite side of the lake. Concluding she had gone thither on some religious visit, we took no further notice; but in less than half an hour she returned, carrying a bundle on her arm with such anxious care as arrested our attention. Having

nothing of the kind when she first passed us, we enquired after the contents ; smiling at the question, and removing the drapery, she shewed us a fine infant, of which she had just delivered herself at the water-side ; its birth having unexpectedly happened while walking to her own village at no great distance, whither she then proceeded. The whole transaction was begun and finished within the space of half an hour.

“ I should not have ventured to relate this Guzerat anecdote, had not Dr. Fryer, a professional man, made a similar remark. “ The Gentoo women, at their labours, seldom call midwives ; it is a profession only in esteem among the rich and lazy ; the poorer, while they are labouring, or planting, go aside, deliver themselves, wash the child, lay it in a clout, and return to work again.” FORBES’S *Oriental Memoirs*, vol. iii. p. 256. CHARDIN, MS. HARMER, vol. iv. p. 435.

No. 147. — i. 22. *And Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river.*] The practice of infanticide, cruel and unnatural as it is in its nature, and injurious to states and kingdoms, has, to answer particular purposes, been too prevalent in the world. In the case here referred to, the jealousy of Pharaoh occasioned the command to destroy the male children ; and at a subsequent period, the same malignant passion produced a similar mandate from Herod. *Matt.* ii. 16.

No where has child-murder been so generally practised as in the South Sea islands. If any of the nobles of either sex connect themselves with persons below their rank, the children of that connection are invariably destroyed. Among the lower classes, it is not uncommon for a woman to destroy her first three infants. Females are far more frequently destroyed than boys.

The Chinese are chargeable with this crime. “ The number of children unnaturally and inhumanly slaughtered, or interred alive, in the course of a year, is differently stated, by different authors, some making it about ten, and others, thirty thousand in the whole empire. The truth, as generally happens, may probably be about the middle. The missionaries, who alone possess the means of ascertaining nearly the number that is thus sacrificed in the

capital, differ very materially in their statements: taking the mean, as given by those with whom we conversed on the subject, I should conclude, that about twenty-four infants were, on an average, in Peking, daily carried to the pit of death." BARROW's *Travels in China*, p. 169. See also WARBURTON's *Divine Legation of Moses*, vol. i. p. 269. 398. vol. iii. p. 667. 741.

No. 148. — ii. 3. *And when she could not longer hide him, she took for him an ark of bulrushes, and put the child therein, and she laid it in the flags by the river's brink.*]

The practice, however unnatural, of exposing children, has too generally prevailed. Thus MINUTIUS FELIX, 151. *Davis*. Vos enim video procreatos filios nunc feris et avibus exponere.

Qui natos sibi liberos enecent? siquidem et de genere necis differt, utique crudelius in aqua spiritum extorquetis, aut frigori, et fami, et canibus exponitis. TERTULLIAN, p. 10. *Rigalt*.

See also JUSTIN MARTYR, p. 71. *Paris*. *Athenag*. p. 161. *Oxon*. 1682.

No. 149. — ii. 3. *Bulrushes*.] This plant grows on the banks of the Nile, and in marshy grounds: the stalk rises to the height of six or seven cubits above the water, is triangular, and terminates in a crown of small filaments, resembling hair, which the ancients used to compare to a thyrsis. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk serving them for food, and the woody part to build vessels with; which vessels frequently appear on engraved stones, and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and, by tying them together, gave their vessels the necessary figure and solidity. PLINY lib. vi. c. 16. takes notice of the *naves papyraceas, armamentaque Nili*, ships made of papyrus and the equipments of the Nile. And lib. xiii. c. 11. he observes, *Ex ipsa quidem papyro navygia texunt* of the papyrus itself they construct sailing vessels.

[The papyrus grows in the marshy places of Egypt, or in the standing water which remains after the Nile has retired, where the depth of the water is not above two ells. From the root grows an oblique stalk of the thickness of

an arm, it is also triangular; it rises tapering to the height of ten ells, and terminates with a bunch of flowers which is only used to make chaplets for the gods. The inhabitants use its root instead of wood, not only for fuel, but also to make vessels of. Of the reed itself *they weave boats*, and out of the bark manufacture sails and roofs, as well as clothes and matrasses, and also cords. They chew it raw and boiled, but only swallow its juice.

That the small boats used upon the Nile were made of papyrus is also confirmed by THEOPHRASTUS (*History of Plants*, b. iv. c. 9.) and PLINY (*Natural History*, b. vi. c. 22.). The reed was tied or woven very fast together, and to prevent the water from penetrating, the intervals were filled up with bitumen. See also LUCAN, lib. iv. v. 136. ROSENMÜLLER.]

No. 150. — ii. 12. *He slew the Egyptian, and hid him in the sand.*] The general law of God to Noah was, *Whoso sheddeth man's blood, by man shall his blood be shed*, Gen. ix. 6; and we are told by DIODORUS SICULUS lib. i. § 17. edit. Wesseling, that by the particular law of Egypt, "he who saw a man killed or violently assaulted on the highway, and did not endeavour to rescue him, if he could, was punished with death." Moses, therefore, in smiting the Egyptian, even to death, acted agreeably to the divine law; nor did he violate the law of Egypt. He acted like a good and brave man; especially if it is considered, that at this time there was but little probability of obtaining public justice on the Egyptian murderer.

No. 151. — ii. 14. *And he said, Who made thee a prince and a judge over us?*] "In every part of India with which I am acquainted," says BUCHANAN, "wherever there is a considerable number of any one caste or tribe, it is usual to have a head man, whose office is generally hereditary. His powers are various in different sects and places: but he is commonly entrusted with the authority of punishing all transgressions against the rules of the caste. His power is not arbitrary, as he is always assisted by a council of the most respectable members of his tribe. The punishments that he can inflict are fines and stripes, and above all, excommunication, or loss of caste, which to

a Hindoo, is the most terrible of all punishments. These hereditary chiefs, also assisted by their council, frequently decide civil causes, or disputes among their tribe; and when the business is too intricate or difficult, it is generally referred to the hereditary chief of the ruling tribe or division to which the parties belong. In this case, he assembles the most respectable men of the division, and settles the disputes; and the advice of these persons is commonly sufficient to make both parties acquiesce in the decision. These courts have no legal jurisdiction; but their influence is great, and many of the ablest amildars (or officers of justice, police, and revenue,) support their decisions by the authority of government." PINKERTON'S *Coll.* vol. viii. p. 607. 633.

"At Cairo, and in all the other cities of the East, every trade has a head who is entrusted with authority over them, knows every individual of the body to which he belongs, and is in some measure answerable for them to government. At Tripoli, in Barbary, the black slaves choose a chief, who is acknowledged by the regency; and is a mean by which the revolt or elopement of those slaves is often prevented." NIEBUHR'S *Travels*, vol. i. p. 84.

No. 152. — iii. 1. *He led the flock to the back-side of the desert.*] People who are watchful over their public pastures to guard them from intruders, and about their right to common, or the number of beasts they shall feed there, may think it strange that Abraham and Lot, the Kenites and Rechabites, should have been permitted to move up and down, and feed their flocks and herds unmolested, in inhabited countries, as well as in deserts. But this ancient custom still continues in Palestine, which, depopulated as it is, probably has as many inhabitants in its towns as it had in the days of Abraham. There are many who live in Barbary, and other places, in the same manner. MAILLETT (*Lett.* i. p. 24.) informs us, that besides the "native inhabitants of Egypt, who have fixed habitations, and compose numerous and populous villages, there are also in that part of the country that is next the deserts, and even often in those that border on the Nile, a sort of wandering people, who dwell in tents, and change their

habitation, as the want of pasture, or the variety of the seasons lead them. These people are called Bedouin Arabs; and we may reckon there are above two millions of them in Egypt. Some keep on the mountains, and at a distance from the cities and villages, but always in places where it is easy for them to have water. Others pitch their tents, which are very low and poor, in the neighbourhood of places that are inhabited, where they permit them for a small recompence to feed their flocks. They even give them up some lands to cultivate for their own use, only to avoid having any misunderstanding with people, who can do a great deal of mischief without any danger of having it returned upon them. For to avoid every thing of this kind, they have nothing to do but to penetrate a day's journey into the deserts, where by their extreme frugality, and by the knowledge they have of places of water, they can subsist several months without great difficulty. There is not a more pleasing sight in the world, than the beholding in the months of November, December, and January, those vast meadows, where the grass, almost as high as a man, is so thick, that a bullock laid in it has enough of it without rising, within his reach to feed on for a whole day, all covered with habitations and tents, with people and herds. And, indeed, it is at this time of the year that the Bedouins flock into Egypt, from three or four hundred leagues' distance, in order to feed their camels and horses there. The tribute which they require of them for granting this permission they pay with the produce of some manufactures of their wool, or with some sheep, which they sell as well as their lambs, or some young camels which they dispose of. As to what remains, accustomed as they are to extreme frugality, they live on a little, and a very small matter is sufficient for their support. After having spent a certain space of time in the neighbourhood of the Nile, they retire into the deserts, from whence, by routes, with which they are acquainted, they pass into other regions, to dwell there in like manner some months of the year, till the return of the usual season calls them back to Egypt.

“The commons of these countries are not appropriated

to any particular village, but lie open to all." RELANDI *Palest.* p. 261.

No. 153. — iii. 6. *And Moses hid his face.*] The Romans performed their sacred rites with a veil or covering on their heads.

Quin, ubi transmissæ steterint trans æquora classes
Et positis aris jam vota in littore solves :
Purpureo velare comas adopertus amictu :
Ne qua inter sanctos ignes in honore Deorum
Hostilis facies occurrat, et omina turbet. *Æn.* iii. 403.

Spes est pacis, ait. Tum numina sancta precamur,
Palladis armisonæ, quæ prima accepit ovantes :
Et capita ante aras Phrygio velamur amictu. *Æn.* iii. 543.

No. 154. — iii. 8. *A land flowing with milk and honey.*] This seems to have been a proverbial expression, denoting plenty. So EURIPIDES, speaking of a fertile country, says, that it flows with milk and wine, and the nectar of bees. *Bacch.* *Εποδ.* v. 8.

Flumina jam lactis, jam flumina nectaris ibant ;
Flavaque de viridi stillabant ilice mella. OVID, *Met.* i. 111

*Now streams of milk, now streams of nectar flow'd,
And from the oak the yellow honey dropt.*

It is a metaphor taken from a breast, producing copious streams of milk. HOMER, (*Il.* ix. 141.) calls Argos *οὐθαρ ἀποურης*, the breast of the country, as affording streams of milk and honey.

Prima tulit tellus, eadem vos ubere læto. VIRG. *Æn.* iii. 95.

The land that first produced you, shall receive you again into its joyous bosom. STRABO, lib. xv. p. 492. HESIOD *Op. et D.* 232. HOMER *Odys.* xix. 111. THEOCRITUS *Idyll.* 129. TIBULLUS 1. *El.* iii. 45. HORACE *Epod.* xvi. 150. VIRGIL *Ecl.* iii. 89. iv. 30. *Georg.* ii. 150.

[Milk and honey were the chief dainties of the ancients, as they are now among the Arabs, particularly the Bedouins. DON RAPHAEL, after he has given a picture of the temperance and sobriety of the Bedouins, says, (see *The Bedouins, or Arabs of the Desert*, vol. iii. p. 53. "But who would believe it? These men, who are so far from being slaves to their

appetites in their usual meals, are passionately fond of dainties. With sugar, honey, confectionary, raisins, or figs, you could entice a Bedouin to the end of the world. As the taste, the virtues, and the vices of a people are always used to be reflected in certain popular sayings, so the Bedouin Arabs express the happiness of a prince or rich man by the proverb: 'He sleeps with his mouth upon a honey-comb.' Hence not only the Hebrews, but also the Greeks and Romans, painted the highest pleasantness and fertility by an abundance of milk and honey." ROSEN-MÜLLER.]

No. 155. — iv. 2. *A rod.*] By the heathens, prophets were supposed to be inspired by the use of crowns of the laurel-tree. Hence it was called with propriety *μαντικον φυτον*, the prophetic plant. CLAUDIAN styles it,

————— *venturi præscia laurus.*

The laurel prescient of events to come.

They had also wands, staves, or sceptres of the dead wood of this tree, which they called directories, from which they boasted of receiving prophetic powers; or, by them, to have like prophetic signs and tokens given them. These divine rods or wands, CASSANDRA particularly mentions, as her insignia and instruments of prophecy, together with the crown or garland, in ÆSCHYLUS, *Agam.*

Τι δητ' εμαυτης καταγελωτ' εχω ταδε, &c.

This rod, and laurel-garland round my neck,

These my prognosticating symbols, found

Such causes of derision to myself,

Why do I longer bear.

From the story of Moses's rod, the heathens have invented the fables of the Thyrsus of Bacchus, and the Caducæus of Mercury. HOMER represents Mercury as taking his rod to work miracles, precisely in the same way as God commanded Moses to take his.

Ερμης δε ψυχας Κυλληνιος εξεκαλειτο

Ανδρων μνησηρων· εχε δε ραβδον μετα χερσιν

Καλην, χρυσειην, τη τ' ανδρων ομματα θελγει,

Ων εθελει, τους δ' αυτε και υπνωοντας εγειρει.

Odyss. xxiv. v. 1.

*Cyllenian Hermes now called forth the souls
Of all the suitors ; with his golden wand
Of pow'r, to seal in balmy sleep whose eyes
Soe'er he will, and open them again.*

COWPER.

See also VIRGIL *Æn.* iv. v. 242—245.

No. 156. — v. 1. *And afterward Moses and Aaron went in, and told Pharaoh.*] Moses and Aaron appear to have been acknowledged by Pharaoh as proper persons to remonstrate on behalf of the Israelites. The following passages will justify this idea. If the black slaves of Tripoli have their chiefs, the Israelites, no doubt, had theirs also. “At Cairo, and in all the other cities in the East, every trade has a head, who is entrusted with authority over them; knows every individual of the body to which he belongs; and is in some measure answerable for them to government. Those heads of the trades preserve order among the artizans, who are a numerous body. Even the women of the town, and thieves, have each a head, in the same manner: not that thief or robber is a profession licensed by law; but the head is appointed to facilitate the recovery of stolen goods. At Tripoli, in Barbary, the black slaves choose a chief, who is acknowledged by the regency; and is a means by which the revolt or elopement of those slaves is often prevented.” NIEBUHR'S *Travels*, vol. i. p. 84. *Voyage to Barbary*, 1720, p. 49.

No. 157. — v. 12. *Stubble instead of straw.*] KALM, in his observations on the maize-fields near Philadelphia, appears to have clearly pointed out the distinction here referred to, between stubble and straw. The stalks of maize, he says, were in some fields cut a little below the ear, dried, and put up in narrow stacks, in order to keep them as food, or straw, for the cattle in winter. The lower part of the stalk, the stubble, had likewise leaves; but as these, whilst drying on the stalks in the open air, lose nearly all their virtue and flavour, the people, he adds, do not like to feed the cattle with them. This was undoubtedly the kind of stubble gathered by the Israelites. The straw of rice is said to be excellent food for cattle; and in general they eat it very greedily. See his *Travels in Pinkerton's Coll.* part liii. p. 428. 466.

No. 158. — vi. 3. *But by my name Jehovah, was I not known to them.*] The Thibetians pronounce in the most solemn manner, Om, ha, hum, *Lettres Edif. et Cur.* Father TACHARD, (*Voyage des peres Jesuites*) speaks of a mystic word in use with the Siamese, which they never utter but with the most profound respect; and the Chinese repeat Om-i-to-Fo with similar veneration. DU HALDE vol. iii. p. 23. The North American Indians call the supreme God Ishtohoollo, which means, the great, beloved, holy cause. The sacred mysterious name which they apply to God, is Yo-he-wah. ADAIR's *Indians*, p. 96. 214. On so important a subject as this, the coincidence is peculiarly interesting.

No. 159. — vii. 12. *They cast down every man his rod.*] The rods of the magicians were hardly travelling staves, but doubtless such as they bore by virtue of their office as priests and servants of God. The Roman augurs were, in the like manner, accustomed to carry a staff called litures, which was crooked at the top, as described by CICERO (*on Divination*, b. i. chap. 17.) That these staves were a Roman invention is not improbable; they were derived, like other of their sacred customs, from the religion of older nations.

THE PLAGUES OF EGYPT.

No. 160. — vii. 17—21. The FIRST Plague. *The river turned to blood.*] The punishment which this plague inflicted upon the Egyptians, discovered to them the baseness of those elements which they revered, and the insufficiency of the gods in which they trusted. They religiously honoured the Nile, and valued themselves much upon the excellency of this river. PLUTARCH. *Is. et Osir.* p. 353. *et Sympos.* lib. viii. p. 729. Nor was this blind regard confined to the Egyptians only, but obtained in many parts of the world. MAXIMUS TYRIUS, cap. viii. p. 79. HELIODORUS, lib. ix. p. 425. 443. HERODOTUS, (lib. i. c. 138. p. 69,) says of the Persians, that of all things, rivers were held in the highest veneration. They worshipped and offered sacrifices to them; nor would they suffer any thing to be thrown into them, that could pollute their

waters. The like obtained among the Medes. The two great objects of their worship seem to have been fire and water. CLEM. ALEX. *Cohort.* p. 56. Parthians, and Sarmatians. *Parthis* — *præcipua omnibus veneratio*. JUSTIN, lib. xli. c. 3.

Juratur ab illis,
Ignis et unda deus.

Sidonius Apollin Carm. ii. p. 245.

We read in HOMER of the sanctity in which rivers were held in Greece. Among these were especially the Spercheius, to which river Achilles had preserved his fine hair for an offering, *Iliad*, ψ v. 142. PENEÛS, ACHELOÛS, (*Maximus Tyrius*, *Diss.* viii. p. 79.) and ALPHEÛS. The last had altars and sacrifices offered to him in common with Diana. PAUSAN, lib. v. p. 412. *Scholia on First Nem. Ode of PINDAR*, p. 321. The Phrygians made the like offerings to the Marsyas and Mæander. *Max. Tyr. Diss.* viii. p. 87. But no nation carried their reverence to such an extravagant degree of idolatry as the Egyptians. They looked upon their river not only as consecrated to a deity, but as their chief national god, and worshipped it accordingly. HELIODORUS *Æthiop.* lib. ix. p. 423. The people about Syene, styled the Nile Siris, and Sirius, (PLINY, lib. v. c. 9. p. 225.) which was the name of Osiris and the sun; and upon solemn occasions made invocations to it, as their chief guardian and protector. PLUT. *Symp.* lib. viii. p. 729. PARMENO *Byzant. apud Athenæum*, lib. v. p. 203. PINDAR. *Pyth. Od.* iv. v. 99. p. 219. They supposed that it gave birth to all their deities, who were born upon its banks, (DIOD. *Sic.* lib. i. p. 12.) and that the Nile was particularly the father of vulcan, Ἡφαίστος (CICERO *de Nat. Deor.* lib. iii. c. 22. p. 1241. Gronov.) Hence there were temples erected to his honor, and a city called after his name, Nilopolis; and there were festivals and rites styled Neiloa Sacra, which were observed all over Egypt; (HELIODORUS *Æthiop.* lib. ix. p. 424.) and as they received so much benefit from their river, they held water in general sacred. JULIUS FIRMICUS, p. 3.

These superstitions probably existed in the time of Moses, because the like notions prevailed in the most

early ages among the Syrians, and Babylonians, and Grecians. To the latter people they were brought by colonies from Egypt. They supposed many of their kings and heroes to have been the offspring of rivers, and the sea, or oceanus, was esteemed the father of their gods. HOMER *Il.* § v. 201. This was borrowed from Egypt, for the natives of that country esteemed the Nile to be the ocean, and called it in very ancient times by that name. DIOD. *Sic.* lib. i. p. 12. There was, therefore, a great propriety in the judgment brought upon this people by Moses. They must have felt the utmost astonishment and horror, when they beheld their sacred stream changed and polluted, and their divinity so abased. The Egyptians, and especially their priests, were particularly nice and delicate in their outward habit and rites; and there was nothing which they abhorred more than blood. They seldom admitted any bloody sacrifices, (MACROB. lib. i. c. 7. p. 150.) and with the least stain of gore, they would have thought themselves deeply polluted. Their affectation of purity was so great, that they could not bear to come in contact with a foreigner, (STRABO, lib. xvii. p. 1154.) or even to handle his clothes; but to touch a dead body was an abomination which required to be immediately expiated. MARTIANUS CAPELLA says, “that the priests wore sandals made of papyrus, to prevent, as they walked, any accidental pollution.” On these accounts they were continually making ablutions. HERODOT. lib. ii. c. 37. p. 121. There were four stated times, twice in the day, and as often in the night, in which they were all obliged to bathe themselves. Many accidents caused them to repeat it much oftener. Hence, the evil brought upon them must have been severely felt, as *there was blood throughout all the land of Egypt.* ver. 21. Prodigies of this nature were always looked upon as very fearful. A shower of blood is supposed to have fallen before the death of Sarpedon, (HOMER. *Il.* II. v. 459.) and was esteemed ominous. When Dido is to die, VIRGIL (*Æn.* iv. v. 453.) makes the offerings, which she was preparing, change their nature. The Romans had a notion of rivers being changed and corrupted in this manner, and also that it often rained

blood. LIVY, lib. xxiv. c. 10. xxvii. 11. xliii. 17. xxxix. 46. xxiv. 44. xxii. 1. SILIUS ITALICUS, lib. viii. v. 645. They esteemed these appearances as very portentous. The Decemviri were always summoned on such occasions; the Sybilline books consulted, and expiatory victims immediately appointed.

It is moreover said, that *the fish that were in the river died, and the river stank*. v. 21. All the natives of the river were in some degree esteemed sacred. In many parts, the people did not feed upon them. HERODOT. lib. ii. c. 37. p. 121. c. 73. p. 137. The priests never tasted fish, (CLEMENS, lib. vii. p. 850.) and this on account of their imputed sanctity. One species of fish was called Oxurunchus; there was a city of that name built in honor of it, and a temple where this fish was publicly worshipped. STRABO, lib. xvii. p. 1166. A fish called Phagrus was worshipped at Siene, (CLEMENS. *Alexand. Cohort.* p. 34.) as the Mæortis was at Elephantis: the Lepidotus had the like reverence paid to it: (HERODOT. lib. ii. c. 72. p. 137.) as had also the Eel, being each sacred to the god Nilus. ANTIPANES in *Lycone apud Athenæum*, lib. vii. p. 299. It appears therefore, that the punishments brought upon the Egyptians, bore a strict analogy with their crime. BRYANT on the *Plagues of Egypt*, p. 14—27.

[Blood does not signify here what we call blood; but the Hebrew expression means only that the usual colour of the water was changed into the colour of blood. Thus we read, *Joel* ii. 31. that the moon shall be turned into blood. That the water of rivers, ponds, and lakes, has been suddenly turned to the colour of blood, is a phenomenon which has been observed both in ancient and modern times. One of the rivers flowing from Mount Lebanon, called by the ancients Adonis, now Nahar Ibrahim, (Abraham's River) annually assumes a blood colour. MAUNDRELL (*Travels from Aleppo to Jerusalem*, p. 35.) relates that he saw the water of this river of a remarkable red, and that it gives to the sea, into which it empties itself, a reddish colour, for a considerable extent, which is caused by the red earth which the river brings down with it. The same is already observed by LUCIAN in his book on the *Syrian Goddess*, where he

ridicules the mourning solemnity which the inhabitants of those parts celebrate upon the appearance of this phenomenon in honour of Adonis, who, according to their opinion, was wounded on Mount Lebanon at this time. We find similar phenomena mentioned in the history of different European countries and cities. In the same manner, according to HEYDENREICH's *Leipzig Chronicle*, (p. 477.) and VOGIL's *Leipzig Annals*, (468.) on the 25th of October, 1631, near the Gate of St. Thomas, in the tower-ditch, from the bridge to the *Rondel*, the water changed into blood. This blood colour remained for four successive days, and was seen by several hundred people. On pouring the water into a glass or vessel, and letting it stand for a time, clear water was at the top, while the bottom was covered with a thick blood colour. SWAMMERDAM, in his *Bible of Nature*, (p. 38.) certainly explains this phenomenon justly, when he ascribes such changes in the water to the water-flea, which he has carefully dissected and described. He relates, that it happened to him on a journey through France, to see in a wood near Vincennes, in a horse-pond, such a prodigious number of these insects on the surface of the water, that it appeared as if it was changed into real blood. Such an apparent change in the water may also be produced by other circumstances. In HEYDENREICH's *Leipzig Chronicle*, it is said: "On the 25th June, 1634, an alarm was given in the city, that the water in the place had turned into blood, for which reason, many people, and some members of the senate, went to look at it, and found that the water in front of two or three tanners' houses, had become quite red, which some took for a prodigy, and for a real transformation of the water into blood. But others, and particularly the tanners, who had so long lived by this water, declared that this was nothing new, but arose from certain reasons, because the water was there stagnant and corrupt, and was, besides, so coloured by the leather, a large quantity of which was daily laid in it."

It must be particularly observed, that the water of the Nile is sometimes red. FELIX FABRI observes, (*Travels in the Holy Land*, vol. i. p. 325.) that the water not far

from the pyramids, annually turns red. Pocock (*Description of the East*, vol. i. p. 312.) says, that about the time the river begins to rise, the water is sometimes green, and sometimes red; that this change lasts twenty, thirty, or forty days; the water is at this time unwholesome, and purgative, so that one is obliged at Kahira, to use the cistern-water. It is believed, that when the sources of the Nile begin to flow strongly, it carries the green or red earth with it, which may border on the lakes from which it rises, or the little streams which flow into it at its principal source. MAILLET (vol. i. p. 71.) also mentions this circumstance, observing that the colour which the water of the Nile assumes at its rising, is different in different years, for that in many years, the water of the river becomes corrupt as soon as it begins to rise; is sometimes green, and sometimes red, and when it has stood for some time, small worms are formed in it. The latter is probably occasioned by the hot south wind; but the cause of the altered colour of the water, he finds, like Pocock, to arise from earth which the river brings down from the woods and the mountains of Abyssinia. A late traveller, ANTES, says (*Observations on Egypt*, p. 75.) "Several writers have affirmed, that the water of the Nile, immediately before it begins to rise, is green, and when the river has attained its height, turns red. I must confess, that with all the scope I gave my imagination, I never could discover any thing of these colours. It is, however, certain, that when the river has attained its greatest height, its water is called by the inhabitants, Moye Achmar, or Ma Achmar, a red-water. Immediately before it begins to rise, the water is always very clear, and of a white colour, almost like the water of the Rhine, only it is mixed with some particles of earth; as the river increases, the particles of earth become more numerous, and as they are of a black or dark-brown colour, the water also appears to be of that colour."

From what we have here quoted, it is evident that the transformation of the water into blood, effected by Moses, was of a very different nature. For, first, it did not take place at the time of the year, according to the above observations, when the Nile sometimes assumes a red

colour. The event related by Moses cannot have taken place later than February, for the hail mentioned afterwards, destroyed the flax and barley. (ix. 31.) These plants are in Egypt generally ready for harvest in April; but the rising of the Nile, with which *Pocock* and *Maillet* connect this appearance, never begins so early. The change of which Moses speaks, extended to all the waters, canals, and pools in Egypt; but at the time the Nile begins to overflow, it has no connection with the canals, but is cut off from them by dams. Then, according to the Mosaic account, (v. 21.) all the fish in the river died, of which no mention is made by any of those who speak of the phenomenon, not rare indeed, of the change in the colour of the water at the rising of the Nile. Lastly, the change of the Nile effected by Moses, lasted only seven days, whereas *Pocock* allows twenty days for the usual change. Besides, Moses would have made himself ridiculous, if he had attempted to confirm his divine mission by a phenomenon which every body knew to be natural. He could not expect any greater effect from this threat, than if he had attempted to astonish Pharaoh by previously announcing to him the overflowing of the Nile at the usual time. ROSENMÜLLER.]

No. 161. — viii. 1—14. The SECOND Plague. *The frogs.*] Whether the frog among the Egyptians was an object of reverence or of abhorrence, is uncertain. It might have been both at the same time, as many objects are known to have been among particular nations. Many examples of this kind are to be found among the Greeks and Romans. LUCIAN *de Calumniæ non temere credendo*. They worshipped many deities out of dread, such as Ate, Proserpine, and the furies. There were others which they must have hated and despised, such as Priapus, Fatua, Vacuna, Cloacina, and Mephitis. The last deity had a temple at Cremona. LILIUS GYRALDUS *de Miscellaneis Deis*, p. 47. 59. The Egyptians held serpents in great veneration, yet they revered the Ibis which destroyed them. HERODOT. lib. ii. c. 74. p. 138. c. 75. PLINY, lib. x. c. 26. p. 559. Whether the frog was held in this two-fold predicament or not, it was very consistent

with divine wisdom and justice to punish the Egyptians either by what they abominated, or so idly revered. The Sun, or Apollo, was the same as Osiris. PLUTARCH *Isis et Osiris*, vol. ii. p. 372. DIOD. lib. i. p. 10. And we are informed by PLUTARCH, (vol. i. *de PYTH. Orac.* p. 400.) that no animal was so little acceptable to this deity as a frog. Yet he acknowledges that it was an emblem of the sun in Egypt. And in the same treatise, he tells us, that the brazen palm-tree at Delphi, which was a representation of that tree under which Apollo was supposed to have been born, had many of these animals engraved at its basis. Both the tree and the animals had doubtless a relation to the deity. The frog, like the tortoise and crocodile, was an emblem of preservation in floods and inundations, and also of lymphatic prophecy. PHILASTRIUS BRIXIENSIS tells us, that it was held sacred by the Egyptians. The palm, on account of its beauty and utility, became an emblem of this god, the same as Osiris, and was originally imported from Egypt. According to HESYCHIUS, there was an Egyptian deity called Palmytes, which, by APULEIUS, is described with a branch of the palm in his hand, and leaves of the same tree upon his feet. The palm is an ever-green, and by this emblem was signified victory, honor, and immortality.

That the frog was a sacred representation in Egypt, is certain, as it is found in the Bembine Table, sitting upon the lotos. JABLONSK, lib. iv. c. 1. p. 161. It was sacred to Osiris Helius. Inspiration of old was supposed to arise from fountains and streams. The muses, who were esteemed prophetic deities, were denominated from water. PHORNUTUS *de Nat. Deorum*, § xiv. p. 157. As frogs were of the aquatic tribe in Egypt, and were engraved upon the basis of Apollo's statute at Delphi, they might originally be characteristics of the priests and prophets of Egypt, and sacred to the nymphs and muses. Another reason may be given why the frog was an emblem of Apollo, and of prophets in general. All inspiration was supposed to be an inflation of the Deity; and those who were possessed by the prophetic divinity, are represented as swollen and enlarged, and as it were bursting through the overpower-

ing inflation. VIRGIL *Æn.* vi 46. *Subito non vultus, &c.* Now this animal is noted for swelling itself up by inflation, and hence, probably, became a representative of the god of inspiration, and of all those who were *divino spiritu afflati, et deo pleni*. This inference seems also to be warranted by an expression which occurs, *Rev.* xvi. 13. Speaking of illusions, with which the world was to be affected, *John* says, that he saw *three unclean spirits like frogs, come out of the mouth of the dragon, &c.*, and he adds, *they are the spirits of devils working miracles*. These animals might have been of old, types of magicians, priests, and prophets, and particularly those of Egypt. There is another circumstance for which the frog was in some degree esteemed a sacred emblem in the East. The ancients seem to have expressed their gratitude to the deity, for any benefit, by reverencing the animal or the vegetable through which the blessing either accrued, or was pointed out. The rising of the sun made wild beasts retire; hence, a wolf and a lion were made emblems of the sun's efficacy, and were sacred to Sol, Mithras, and Osiris. People who travelled in deserts, were generally much in want of water; and it is said, that they used to follow the asses of the wilderness, or trace their footsteps, in order to arrive at the pools and fountains, with which those animals were acquainted. Hence, the ass, and particularly the wild ass, was held sacred by many nations, and admitted into the sphere. MINUTIUS FELIX, p. 260. For this reason the frog might be held in some reverence, as the same discovery must have been made to people in distress, by the noise he makes, and the indications he gives of water. There is an elegant epigram to this purpose, by an unknown hand. *Antholog.* lib. 6. c. 16. p. 447. *Steph.* It appears, therefore, that the miracle which Moses at this time exhibited, was attended with a wonderful propriety in respect to Pharaoh, and his wise men; and was a just punishment upon that infatuated people. BRYANT *on the Plagues of Egypt.* p. 31—44.

No. 162. — viii. 16, 17. The THIRD plague. *Lice.*] The Egyptians, from their love of purity, were very careful that no vermin should harbour in their clothes. They

thought it would be a profanation of the temple which they entered, if any animalcule of this sort were concealed in their garments. HERODOTUS (lib. ii. c. 37. p. 120.) says, the priests wear raiment of linen only, and the linen garments which they put on, are continually fresh washed, concerning which they take particular care. The people in general wore a woollen garment over another of linen: but they laid aside the former, when they approached their deities, for fear it should conceal any vermin. "They never wear any woollen garment when they are to enter a temple, nor is any thing of this sort used in their burials." HERODOTUS, lib. ii. c. 31. p. 141. The priests plucked out all hairs and excrescences from their bodies, and were carefully shaved, that they might not incur any impurity. *Sacerdotes deglabrato corpore.* LACTANT *de Falsâ Relig.* lib. i. p. 96. "The priests are shaved, both as to their heads and bodies, every third day, to prevent any louse, or other detestable object, being found upon them, when they are performing their duty to the gods." HERODOT. lib. ii. c. 37. p. 121. This circumstance is also mentioned by PLUTARCH (*de Isis et Osir.* vol. ii. p. 352. D.) who adds, that all linen was foul, and excrementitious, being an animal substance from a perishable being, which they abhorred: but flax is the product of the immortal earth: it affords a delicate and pure covering, and is not at all liable to produce lice. The judgment inflicted by Moses at this time was so proper, that the priests and magicians perceived immediately from what hand it came. BRYANT, *on the Plagues of Egypt*, p. 44—48.

No. 163. — viii. 20—24. The FOURTH Plague. *Flies.*] Moses was ordered to disclose to Pharaoh the will of God, at the time when he was taking his morning walk on the banks of the Nile, and probably paying his customary adoration to it. The judgment to be denounced was a plague of flies; and of the same species, according to BOCHART, as was styled by the Romans, *Musca canina*, and by the Grecians *Κυνόμυια*. They were brought all over the land in vast numbers, and seem to have been not only formidable for their swarms, but for the painfulness of their stings. The Egyptians had particular deities to remedy

stated evils, similar to the Θεοὶ ἀποτρόπαιοι and *Dii Averrunci* of Greece and Rome. The province allotted to several deities was to drive away flies. Hence, we read of Jupiter μυιαγρος, μυιοχορος, απομυιος, all titles conferred upon this deity from a supposition of his clearing his temples of these insects. He was worshipped under this character at Elis, (CLEMENS PROTREPT, p. 33. PAUSAN. l. v. p. 410.) as Hercules was at Rome. The Arcadians also sacrificed to the hero Myiagrus, from whence we may infer, that the worship was very ancient. PAUSAN. l. viii. p. 653. The like obtained at Cyrene, where the deity was styled Achor. PLINY, l. x. c. 26. From the supposed influence of the presiding deity, many temples were said to have been free from this inconvenience. Thus, we are told by APOLLONIUS DYSCOLUS, (See *Rerum Mirabil. Scriptores*, by MEURSIUS, c. vii. p. 14.) that there were no flies seen in the temple of Venus, at Paphos; and the altar of Hercules, in the forum Boarium, was said to have had the same immunity. *Nam divinitus illo neque canibus neque muscis ingressus est.* SOLINUS, l. i. p. 2. The like is mentioned of the altar of Jupiter, at Olympia, (PAUSAN. l. 5. p. 410.) and of another at Aliphera, in Arcadia. It appears likewise that in many places flies were worshipped. This reverence seems to have been sometimes shewn, to prevent their being troublesome; at other times, because they were esteemed sacred to the deity. ÆLIAN (*de Animal*, l. xi. c. 8. p. 613.) tells us, that at Actium, where stood the temple of Apollo, they sacrificed an ox to these objects. CLEMENS (*Cohort*, l. 24. p. 34.) also mentions the same custom. See also ANTIPHANES in *Athenaeus*, l. i. p. 5. CASAUBON'S notes, p. 17. There was a deity styled Deus Musca, who was worshipped under the characteristic of a fly. If such then was the worship of this people, nothing could be more striking and determinate than the judgment brought upon them. The land of Egypt being annually overflowed, was on that account pestered with swarms of flies. They were so troublesome, that the people were in many places forced to lie on the tops of their houses, which were flat, and were obliged to cover themselves with a net work, called by JUVENAL, (*Sat.* vi. v. 80.) *Canopeum*. But

this circumstance does not destroy the miraculous interposition of God, for the season of the year was not favourable to the natural production of flies. The Nile began to rise in June, and to subside about the equinox. *Diod. Sic.* l. i. p. 32. The children of Israel departed from Egypt at a different time of the year. They set out on the 15th of the month of Abib, which answers to the beginning of April. The remarks of HASSELQUIST will confirm this statement. He says, “we went on the 17th of September on board one of the vessels in the Nile; the ground appeared clothed with a charming verdure; a great part sown with Turkey wheat, and some parts, though but few, with lucern; the latter not being commonly sown before the water has entirely decreased.” p. 85. The water, therefore, had begun to subside, and had at this time entirely decreased upon some spots. “The water in the channel at Cairo, had on the 24th of September evidently decreased. Flies were now seen in much greater numbers.” p. 94. How intolerable a plague flies can prove, may be known from places near lakes and pools, which have been on their account deserted, and rendered desolate. Such was the fate of Myuns, in Ionia. *PAUSAN.* l. 7. p. 527. And of Alarnæ. The inhabitants were forced to quit these cities, not being able to stand the flies and gnats with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia, before which he had sat down, being driven away by the swarms of these insects. *DION. CASSIUS*, l. 68. p. 1145. *ÆLIAN DE ANIMAL*, l. 11. c. 28. p. 64. From the circumstances thus stated, the propriety of this judgment must fully appear. *BRYANT on the Plagues of Egypt*, p. 54—86.

In *Mavor's* account of SCHOUTEN and LAMAIRE's *Voyage Round the World*, it is recorded, that at an island about 1510 leagues to the westward, from the coast of Peru, the Dutch were “attacked by such swarms of flies, that they were perfectly covered from head to foot. Their very apparel seemed alive; and the deep tinge of the flies gave them a most ghastly appearance. Even the boat and oars were covered with myriads of insects; and when the party, which had been on shore, returned, the plague of flies might

be said to begin on board. Every person was employed in defending his face and eyes; and it was almost impossible to speak or eat without swallowing mouthfuls. This dreadful visitation lasted three or four days." vol. ii. p. 191.

"We cannot read the history of the plagues, which God brought upon Pharaoh by the hands of Moses, without stopping a moment to consider a singularity, a very principal one, which attended this plague of the fly. It was not till this time, and by means of this insect, that God said, he would separate his people from the Egyptians. And it would seem, that then a law was given to them, that fixed the limits of their habitation. It is well known, that the land of Goshen, or Gesen, the possession of the Israelites, was a land of pasture, which was tilled or sown, because it was not overflowed by the Nile. But the land overflowed by the Nile, was the black earth of the valley of Egypt, and it was here that God confined the flies; for, he says, it shall be a sign of this separation of the people, which he had then made, that not one fly should be seen in the sand, or pasture ground, the land of Goshen; and this kind of soil has ever since been the refuge of all cattle, emigrating from the black earth, to the lower part of Albara. Isaiah, indeed, says, that the fly shall be in all the desert places, and, consequently, the sands; yet this was a particular dispensation of providence, to a special end, the desolation of Egypt, and was not a repeal of the general law, but a confirmation of it; it was an exception, for a particular purpose, and for a limited time." BRUCE'S *Travels*, vol. i. p. 5. vol. v. p. 191.

No. 164. — ix. 1—6. The FIFTH Plague. *The murrain of beasts.*] We may observe a particular scope and meaning in the calamity, if we consider it in regard to the Egyptians, which would not have existed in respect to any other people. They held in idolatrous reverence the lion, wolf, dog, cat, ape, and goat. As they bordered upon Lybia, they must have been visited by wild beasts. POCKOCK'S *Travels*, p. 134. All which they esteemed sacred. HERODOT. l. 2. c. 64. p. 134. PORPHYRY likewise tells us, that they admitted every animal as a representative of their gods. Hence, the lion is by them worshipped as a

deity. And together with these specified, they worship every living creature, p. 372. But they had gods which they held in still greater reverence than these; the ox, cow, and ram. Among these the Apis and Mnevis are well known. The former was a sacred bull worshipped at Memphis, as the latter was at Heliopolis. There was also a cow or heifer, which had the like honours at Momemphis. The same practice seems to have been adopted in most of the Egyptian nomes. STRABO, l. xvii. p. 1155. HERODOT. l. ii. c. xxxviii. p. 121. c. xli. p. 123. When the distemper inflicted by this judgment spread irresistibly over the country, the Egyptians not only suffered a severe loss, but saw their deities and their representatives sink before the God of the Hebrews. *Exod.* xii. 12. xviii. 11. *Numbers* xxxiii. 4. BRYANT *on the Plagues of Egypt*, p. 87—93.

No. 165. — ix. 8—11. The SIXTH Plague. *Boils and blains.*] The Egyptians had many gods, and those of high rank, who were supposed to preside over pharmacy and medicine; and to them the people looked up with great confidence. Among these, Esculapius was held in particular honour. ALBRITIUS *Philos.* p. 928. He is said first to have found and brought the medical art. PLINY, l. vii. c. lvi. p. 414. MARCELLINUS, l. xxii. p. 257. The Egyptians had many books of great antiquity upon this subject, which were attributed to Esculapius. EUSEBI *Chron.* l. xlvi. p. 14. SYNCELLUS, p. 57. What are stiled books and treatises are supposed to have been originally hieroglyphical writings upon obelisks, or else in the syringes or sacred recesses, which were formed in rocks of upper Egypt. MANETHO, *Αποτελεσματ*, l. v. v. 1. In consequence of this the Egyptians were always famed for their knowledge in medicine, and their physicians were held in great repute. HERODOT. l. iii. p. 262. They were very numerous, each distemper having its proper physician, to which his practice was confined. HERODOT. l. ii. c. 84. p. 141. They were continually providing against disorders, and they had persons who pretended to foretel their coming, both upon man and beast. DIOD. l. i. p. 73. D. The physicians were maintained at the expence of the public. The judgment which Moses now brought upon

the Egyptians, was such as their deities could not avert, nor the art of man alleviate. Aaron and Moses were ordered to take ashes of the furnace, and to scatter them towards Heaven, that they might be wafted over the face of the country. This was a significant command. The ashes were to be taken from that fiery furnace, which in the Scripture was used as a type of the slavery of the Israelites, and of the cruelty which they experienced in Egypt. *Deut.* iv. 20. The process has still a farther allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled Typhonian, such as Heliopolis, Idythyia, Abaris, and Busiris. In these, at particular seasons, they sacrificed men. *PLUTARCH, Is. et Osir.* v. 1. p. 380. D. The objects thus destined, were persons with bright hair, and a particular complexion, such as were seldom to be found among the native Egyptians. Hence, we may infer that they were foreigners; and it is probable, that whilst the Israelites resided in Egypt, they were chosen from their body. They were burnt alive upon an high altar, and thus sacrificed for the good of the people. At the close of the sacrifice, the priests gathered together the ashes of these victims, and scattered them upwards in the air, with the view probably, that where any atom of this dust was carried, a blessing might be entailed. The like was, therefore, done by Moses, though with a different intention, and to a more certain effect. *BRYANT on the Plagues of Egypt*, p. 93—106.

No. 166. — ix. 13—34. The SEVENTH Plague. *Rain, hail, and fire.*] It was foretold to Pharaoh by Moses, that upon the very next morning there should be a grievous rain, attended with hail and thunder. This must have been a circumstance of all others the most incredible to an Egyptian, for in Egypt there fell no rain, the want of which was supplied by dews, and the overflowing of the Nile. Hence, *TIBULLUS*, speaking of the blessings accruing from that river, says,

Te propter nullos tellus tua postulat imbres,
Arida nec pluvio supplicat herba Jovi. *l. i. Eleg. vii. v. 25.*

MELA (l. i. c. 9.) likewise calls the country *terra expers imbrium*. Certainly no country upon earth has so little rain as Egypt. PLUTARCH says, (*De facie in orbe lunæ*, p. 939.) no moisture of the air is ever here condensed into showers. And HERODOTUS assures us, that the air and seasons of this country are always the same. MARCELLINUS, (l. xxii. c. 16. p. 265.) tells us, that the inhabitants hardly ever see the sun obscured by a cloud. Hence, CLAUDIAN, (*de Nilo*, v. 5.) very truly styles the country, *Ægyptiis sine nube ferax*. Egypt is fruitful, without any cloud to afford rain. The Egyptians must, therefore, have perceived themselves particularly aimed at in these fearful events, especially as they were very superstitious. We learn from HERODOTUS, (l. ii. c. 82. p. 142.) that they were particularly addicted to the observance of portentous appearances. There seems likewise a propriety in the Egyptians being punished by fire and water, as they were guilty of gross idolatry towards these elements. PORPHYRY intimates that this was a very ancient worship, and adds, even at this day, when they open the temple of Serapis, the worship commences by fire and water. Of all elements, they shewed the greatest reverence for these. Περὶ ἀποχ, l. iv. p. 374. EUSEB. *Præp. Evang.* l. iii. p. 95. JUL. FURMICUS, p. 5. Scarcely any thing could have distressed the Egyptians more than the destruction of their flax, as the whole nation wore linen garments. JUVENAL, *Sat.* vi. v. 532. HERODOTUS, l. ii. p. 121. c. 105. p. 151. PLINY, l. xix. p. 156. *Prov.* vii. 16. *Ezek.* xxvii. 7. The manufacture of flax is still carried on in this country. EGMONT and HEYMAN particularly take notice of it, and say that it is of a beautiful colour, finely spun, so that the threads are hardly discernable. The ruin of their barley was equally fatal, both to their trade, (for Egypt seems very early to have been the general granary of the world,) and to their private advantage. They had few vines in Egypt, but instead of the juice of the grape, they made a liquor, called by HERODOTUS, (lib. ii. c. 77. p. 139.) οἶνος χριθίνος, barley-wine. This was particularly serviceable during the time that the Nile was turbid, and the water not fit to drink. This calamity coming upon them towards the time of barley-

harvest, must have caused both alarm and distress. BRYANT *on the Plagues of Egypt*, p. 108—117.

No. 167. — x. 3—19. The EIGHTH Plague. *Locusts.*] It was not the purpose of God to complete every punishment at once, but to carry on these judgments in a series, and by degrees to cut off all hopes, and every resource upon which the Egyptians depended. By the hail and thunder and fire mingled with rain, both the flax and barley were entirely ruined, and their pastures must have been greatly injured. The wheat and rye were not yet in ear; and such was the fertility of the soil in Egypt, that a very short time would have sufficed for the leaves of the trees, and the grass of the field, to have been recruited. To complete, therefore, these evils, it pleased God to send an host of locusts, to devour every leaf and blade of grass, which had been left in the former devastation, and whatever was beginning to vegetate. It is hard to conceive how wide the mischief extends, when a cloud of these insects comes upon a country. They devour to the very root and bark, so that it is a long time before vegetation can be renewed. How dreadful their inroads at all times were, may be known from a variety of authors, both ancient and modern. LE BRUYN'S *Voyage*, p. 179. 280. RUSSELL'S *Hist. of Aleppo*, p. 62. They describe them as being brought by one wind, and carried off by another. They swarm greatly in Asia and Africa. In respect to Europe, THEVENOT tells us, (*Relation des Cossagues, Voyages*, vol. i. p. 12.) that the region upon the Boristhenes, and particularly that inhabited by the Cossacks, is greatly infested with locusts, especially in a dry season. They come in vast clouds, which extend fifteen and sometimes eighteen miles, and are nine to twelve in breadth. The air, by their interposition, is rendered quite obscure, however bright the day may have been before. In two hours they devour all the corn, wherever they settle, and often a famine ensues. At night, when they repose upon the earth, the ground is covered with them four inches deep, or more: and if a carriage goes over them, and they are mashed under foot, the smell of them is scarcely to be borne, especially when they are reduced to a state of putri-

faction. They come from Circassia, Mingrelia, and Tary, on which account the natives rejoice in a north or north-east wind, which carries them into the Black Sea, where they perish. SIEUR DE BEAUPLAN, in *Churchill's Collection*, vol. i. p. 471. The vast region of Asia, especially the southern part, is liable to their depredations. China is particularly infested with them; and the natives use various means to obviate the evil, which is generally too powerful to be evaded. But the most fearful accounts are from Africa, where the heat of the climate, and the nature of the soil in many places, contribute to the production of these animals in astonishing numbers. LUDOLPHUS *Hist. of Ethiopia*, b. ii. c. 13. p. 67. PURCHAS, v. ii. p. 7. c. 5. p. 1046. LEO AFRICANUS, vol. ii. p. 769. *edit. Elzevir. Orosii contra Paganos. Hist.* l. v. c. 11.

The Egyptians had gods in whom they trusted to free their country from these terrible invaders. Hercules was a deity by whose mediation the cicadae or locusts were said to have been silenced and driven away. Something of this sort we meet with in Antigonus Carystius, (c. i. and ii.) who mentions the like of Perseus. DIODORUS (l. iv. p. 229.) says, that they disappeared and never returned. STRABO, l. xiii. p. 912. The Egyptians trusted much to the fecundity of their soil, and to the deities Isis and Serapis, who were the conservators of all plenty. But by this judgment they were taught that it was impossible for them to stand before Moses, the servant of God. BRYANT *on the Plagues of Egypt*, p. 118—140.

No. 168. — x. 21—23. The NINTH Plague. *Darkness.*] The Egyptians considered light and fire, the purest of elements, to be proper types of God. They regarded the sun, the great fountain of light, as an emblem of his glory, and salutary influence on the world. The sun was esteemed the soul of the world, and was supposed with the moon to rule all things: and not only to be the conservators, but the creators of all things. *Macrob. Sat.* l. i. p. 69. 204. 210. DIOD. l. i. p. 11. HOMER, *Odyss.* 12. 108. Adoration was paid accordingly to them. Persina, the Queen of Ethiopia, is introduced by HELIODORUS, (*Æthiop.* l. iv. p. 175. XENOPHON, l. viii. p. 233.) as thus invoking the

sun. Let the sun, the great author of our race, be invoked, as a witness, upon this occasion. They also worshipped fire and water. Even at this day, says PORPHYRY, (*de Abst.* l. iv. p. 379.) at the opening of the sanctuary of the Holy Serapis, the service is performed by rites, both of fire and water. Hence fire and water mingled was no improper judgment. They shewed a like veneration for night and darkness. They paid a religious regard to the mugale, a kind of mole, on account of its imagined blindness. STRABO, l. xvii. p. 1167. ORPHEUS (*Hym.* ii.) says, I will sing of night, the parent of gods and men: night, the origin of all things. We read of a very ancient temple where the goddess Night gave out oracles, which was probably at Delphi. SCHOLIAST author of the *Prolegomena* to the *Pyth. Odes of Pindar*, p. 103. Oxon. PAUSANIAS (l. i. p. 97.) mentions a sanctuary of the same sort at Megara. Nothing could then be more apposite than for people of this cast to be doomed to a judicial darkness. The punishment bore a strict analogy with the crime. They underwent a palpable and coercive darkness, such as their luminary Osiris could not remedy, which prevented all intercourse for three days. BRYANT *on the Plagues of Egypt*, p. 141—160.

No. 169. — xi. 4. 8. The TENTH Plague. *Death of the first-born.*] As each dead person was confined to a particular house, the grief on this occasion might have been in like manner limited. But the Egyptians were frantic in their grief. HERODOTUS, l. ii. c. 85, 86. When any person died in a family, all the relations and friends of the deceased quitted the house, and the women, with their hair loose, and their bosoms bare, ran wild about the street. The men also, with their apparel equally disordered, kept them company; all shrieking and howling, and beating themselves, as they passed along. The streets must now, therefore, have been filled. The infliction of this judgment on the Egyptians was most equitable; because after their nation had been preserved by one of the Israelitish family, they had, contrary to all right, and in defiance of original stipulation, enslaved the people, to whom they had been so much indebted, had murdered their offspring, and

made their bondage intolerable. BRYANT *on the Plagues of Egypt*, p. 160.

No. 170. — vii. 18. *The Egyptians shall loathe to drink of the water of the river.*] That is, from the Nile. The water of the Nile is almost the only drinkable water in Egypt, as mentioned by MAILLET, in his *Description of Egypt*, (vol. i. p. 20.) “The spring water,” he adds, “is very bad and unwholesome. There are so few springs in Egypt, that it is almost a miracle to discover one; and rain water cannot be collected, because it scarcely ever rains.” The inhabitants of Egypt are therefore obliged to drink the water of the Nile, which when purified from the mud, affords a wholesome beverage. “The water of the Nile,” says LE BRUYN, (*Travels in Syria and Egypt*, p. 234.) “is very wholesome to drink, and the inhabitants of the country are able, in a very short time, to purify it from the mud, by a paste of almonds, or something of that kind. It also purifies itself very well in certain earthen vessels, which I made use of.” This is confirmed by Mr. MAYR, one of the latest travellers into Egypt. *Adventures of a Swiss in his Journey to Jerusalem, &c.* vol. ii. p. 19. “All the water which is drank here is from the Nile. A number of people support themselves entirely by drawing water, and selling it in the city. But a person loses all inclination to drink, if he stands on the banks, and sees what he receives to drink. All the washing along the banks, the bathing, the dirt and impurities of every kind thrown into it, and many other things arising from the customs of the country, make a mixture which almost forms a pap. The water which comes to table, indeed, is filtered by vessels of a kind of earth; but for what is used for cooking, they probably spare themselves this trouble, and use it thick as it is. All the impurities are likewise cleared away by a mixture of dust and bitter almonds. But notwithstanding all this, the water is good and wholesome.” Persons who have accustomed themselves to it, even find it agreeable. MYLTER, in his *Travels*, p. 577. says, “Although the water of the Nile is very clayey, it is the most wholesome and sweetest water in the world; and, according to my own experience, the more I drank of it, the more I

desired to drink." It is, therefore, not surprising that the Egyptians, as PAUL LUCAS (*Travels*, v. i. p. 264.) assures us, proverbially say, — that the water of the Nile is as sweet as honey and sugar. The same is confirmed by MAILLET in the work before quoted (v. i. p. 19.) "The Nile water is so agreeable that one neither wishes the heat to be less, nor to be free from thirst. The Turks find it so agreeable that they eat salt to be able to drink the more of it. They have a saying, that if Mahomet had drunk of it, he would have prayed to God for immortality, that he might always be able to drink of this water. They added, that if any one had once drank of this water, he could certainly not refrain from drinking more of it. This the inhabitants of the country told me, when they saw me return to them after an absence of ten years. A person drinking it the first time, would really believe it to be artificially compounded; however, I must confess, that for my taste it is too sweet. But its principal advantage is, that it is so wholesome. A person may drink of it as much as he likes, without experiencing the least inconvenience."

ROSENMÜLLER.

No. 171. — vii. 19. *Upon their ponds, and upon all their pools of water.*] "What the Janissaries told me on the subject of ruins found in this place (near Cassar in Egypt) seemed to me deserving of consideration. There must have been formerly in this place a handsome city, which is at present sunk under the earth, and it is difficult to guess by what prodigious overthrow that could have happened. Whenever they dig, to form wells, or to lay foundations, they find ruins of houses, temples, or other monuments. They led me to see one of these wells, newly sunk, near to which I found a heap of large stones, which they had been obliged to remove in order to come at water. As it was not very deep, I threw into it a lighted paper, by which I ascertained some of the circumstances which they had related to me respecting it. As I was embarrassed to conceive how these wells, which are higher than the Nile, could yield any water, they told me, that they filled them when the river rose, and that the water preserved itself in them a long while, as in a kind of cistern,"

PAUL LUCAS, *Voyage Egypte*, p. 102. From this account we may obtain some idea of the nature of those reservoirs in Egypt, the water of which, in common with that of the Nile, was turned into blood.

No. 172. — vii. 22. *And the magicians of Egypt did so with their enchantments.*] MAUNDRELL relates a fact, which he uses to explain a custom of antiquity. “Leaving Gibyle, we came in one hour to a fair large river, which the Turks call Ibraim Bassa: but it is doubtless the ancient river Adonis, so famous for the idolatrous rites performed here in lamentation of Adonis. Upon the banks of this stream we took up our quarters for the following night. We had a very tempestuous night, both of wind and rain, almost without cessation, and with so great violence, that our servants were hardly able to keep up our tents over us. But, however, this accident, which gave us so much trouble in the night, made us amends with a curiosity which it yielded us an opportunity of beholding the next morning, Wednesday, March 17; for, by this means, we had the fortune to see what may be supposed to be the occasion of that opinion, which Lucian relates, concerning the river, viz. that this stream, at certain seasons of the year, especially about the feast of Adonis, is of a bloody colour; which the heathen looked on as proceeding from a kind of sympathy in the river for the death of Adonis, who was killed by a wild boar in the mountains out of which this stream rises. Something like this we actually saw come to pass; for the water was stained to a surprising redness; and, as we observed in travelling, had discoloured the sea a great way, into a reddish hue, occasioned doubtless by a sort of minium, or red earth, washed into the river by the violence of the rain, and not by any stain from Adonis’s blood.” *Travels to Jerusalem*, p. 34. Adonis or Tammuz, was a deity well known in Egypt, and the story of his death was there commemorated. When it is said that the magicians, with their enchantments, turned water into blood, they probably repeated some of those practices to which they had been accustomed at the solemnity of Adonis. See POCOCKE’S *Travels in the East*, vol. i. p. 199.

No. 173. — x. 19. *The Red Sea.*] In the Red Sea there is a weed, called in the Ethiopic, *sufo*, which grows also in great quantities in India, and in divers parts of Asia. From it they prepare a food like almond milk; and extract from its flowers a red colour, used for dying cloth in Ethiopia and India. *Ezekiel* xxvii. 16. As this weed, its seed, food, flower, and colour, are all denominated *sufo*, and as the sea it grows in lies between Ethiopia and Palestine, where *sufo* and *suph* or *suf*, respectively signify *rubrum*, (red,) it hence appears, that in Jerome's translation this sea is called *Mare Rubrum*, and in ours, the Red Sea, not from any such colour appearing in its water, but from the weed *suf*, which BRUCE (*Trav.* vol. ii. p. 138.) declares to be a coral. The entrance into the Red Sea is called by the Arabians, the Gate of Tears, because that part of the ocean is extremely dangerous. Sir W. JONES's *Works*, vol. v. p. 583.

No. 174. — xii. 10. *Ye shall let nothing remain of it until the morning.*] From the Jewish passover, the heathens borrowed their sacrifice, termed *Propter Viam*. It was their custom, previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the whole, if possible: but, if any part was left, they burned it with fire: this was called *propter viam*, because it was made to procure a prosperous journey. It was in reference to this, that Cato is said to have rallied a person called Q. Albidius, who, having eaten up all his goods, set fire to his house, his only remaining property. He has offered his sacrifice *propter viam*, said Cato, because he has burned what he could not eat. MACROBIUS, *Saturn.* lib. ii. 2 edit. Bipont, vol. i. p. 333.

No. 175. — xii. 12. *Against all the gods of Egypt I will execute judgment.*] Among the gods of the Egyptians there were really animals; not however their images, but the living animals; for example, the ox Apis, the god Mendes, who was worshipped in a living goat; and the moon at Busbatis, under the image of a living cat. Now if the animal adored as a divinity was a first-born, it was to perish in this night. ROSENMÜLLER.

No. 176. — xii. 13. *The blood shall be to you for a token*

upon the houses where ye are.] EPIPHANIUS remarks in his work on Heresy, (b. i. chap. 18.) that a similar ceremony took place among the ancient Egyptians. At the commencement of spring they marked their sheep and trees red, because, as they supposed, the world was to perish by fire at this time, and that the blood colour possessed the virtue to lessen the power of the fire. ROSENMÜLLER.

No. 177. — xii. 46. *Neither shall ye break a bone thereof.*] The paschal lamb was therefore obliged to be roasted whole. For an European cook it might be a difficult task to bring a whole lamb well dressed to table. But in the East it is not at all uncommon to roast sheep whole. BELON says, “At the foot of the bridge we met with shepherds who were roasting whole sheep, which they sold to travellers, stuck upon sticks of willow tree. The entrails were taken out, and the body was sewed up again. Those who have not seen it, can scarcely imagine how well such a mass of meat may be roasted.”

THEVENOT says in his *Travels*, (vol. ii. p. 236.) that it is also common in Persia to roast sheep and lambs whole. This is done in an oven, which has an opening at the top; after it is well heated, the meat is hung up in it, and a dripping-pan put under to receive the fat; and in this manner it is well done on all sides. He mentions another way to roast a sheep, customary among the Armenians, and in which they likewise avoid fuel that yields smoke. After the animal is killed, and the skin is taken off, it is again wrapped in it, and laid in an oven on burning coals, and likewise covered with them; as it has in this manner fire on all sides, it is well done, and the skin prevents its burning. ROSENMÜLLER.

No. 178. — xiii. 2. *Sanctify unto me all the first-born of man.*] The Hindoos frequently make a vow, and devote to an idol the first-born of a goat or of a man. They permit the goat to run wild, as a consecrated animal. A child thus devoted, has a lock of hair separated, which, at the time appointed, is cut off, and placed near the idol. 1 Sam. i. 11. Hindoo women sometimes pray to Gunga for children, and promise to devote the first-born to her. Children thus devoted are cast into the Ganges, but are

generally saved by the friendly hand of some stranger. WARD'S *View of the Hindoos*, vol. ii. p. 318.

No. 179. — xiii. 9. *It shall be a sign unto thee upon thine hand.*] “This expression alludes to the custom of the Orientals of burning in their right hand all kinds of marks with the ashes of Henna, which gives an indelible colour; and this is done even to this day. They were likewise accustomed to write all kinds of sayings, and frequently superstitious words, which were to protect them from dangers, on slips or pieces of linen, which they wore as ornaments on their foreheads.” MICHAELIS. That the Orientals are accustomed to make marks on their hands, is confirmed by *Don RAPHAEL*, one of the latest observers of the customs of the Arabs, who says, “The women make ornaments on their skin with needles, which are tied together in small bundles, like pencils; they then rub these figures with soot, mixed with the juice of an herb, called Eschen, and other ingredients. This part of the skin is then bound up, and in a few days it is healed, and these marks remain to their death, without the least change in the colour. Many people in the desert as well as in cities have these ornaments, and particularly Christians, who go in pilgrimage to the Holy Sepulchre, at Easter, from all parts of the East.” The same is said by MAUNDRELL, *Journey to Jerusalem*, p. 75.)

No. 180. — xiii. 16. *It shall be for a token upon thine hand, and for frontlets between thine eyes.*] The custom of wearing ornaments between the eyes and on the forehead, has been noticed amongst many of the Indian nations. In North America it is customary to scarify the flesh in a particular form between the eyes. In South America, frontlets of gold were worn as marks of distinction, and sometimes by way of intimidating their enemies, by adding to the terrific expression of their countenances. “The heads of the Mexican priests, during their sacrifices, were bound with leathern thongs, and their foreheads armed with little shields of paper, painted of various colours.” CULLEN'S *Mexico*, vol. i. p. 279. The foreheads of the women in the Cape de Verde islands are marked by several incisions. LANGE in *Harris's Collect.* vol. i. p. 386. One of the chief

ornaments of the Indians near St. Augustin's Bay, was a large plate, like a piece of bone, or ivory, perfectly white, upon his forehead. BEAULIEU's *Voyage*, in *Harris's Collect.* vol. i. p. 232. The idol in the Daibod's Temple, by much the loftiest building we had seen in Japan, was gilt all over, with the exception of a large spot, not gilt, on its forehead. KÆMPFER, vol. ii. p. 553.

"The Turks carry about them, in the camp, and in the field, as well as in every other situation, certain talismans, consisting chiefly of verses of the Koran, to which they attach very extraordinary virtues, regarding them as a safeguard and a protection against every danger by which they may be assailed." WITTMAN's *Travels in Turkey*, p. 233.

"To screen themselves from the power of inferior deities, who are all represented as wicked spirits, and whose power is by no means irresistible, the Ceylonese wear amulets of various descriptions; and employ a variety of charms and spells to ward off the influence of witchcraft and enchantments, by which they think themselves beset on all sides." PERCIVAL's *Ceylon*, p. 196.

"The Scandinavians always attached a mysterious property to the Runic characters: it was said that Odin, their inventor, knew by them how to raise the dead. There were letters, or Runes, to procure victory, to preserve from poison, to relieve women in labour, to cure bodily diseases, to dispel evil thoughts from the mind, to dissipate melancholy, and to soften the severity of a cruel mistress." MALLET's *Northern Antiquities*, vol. i. p. 148.

No. 181. — xiii. 18. *The children of Israel went up harnessed out of the land of Egypt.*] Marg. *by five in a rank.* This rendering seems to limit the term unnecessarily, as it may as well signify five men in a company, or their cattle tied one to another in strings of five each. If there were 600,000 footmen, besides children, and a mixed multitude, together with cattle, the marching of five only abreast, supposing only one yard for each rank to move in, would make the whole length of this enormous file of people more than sixty-eight miles. PITTS (p. 30.) tells us, that the Algerine armies, when they march, go

only two abreast, and that at the same time each rank keeps at a considerable distance, so that a thousand men make a great show, and a very long train. They wish to appear as numerous as possible. The Indians of North America walk singly, and with great gravity, when they go in form on a warlike expedition. COLDEN'S *History of the Five Indian Nations of Canada*, p. 7. In the march of the Mohammedan pilgrims from Egypt through the desert, they travel with their camels tied four together, one after the other, like so many teams. Usually three or four of the pilgrims diet together. PITTS'S *Account of the Mohammedans*, p. 149. 153. The meaning of the word here used may be, that Moses ordered that five men with their families should form each a little company, to keep together, and assist each other in this difficult march. HARMER, vol. ii. p. 268.

No. 182. — xiv. 21. *The Lord caused the sea to go back by a strong east wind.*] A remarkable phenomenon occurs in the sea of Azof during violent east winds: the sea retires in so singular a manner, that the people of Tanganrog are able to effect a passage upon dry land to the opposite coast, a distance of twenty versts, equal to fourteen miles: but when the wind changes, and this it sometimes does very suddenly, the waters return with such rapidity to their wonted bed, that many lives are lost. The depth here is five fathoms. CLARKE'S *Travels*, vol. i. p. 324.

[JUSTIN (b. xxxvi. chap. 2.) says, "that Moses placed himself at the head of the Jews driven out of Egypt, and had taken the gods of the country with him; that the Egyptians had pursued him, to recover their gods; but being overtaken by a violent storm, they were compelled to return." In a fragment in EUSEBIUS, (*Evangelical Preparation*, b. ix. chap. 27. p. 436.) of a lost book upon the Jews, by Artapanus, an ancient Greek writer, who lived some time before the birth of Christ, it is said, "The priests of Memphis say, that Moses, who was perfectly acquainted with the nature of the country, had observed the time of ebb and tide, and led his people at the time, dry shod, through the sea. But the priests of Heliopolis relate this event in a different manner. They say that the

King of Egypt had pursued the Jews; on which Moses, by command from heaven, had struck the waters with a rod; whereupon the waters immediately turned aside, and the Israelites passed through without wetting their feet. The Egyptians likewise ventured to take this way, but they were totally dazzled by much fire; that the sea had returned to its former place, and that the Egyptians had all perished, partly by fire and partly by the water.

The Jewish historian, JOSEPHUS, in order to prove to his Greek and Roman readers that the passage of the Israelites through the Red Sea was not incredible, says, (*Jewish Antiquities*, b. ii. chap 16. § 5.) "I have related this event in the same manner as it is in our sacred books; nobody will consider it as impossible, that people who lived in the innocence and simplicity of those ancient times, should have found a way for their deliverance through the sea, whether it opened of itself or by the will of God, as something similar happened not long ago to the Macedonians, when they went through the Pamphylian Sea under Alexander, because they had no other way, when God made use of them to overthrow the Persian empire; as is mentioned by historians who have described the life of this hero." In fact, we find the following account of this event mentioned by JOSEPHUS, in the *History of the Campaigns of Alexander* (b. i. p. 53.) by *Arrian*, who lived, indeed, after Josephus, but derived his information from earlier credible writers. "When Alexander left Phaselis, he sent a part of his army to Perga, over the mountains, which way is very difficult, but much shorter; and the other part he led through the sea. This way, when the wind is south, is impassable, and can only be undertaken during a north wind. Now, it happened, as Alexander and his men supposed, not without divine favour, that the north wind prevailed over the violence of the south wind, and he passed safely through this place." Also APPIAN says, "Alexander passed safely through the Pamphylian Sea, which had become calm, kind fortune keeping back the waves to favour him." STRABO speaks more particularly of this event: "Near Phaselis, on the sea, are several defiles through which Alexander led his

army. The mountain Climax, which borders on the Pamphylian Sea, leaves a narrow way on the shore, which, when the sea is low, may be passed with dry feet; but in a boisterous sea it is covered with water. The way over the mountain leads about, and is very inconvenient; in favourable weather this way is taken. Alexander arrived there in stormy weather, and as he generally built on his good fortune, he began his march before the sea had fallen back, and his soldiers were obliged to march for a whole day up to their waists in the water." According to this account, the event in question is deprived of its appearance of the miraculous, which several writers tried to give it. PLUTARCH, with whom Josephus was nearly contemporary, says, (*Life of Alexander*, chap. xx.) "His march through the Pamphylia gave many historians matter for exaggeration and hyperboles, as if, through special favour from heaven, he had passed through the sea, which otherwise is always raging, and but seldom leave quite exposed the rocks and cliffs against which its waves break." To this event, as something extraordinary, MENANDER also alludes in one of his comedies, where it is said: "How Alexander-like is that! If I desire any one, he appears voluntary. If I want to go through the sea, it is immediately opened before me." ALEXANDER, in his letters, makes nothing wonderful of it, he only says, "that he set out from Phaselis, and passed over the Climax." Josephus might also have found events in the Roman history adapted to his purpose. When Scipio Africanus attempted to conquer New Carthage, and an assault on the land-side had already been repulsed by the besieged, he was informed that the ebb was setting in, and he might easily lead his soldiers on the sea side up to the walls of the city, without wetting their feet. "It was," says LIVY, (xxvi. chap. 45.) broad day-light, and to the ebb, by which the water naturally retired, was added a high north wind, which made the water so shallow, that in some places it only reached to the waist, in others to the knees of those who waded through. This circumstance, discovered by attention and reflection, was made by Scipio into a miracle, who ascribed it to the gods; that the sea, to afford the Romans a passage, retired, and opened

a path never before trodden by man; he therefore ordered his men to follow Neptune as their guide, and to advance, in the middle of the shallow water, up to the walls." Something similar is related by PLUTARCH of *Lucullus* (in his *Life*, chap. 24.) whom the inhabitants of the Euphrates considered as a superior being, because that river, which was swelled when he arrived at it with his army, fell so much during the night, that he was able to pass over easily, and without danger, which had hardly ever happened before.

It is evident that the passage of the Israelites through the Red Sea, as described by Moses, was of a very different nature from the events above quoted from Greek and Roman writers. Not even a hint is given in the scripture account, that Moses took advantage of the ebb to lead his people through it, and that Pharaoh was overtaken by the regular returning tide, as many learned men have conjectured. All attempts to represent this event as not miraculous, depend upon suppositions, which are more or less probable, but still uncertain. In the same manner, every attempt to determine the place where the passage was effected must remain fruitless. NIEBUHR, one of the calmest and most acute observers, who personally visited these parts as a mathematician and geographer, says, in his *Description of Arabia*, p. 403. "It is not to be doubted, that the Israelites really passed through the Red Sea. But as some thousand years have elapsed since this remarkable event, before any serious endeavours have been made to discover in what part it happened, we shall hardly be able now to determine, with entire certainty, the actual place of the passage. The shore of the sea here, as in other parts of the world, is changed. We see, on the whole Arabian coast, proofs that the water has retired. For instance, Muza, which was called by all the ancient Greek writers, a harbour of the happy Arabia, is now some German miles (A German mile is four and a-half English.) distant from the sea. At Loheja and Dsjidda, there are large hills full of coral and shells, and some of the same kind as are now even found in the Arabian Gulf. In the neighbourhood of Suez, not only similar petrifications are

met with, but I also saw towards the west, about a quarter of a (German) mile from the town, a whole family of living shells, in, or rather upon, a rock, which was only covered with water during the tide, and likewise similar shells in rocks higher on the shore, which the tide does not reach at all. The Red Sea, therefore, some thousand years ago, was not only broader, but also extended farther to the north; particularly the arm which passes by Suez; for on this extreme point the shore is quite flat." NIEBUHR thinks it probable, that in this very part, above or north of Suez, the Hebrews went through the sea. There are here shallow places and sand banks, which are dry during the lowest ebb. NIEBUHR himself went here through the Red Sea at the time of ebb. He says in his *Travels*, vol. i. p. 251.) "On the 25th of September, (in 1762,) we returned to Suez. Our ghafirs, (guides of the Arabian tribes,) who could not be unacquainted with the ebb and flood of the Red Sea, as it is a part of their employment to fetch water from the well Naba, for the supply of the inhabitants of Suez, had said that we should perhaps be obliged to halt for some hours opposite to the town, if we would not go a great way about on the extreme edge of the sea, or in a boat. But as the flood had not risen high at our arrival, we went to the north of Suez, directly through the arm of the sea, and over two islands, Mr. Von Haven and I on dromedaries, and the Arabs on foot, to the ruins of Kolsum, which, as well as Suez, lies to the west of the Gulf. The Arabs were no higher than the knee in water. "CHRISTOPHER TÜRER, of Haimendorff, seems to have passed at the same place. In his account of his *Travels*, written in Latin, (p. 41.) he says, "On the 27th of November, 1565, Jacob Bajer and I went through a shallow place in an arm of the Red Sea, though not without great danger; for, contrary to expectation, the water had risen so high, that before we came out it reached our shoulders; but, by the grace of God, we passed through safe." NIEBUHR, however, in his *Description of Arabia*, (p. 411.) remarks upon the passage of the Hebrews: "People are very much deceived if they imagine that the passage of so great a caravan could have taken place by natural means. At present, at least,

no caravan from Cairo to Mount Sinai takes this road, though they would gain a great deal if they could do so. But some thousand years ago it was still less possible, naturally speaking, for the children of Israel to pass. The water at that time was probably much broader, extending farther to the north, and likewise much deeper. For it is very likely that not only the water has retired, but also that the bottom of this extreme point of the gulf has been raised by the fine sand of the surrounding desert."

NONNUS, a Greek Christian poet, who, in a great poem, called *Dionysiaca*, has collected the Greek and Roman fables about Bacchus, mentions, among other miracles ascribed to this god, (canto xx. v. 253.) *that he trod the blue waves of the Red Sea*. A king, against whom he was marching, thought he was drowned there, (xx. 35.) while the Nereids delighted him with their songs, and entertained him magnificently. (xxi. 168.) Bacchus, whom the poet calls (v. 85.) *the Wanderer through the Sea*, left the Red Sea safely, and continued his march to India. When he arrived with his army on the bank of the river Hydaspes, he defeated the Indians, who were all killed, or perished in the waves, with the exception of a single one, whom Bacchus spared, to give the news of his victory. (xxiii. 115, 116.) *After he had struck that river with his rod*, his whole army, horsemen, foot soldiers, and waggons, passed through the obedient waves, without even wetting their feet. (xxiii. 124. 156. 188. See also xxiv. 41.) ROSENMÜLLER.]

No. 183. — xv. 1. *Then sang Moses and the children of Israel this song unto the Lord.*] Moses may be considered as the first composer of sacred hymns. All nations seem afterwards to have adopted this mode of expressing their religious sentiments, and to have employed hymns in celebrating the praises of their respective deities, on an idea, derived, perhaps, from revealed truth, that they were acceptable to the divine nature. *Euseb. Hist. Eccl. lib. ii. ch. 17. Pharmut. de Nat. Deor. Targ. in Cent. i. 1. Clem. Alex. Strom. lib. vi. Porphyry de Abstin. lib. iv. § 8. Alex. ab Alex. Genia Dier. lib. iv. c. 17.*

This is the beginning of the song by which Moses celebrated this event, (v. i.) JOH. FREDERICK BACHSTROHM,

equally remarkable for his singular adventures and his various knowledge, and who resided in the East several years, in the second decennium of the eighteenth century, says on this passage, in his explanation of the 12th, 13th, and 14th chap. p. 17. “ When Moses had passed through the Red Sea, he sung the wondrous works of God. Hereby Moses taught the children of Israel, and sung it to them till they knew it. Now, as his sister, according to the way of speaking in those times, was also a prophetess, that is, a singer and musician, she had to sing it to her sex, who, with singing, playing, and dancing, cried it out after her. It seems also that the children of Israel frequently repeated only the commencement of this song: *The Lord hath triumphed gloriously; the horse and his rider hath he thrown into the sea.* I have heard also in our times how the Arnauts sung for hours together, concerning the wars and battles on the Danube, only these short words, which they constantly repeated with loud cries: *Tanai su, kanklue su; i. e. Danube river, bloody river;* which Turkish song has a very great resemblance to the song of Moses on the overthrow of Pharaoh in the Red Sea, because these people very frequently plunged into that river, and it was often dyed with their blood. Should any one in our times think of serving God by leaping and dancing, as I have seen such mode of worship, as a monument of antiquity among the Turkish dervises, it would not be imagined that this was the custom of the ancient prophets, which custom, as well as that of Miriam, is still usual among the female dancers of the pagodas in India; but we should rather fancy that such people were mad; and hence it came that, in those times, the prophets were often called, in ridicule, madmen, whose heads were giddy. See *2 Kings*, ix. 11. *Jerem.* xxix. 26. *Hos.* ix. 7. I have myself plainly and frequently seen such remains of antiquity in singing, not only among the Mahometans, who, with their strange gesticulations, and incessant violent cries of the single word *Hu*, i. e. *Jehovah*, or, *it is he*, and the foam at their mouth, looked quite frightful and terrible, I had almost said quite prophetic; but something of the same kind is

still found in the worship of the Greek and Armenian Christians. The Greeks have in their churches a singer, who repeats in a loud voice all the staves of a song, and the congregation always sing it after him. The congregation is, besides, divided into two choirs, which sing in turns, one, as it were, answering the other. But on their Easter festival, the leading singer is also their leading dancer, who leads through the streets of the town a great train of people, singing and leaping with strange postures and gesticulations, and horrid cries. It seemed very much to illustrate Miriam's song to me, that I was myself received in a Bulgarian village by a choir or train of young girls, with singing and leaping, in testimony of joy, and, as it were, in triumph. They remained for some time standing before me: in singing they reeled from one side to the other." See 1 *Samuel* xviii. 6, 7. ROSENMÜLLER.

No. 184. — xv. 25. *The Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet.*] "El-vah is a large village or town, thick planted with palm-trees; the Oasis Parva of the ancients, the last inhabited place to the west that is under the jurisdiction of Egypt: it yields senna and coloquintida. The Arabs call El-vah, a shrub or tree, not unlike our hawthorn, either in form or flower. It was of this wood, they say, that Moses's rod was made, when he sweetened the waters of Marah. With a rod of this wood too, say they, *Kaleb Ibn el Waalid*, the great destroyer of Christians, sweetened these waters at El-vah, once bitter, and gave it the name from this miracle. A number of very fine springs burst from the earth at El-vah, which renders this small spot verdant and beautiful, though surrounded with dreary deserts on every quarter: it is situated like an island in the midst of the ocean." BRUCE's *Travels*, vol. ii. p. 470. Our colonists, who first peopled some parts of America, corrected the qualities of the water they found there, by infusing in it branches of sassafras; and it is understood that the first inducement of the Chinese to the general use of tea, was to correct the water of their rivers. That other water also stands in some need of correction, and that such correction is applied to it, appears from the custom of

Egypt in respect to the water of the Nile. "The water of the Nile is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary." NIEBUHR'S *Travels*, vol. i. p. 71.

No. 185. — xv. 26. *I am the Lord that healeth thee.*] "The Mandans are a nation on the banks of the river, and higher up than the Ricaras. They believe in one Great Spirit presiding over their destinies, and associated, in their mind, with the healing art. Great Spirit being synonymous with great medicine, the name which they apply, in general, to every thing they do not understand. Every individual selects for himself the particular object of his devotion, which is termed *his medicine*, and is either some invisible being, or, more commonly, some animal, which becomes his protector and his intercessor with the Great Spirit; and to propitiate him, every endeavour is used, and every consideration sacrificed. 'I was lately owner of seventeen horses,' said a Mandan to us one day, 'but I have offered them all up to my medicine, and am now poor.' He had in reality taken all his horses into the plain, and turning them loose, had offered them up to his medicine, and abandoned them for ever. This association of an unknown agency with the operation of a medicine, the most sensible example of such agency that had fallen under their observation, is not unnatural, and seems to be general among all the Indian tribes in this part of America. The nations on the western side of the rocky mountains, though their language was quite different, and their intercourse with the eastern Indians very slight, made use of the same metaphor." See *Travels to the Source of the Missouri River*, by LEWIS and CLARKE, 4to. 1814.

No. 186. — xv. 27. *And they came to Elim, where were twelve wells of water and threescore and ten palm-trees, and they encamped there by the waters.*] SHAW (*Travels*, vol. ii. p. 104. 8vo.) says, "That Elim lies at the northern end of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the twelve wells that are mentioned by Moses; the other

three being filled up by those drifts of sand which are common in Arabia. Yet, this loss is amply made up by the great increase in the palm-trees, the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the Hammam Mousa, or bath of Moses, particularly so called, which the inhabitants of Tor have in great esteem and veneration; acquainting us, that it was here where the household of Moses was encamped."

NIEBUHR, in his *Description of Arabia*, (p. 403.) says, that "Wadi (*i. e.* valley) Girondel, lies from nine to ten German miles from Suez, near the Dsjabbel-Hammam-Feraun, *i. e.* the mountain of Pharaoh's baths. In it there are many trees, nay, even little groves. I am therefore of opinion, that it is here we must look for the Elim of the Bible."

The palm, or date-tree, is a native of Arabia, Egypt, Palestine, and Persia. It grows best near the water, in a loose, light, sandy, and hot soil. The root, in proportion to the size of the tree, neither spreads wide nor goes deep into the earth. The stem is straight and simple; instead of the bark, we see the remains of the branching leaves, after they fall, or are cut off, of which six generally stand round in a circle; at the top of the stem from forty to eighty branching leaves spread out; but at the top, there is in the middle a large pointed heart, about two ells long, enclosing the leaves, which afterwards gradually unfold; round this heart stand the leaves themselves, which are longer in proportion as they are distant from this heart, and at last bend back towards the earth; between the joints of these leaves there issue from the trunk long stalks, which in the male palm-tree are covered with flowers, but in the female with fruit; each of those branching leaves consist of others, resembling reeds, which grow as if out of a back. The tree itself is very high and thick. *Hasselquist* saw one at Damiette, which was as lofty as the finest fir-tree, and he makes a full-grown palm-tree to be two ells in diameter. It requires no other attention than to be watered well every four or five days, and some of the lower branches, when they begin to wither, to be

cut off, because it casts its lowest branches, or rather leaves, and then new ones shoot out at top. The ends cut off serve as a ladder to mount it, either for the purpose of cutting it or for gathering the fruit.

The manifold uses of this tree to the inhabitants of the country to which it belongs, are related by HASSELQUIST, *Travels to Palestine*, p. 540. "The pulp, or soft part of the fruit, is eaten by the people. In Upper Egypt whole families live entirely on dates; but in Lower Egypt they do not eat them so much, because they here prefer to turn them into money. The inhabitants sell annually a large quantity of them, which are principally sent to the Turkish cities. Sugar is made in Egypt of the fresh date, which has a very pleasant taste. The kernel of the date is as hard as horn, and one would scarcely believe that any person was able to live upon it; notwithstanding this, the Egyptians pound it, grind it in their hand-mills, and feed their camels with it, for want of better fodder. In Barbary the kernels are formed, by the turning lathe, into beads of rosaries, which are pretty. Of the leaves or foliage they weave baskets, or rather a kind of short sacks, which are used in all Turkey in travelling as well as for domestic use: also fly-flappers in Egypt, are made of these leaves, which are very useful to drive away the numbers of those insects with which the Egyptians are tormented. The branches are used as fences round the gardens; and likewise for cages for fowls, with which they carry on a very great trade; besides this, they employ the branches for innumerable other purposes of domestic economy, instead of other wood, which is scarce, because the country has no forests. The trunk of the tree is split, and used in the same manner as the branches; they make the beams for their houses of it; they are strong, and very well suited for small buildings. It is also used for fuel, because they have no suitable wood. It is porous and spongy, and for that reason keeps in the fire the better. The Egyptians lay the whole tree across their cisterns, and let the rope pass over it, with which they draw up the water. The integument, which covers the tree between the branches, is very useful to Egypt; it has threads,

which run perpendicularly and horizontally through each other, and resemble a woven texture. Of this the Egyptians make all their ropes, which they use either for their cisterns or domestic purposes: even the cordage of their small vessels is of this kind, and is pretty strong and good. They calculate in Egypt, that a person who possesses palm-trees, derives annually one sequin from each tree. It is very common to see three or four hundred fruit-bearing date-trees belonging to one master, and it is not very seldom that one possesses three or four thousand, which, according to the above calculation, afford a considerable revenue, from the small space they occupy." ROSEN-MÜLLER.

No. 187. — xv. 27. *Palm-trees.*] Dr. SHAW, (*Travels*, p. 141.) speaking of the palm-tree in Barbary, says, "They are propagated chiefly from young shoots, taken from the roots of full-grown trees, which, if well transplanted and taken care of, will yield their fruit in the sixth or seventh year; whereas those that are raised immediately from kernels, will not bear till about their sixteenth. It is well known that these trees are male and female, and that the fruit of the female will be dry and insipid, without a previous communication with the male." See also SCHEUCHZER'S *Phys. Sac. in loc.* and on *Job* xxix. 18. and HASSELIQUIST'S *Trav.* p. 416.

No. 188. — xvi. 13. *Quails.*] An amazing number of these birds come to Egypt at this time (in March); for in this month the wheat ripens. They conceal themselves among the corn; but the Egyptians know extremely well that there are thieves in their grounds; and when they imagine the field to be full of them, they spread a net over the corn, and surround the field, at the same time making a noise, by which the birds are frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish.

The quail was, among the ancient Egyptians, the emblem of safety and security. *Pluché Hist. du Ciel*, tom. i. p. 247.

No. 189. — xvi. 15. *Manna.*] We cannot mistake in this description the natural production which is called,

in all the European languages, manna. Manna is the common name for the thick, clammy, and sweet juice, which in the southern countries oozes from certain trees and shrubs, partly by the rays of the sun, partly by the puncture of some kinds of insects, and partly by artificial means. The manna common in our druggist's shops, comes from Calabria and Sicily, where it oozes out of a kind of ash-tree, from the end of June to the end of July, when the bicada appears, an insect at first sight resembling the locust, but is distinguished from it by a thorn under the belly, with which it punctures this tree. The juice issuing from this wound, is in the night fluid, and looks like dew, but in the morning it begins to harden. But the European manna is not so good as the Oriental, which is gathered in particular in Syria, Arabia, and Persia; partly from the Oriental oak, and partly from a shrub, which is called in Persia, Terengabin or Terendschabin. RAUWOLF (*Travels*, vol. i. p. 94.) says, that the manna grains resemble coriander seeds, as mentioned in the Mosaic account; and this is confirmed by several modern travellers. GMELIN (*Travels in Russia and Persia*, vol. iii. p. 282.) remarks, that the manna is as white as snow, and consists of grains like coriander seeds. The peasants about Ispahan gather it at sun-rise, holding a sieve under the branch, into which the grains fall when the branches are struck with a stick; if the gathering it be put off till after sun-rise, no manna can be obtained, because it melts. NIEBUHR says, in his *Description of Arabia*, (p. 145.) "Manna is found in different parts of the East; but I must confess that I neglected to enquire about it at the most remarkable place, namely, in the neighbourhood of Mount Sinai, which is so celebrated on account of the manna of the Israelites. At Merelin, in Mesopotamia, it settles like meal upon the leaves of the trees, which they call Ballot and Afs, but at Aleppo, As; and which I take to be oak trees. Some say they have found manna on the trees between Merdin and Diarbekir, which they call Elmäs and Elmahhlel; but others of whom I enquired very particularly, said that they had never seen it on these trees; but all agree, that between Merelin and Diarbekir manna is obtained from those trees from which

gall-nuts are gathered, that is, ash-trees. The time for gathering manna is in August, or, as another says, in July. It is also said that after a certain thick fog, and when there is otherwise much moisture in the air, a greater quantity of it is observed on the leaves of the trees than when the air is clear. These trees are not particularly tended in the neighbourhood of Merelin; but when the manna falls, every one that has a mind can go into the forest, and gather as much as he likes, without having a particular permission, or purchasing it from the government. It is collected in three different ways, and therefore of different qualities. Some go at the time they know that the manna falls into the forest before sun-rise, and shake it from the leaves on a cloth: it then remains quite white, and this manna is the best: but when it is not gathered early in the morning, and a hot day succeeds, it melts by the heat of the sun: *and when the sun waxed hot it melted. Exod. xvi. 21.* But it does not spoil on this account, but collects more on the leaves, which daily become thicker. To procure this manna also, they carry home as many leaves as they will, and are able, throw them into hot water, and then gather the manna which settles on the surface of the water like oil: but some do not give themselves this trouble and expence, but pound the leaves and manna together, and this is the worst sort. This kind of manna is probably the same as *I. B. Capello* mentions in his *Lessico Farmaceutico*, Manna di foglia, or Manna forzata, also the manna essema, or what is called heavenly manna. But the Orientals do not believe, on account of its name, that it falls from the sky, for then it would probably be found on many kinds of trees. At Bassora they assured me, that this kind of manna, which they call Terendschabin, is gathered in large quantities from a small thorny shrub, in the neighbourhood of Ispahan. I had some of this manna shewn me, and found it to consist entirely of small yellowish grains, and therefore of the same figure as that of the children of Israel is described, *Exod. xvi. 14. 31.* and *Numbers xi. 7.* This then is, perhaps, the same manna, as that with which the Jews were fed on their journey; for a great many thorny shrubs are found in

the desert of Mount Sinai, and this part lies nearly in the same latitude as Ispahan. But if the children of Israel gathered manna throughout the whole year, with the exception of the sabbath, *Exod.* xvi. 22, 23. this did not happen merely in a natural manner, because the Terendschabin is only gathered during a few months.

But though the above described manna very much resembles that described by Moses, in its form, component parts, and many other points, we find a peculiar circumstance in the latter, by which it is distinguished from the common. *Moses* says expressly, in (v. 14.) that the manna lay round the camp upon the ground like hoar-frost. This does not agree with the manna which oozes out of the stem, branches, and leaves of certain plants, and settles upon them. "Should we not be induced," says OEDMANN, "to return to the old opinion, that manna falls with the dew? Let it be supposed, that the great heat of Arabia expels a quantity of sweet juices from different kinds of shrubs and trees growing there, as rhamnus, date-trees, &c.; that these exhalations float or rise in the air as long as their specific gravity is less than that of the atmosphere; that they are condensed by the coolness of the night, and by the laws of gravitation fall with the dew, or more probably, form with the dew a common substance. They must, therefore, when they fall in quantities, consist of a clammy and honey-like substance, which acquires more solidity by the coldness of the night; when, after the fall of this clammy dew, the watery parts evaporate, the sweet and heavier manna remains behind like hoar-frost or sugar, but when the rays of the sun begin to have more power, these grains melt likewise." The manna originating in this manner would be such as *Moses* describes. The question therefore is only, if the accounts we have of the Arabian manna agree with this.

The Arabian physician, IBN SINA, generally known by the name of *Avicenna*, in his large work, which comprises the whole science of medicine, gives the following description of manna, (p. 212. of the Arabian text.) "Manna is a dew which falls on stones or plants, of a sweet taste, and becomes as thick as honey, or hardened

into a kind of grain." In another place, (p. 233.) he writes of a kind of honey-dew, that it is an exhalation which receives some preparation in the air, falls in the night upon trees and stones, and has a resemblance to honey. Avicenna cannot, as Oedmann observes, speak of what we call honey-dew, which is a fluid, sprinkled upon plants by insects, particularly the plant-louse, (aphis,) because, he says, that it falls upon stones, and is used by the people. But that observation was not first made by Avicenna; we find it already mentioned by ARISTOTLE in his *Natural History*, (b. v. c. 22.) "Honey falls from the sky, particularly at the rising of large constellations, and when the rainbow declines, but not before the rise of the pleiades." PLINY agrees with this: he says, (*Nat. Hist.* b. xi. c. 12.) "After the rising of the pleiades honey falls from the sky towards the break of day. The foliage of the trees is found at dawn bedewed with honey, and those who are out early feel their clothes as if anointed and their hair clammy. This is confirmed by modern observations. FELIX FABRI (*Travels in the Holy Land*, vol. i. p. 305.) relates, that in his travels in Stoney Arabia, he found the dew quite sweet. SHAW says, that one night when he travelled in Palestine, both the bridle and the saddle were covered with a similar clammy dew. FORSKAL was informed by the monks at Tor, that manna falls on the roof of their convent. That the manna which distils from plants is carried about in the air, appears more clearly from the circumstance quoted by Oedmann, from public papers, which took place in the year 1793, at Vizzine in Sicily. "One morning, during fine weather, and an east wind, a dark cloud arose towards the south, which was soon dissolved into rain. The drops which were very fine, consisted of a tough saccharine fluid, hardened in the sunshine, and at last resembled gum-mastick. The country people who eat of it, found it very agreeable, and it had the same effect on their bodies as manna."

Our travellers, who have wandered through the desert of Arabia, give the same description of the manna which is found there at certain times of the year. BREITENBACH says, (in his *Travels in the Holy Land*, vol. i. p. 193.) "that it falls in the neighbourhood of Mount Sinai, in

August and September ; and, when fresh, it resembles a hoar-frost or dew, and hangs in drops on the leaves, grass, twigs, and stones ; when gathered, it runs together like pitch, but melts by the heat of fire or the sun. In taste it resembles honey, and when eaten sticks to the teeth." FELIX FABRI says, "that this manna is a thick, honey-like dew which hangs on the leaves and grass, before sunrise, like coriander seeds." Oedmann quotes from the MS. accounts given by Eurman, a learned Swede, of his travels, that manna is not procured every year : but when he was at Sinai in 1712, there had been none for two years ; it falls in the night, and as white as snow, retaining its pure colour if it falls on clean stones or twigs ; it must be gathered before sunrise, as it otherwise melts and is lost ; whereas, on the contrary, the manna, if gathered at the right time, remains hard, in small pieces, resembling coriander seeds.

With respect to the manna which served the Israelites as food in their march through the Arabian desert, the greatest miracle was, that during the long period of forty years, it fell during the whole year ; whereas the common manna is only found for some months of the year ; and that double the quantity fell on the sixth day, and none at all on the sabbath ; and that the manna which was kept for the following day, bred worms. *Exod.* xvi. 19, 20. and, lastly, that it served as bread for daily and general support, whereas, the common manna, on the contrary, is only used as a purgative medicine. RAUWOLFF says, (*Travels*, p. 245.) of the manna which is common in the neighbourhood of Mosul : "A kind of manna, in pieces as large as a fist, is very common here ; and, as I am informed, comes from Armenia ; it is of a brown color, pretty, much firmer, and not so sweet as ours of Calabria ; but is good and pleasant to eat. In it are small red grains, which are so small that they are not minded in eating ; it is laxative, or relieves the body, but not so much as ours ; so the inhabitants eat it in the morning, in large pieces, as the country people of Algan, in the mountains, do cheese." But that the common Arabian manna may be used as an ordinary article of food in the place of bread, is not hinted at

by any of the many writers who speak of it, and some at great length; and this also, on account of its nature, not very probable. ROSENMÜLLER. See also the *Transactions of the Literary Society at Bombay*, vol. i. p. 251.

No. 190. — xviii. 19. *Be thou for the people to godward, that thou mayest bring the causes unto God.*] The judges of Israel, before whom all the culprits were cited and examined, are represented as holy persons, and as sitting to execute judgment in the *place of God*. *Deut. i. 17. xix. 17.* D'ARVIEUX, (in his *Travels through Palestine*,) relates, that among the Arabians the usual form of legal citation is still in these words: "*Thou art invited to the tribunal of God.*" See *Smith's Michaelis*, vol. i. p. 192.

No. 191. — xviii. 21. *Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.*] Whatever matter the *decarchs* could not decide upon, or terminate, went to the *pentecontarchs*, and from thence by degrees to the *hecatontarchs*, to the *chiliarchs*, to *Moses*, and at length to God himself. Each magistrate had the care or inspection of only ten men: the *decarch* superintended ten private characters; the *hecatontarch* ten *decarchs*; and the *chiliarch* ten *hecatontarchs*. See SCHEUCHZER on *Num. ii. 2*.

In Egypt, the Bedouin Arabs are distributed into little companies, each with a chief, whom they call *schech*: they dwell always under tents, and each platoon forms a little camp. NORDEN'S *Trav. in Egypt*, p. 96.

In the kingdom of Peru, the state was separated into *decuries*, or divisions of ten families in each, which were committed to the guidance of an officer. Over five of these *decuries*, or fifty families, an officer of superior rank presided, and these ascended in pre-eminence and gradation, to the command of a hundred, five hundred, and a thousand families. It was the duty of each of the subordinate superintendants of police, to report to his immediate superior all actions whether good or bad, which had occurred within the limits of his observation; for the former he solicited rewards; for the latter, punishments. He

likewise rendered an account of the state of provisions and other necessities. The several reports were laid before the Inca, by the superior officer of each district, whose jurisdiction extended over a thousand families. HERIOT's *Canada*, p. 565.

No. 192. — xix. 1. *Sinai*.] “We were near twelve hours in passing the many windings and difficult ways which lie betwixt the deserts of Sin and Sinai. The latter is a beautiful plain, more than a league in breadth, and nearly three in length, lying open towards the NE, where we entered it, but is closed up to the southward by some of the lower eminences of Mount Sinai. In this direction, likewise, the higher parts of it make such encroachments on the plain, that they divide it into two, each of them capacious enough to receive the whole encampment of the Israelites. That which lieth to the eastward of the mount, may be the desert of Sinai, properly so called, where *Moses saw the angel of the Lord in the burning bush*, when he was guarding the flocks of Jethro. *Exodus* iii. 2. The convent of St. Catherine is built over the place of this divine appearance: it is near three hundred feet square, and more than forty in height, being partly built with stone, partly with mud only and mortar mixed together. The more immediate place of the Shekinah is honored with a little chapel, which this old fraternity of St. Basil hath in such esteem and veneration, that, in imitation of Moses, they put off their shoes from off their feet, when they enter or approach it. This, with several other chapels, dedicated to particular saints, are included within the church, as they call it, of the Transfiguration, which is a large beautiful structure, covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices in Mosaic work; of the same workmanship, likewise, are both the floor and the walls of the presbyterium, upon the latter whereof is represented the figure of the Emperor Justinian, together with the history of the transfiguration. On the partition, which separateth the presbyterium from the body of the church, there is placed a small marble shrine, whereon are preserved the skull and one of the hands of St. Catherine.

Mount Sinai hangs over this convent, being called by the Arabs, Jibbel Mousa, the mountain of Moses, and sometimes only, by way of eminence, El Tor, the mountain. St. Helena was at the expence of the stone staircase, that was formerly carried up entirely to the top of it; but, at present, as most of these steps are either removed, washed out of their places, or defaced, the ascent up to it is very fatiguing, and entirely imposed on their votaries as a severe penance. However, at certain distances, the fathers have erected, as so many breathing places, several little chapels, dedicated to one or other of their saints, who are always invoked on these occasions; and, after some small oblation, are engaged to lend their assistance. The summit of Mount Sinai is somewhat conical, and not very spacious, where the Mahometans, as well as the Christians, have a small chapel for public worship. Here we were shewn the place where Moses fasted forty days. *Exodus* xxiv. 18. xxxiv. 18.; where he received the law. xxxi. 18.; where he hid himself from the face of God. xxxiii. 22.; where his hand was supported by Aaron and Hur, at the battle with Amelek. xvii. 9. 12. After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain formed by it, which is Rephidim." *Exod.* xvii. 1. *Shaw's Travels*, p. 350.

"The Arabs call Jibbel Musa, the Mount of Moses, all that range of mountains at the exterior extremity of the valley of Paran; and to that part of the range on which the convent of St. Catherine stands, they give the name of Tur Sina. This similarity of name, owing most probably to tradition, affords ground for presuming, that the hill which we had now reached was the Sinai of the Jews, on which Moses received the law. It is, indeed, not easy to comprehend how such a multitude of people as the Jews, who accompanied Moses out of Egypt, could encamp in those narrow gullies, amidst frightful and precipitous rocks. But, perhaps, there are plains on the other side of the mountain, that we know not of. Two German miles and a half up the mountain stands the convent of St. Catherine. The body of this monastery is a building one hun-

dred and twenty feet in length, and almost as many in breadth. Before it stands another small building, in which is the only gate of the convent, which remains always shut, except when the bishop is here. At other times, whatever is introduced within the convent, whether men or provisions, is drawn up to the roof, in a basket, with a cord and a pulley. The whole building is of hewn stone, which, in such a desert, must have cost prodigious expence and pains. Next day our schiechs brought me an Arab, whom they qualified with the title of schiech of Mount Sinai. Under the conduct of this newly-created lord of Sinai, with our schiechs, I attempted to clamber to the summit of that mountain. It is so steep, that Moses cannot have ascended on the side which I viewed. The Greeks have cut a flight of steps up the rock. Pococke reckons three thousand of these steps to the top of the mountain, or, rather, bare-pointed rock. Five hundred steps above the convent we found a charming spring, which, by a little pains, might be improved into a very agreeable spot. A thousand steps higher, a chapel, dedicated to the Blessed Virgin; and five hundred above this, two other chapels, situated in a plain, which travellers enter by two small gates of mason work. Upon this plain are two trees, under which, at high festivals, the Arabs are regaled at the expence of the Greeks. My Mahometan guides, imitating the practice which they had seen the pilgrims observe, kissed the images, and repeated their prayers in the chapels. They would accompany me no farther, but maintained this to be the highest accessible peak of the mountain; whereas, according to Pococke, I had yet a thousand steps to ascend. I was, therefore, obliged to return, and content myself with viewing the hill of St. Catherine at a distance." NIEBUHR's *Travels*, vol. i. p. 247. DELLA VALLE's *Travels*, vol. i. p. 115. Pococke's *Description of the East*, vol. i. p. 214.

No. 193. — xix. 4. *Eagles.*] This species of birds is eminent for rapacity and tearing their prey in pieces; for which purpose they are furnished with beaks or talons remarkably strong and crooked. Hence HOMER (*Odyss.* xix.

v. 538.) styles the eagle *αγκυλοχειλης*, *crooked beaked*. Thus VIRGIL:

Qualis ubi aut leporem, aut candenti corpore cycnum,
Sustulit alta petens pedibus Jovis armiger uncis.

Æn. ix. v. 563.

*Thus on some silver swan or tim'rous hare,
Jove's bird comes sousing down from upper air;
Her crooked talons truss the fearful prey,
Then out of sight she soars, and wings her way.*

DRYDEN.

Utque volans altè raptum cum fulva draconem
Fert aquila, implicuitque pedes atque unguibus hæsit.

Æn. xi. v. 751.

*So stoops the yellow eagle from on high,
And bears a speckled serpent through the sky,
Fast'ning his crooked talons on the prey.*

DRYDEN

See BOCHART, vol. iii. p. 164.

[ARISTOTLE accuses the eagle of cruelty to its young. He says, (*Nat. Hist.* b. ix. chap. 34.) "The eagle throws the young ones out of the nest before the time, while they still require to be fed, and are unable to fly. This it seems to do out of envy, as it is by nature very envious and rapacious." Shortly after he repeats, "It is very envious of its young because they eat much, and tears them with its claws." *ÆLIAN*, on the other hand, treats, in a separate section of his *History of Animals*, (b. ii. chap. 40.) of the love of the eagle for its young. *OPPIAN*, likewise, in his poem on the *Chase*, (iii. 115.) reckons the eagle among the birds who are distinguished for the care of their young. And *SUIDAS* (under the word *Eupenos*) quotes from an older author the following passage: "The eaglets, whose wings have not yet grown, flutter round the old ones, and endeavour to learn from them how to fly." *ROSEN-MÜLLER*.]

No. 194. — xix. 9. *I come unto thee into a thick cloud.*] From the real manifestations of Jehovah in a cloud, we have similar appearances ascribed by the heathen to their false gods. Thus, in *HOMER*, Jupiter is described on mount Gargarus,

Ἀμφὶ δὲ μιν θυοῖεν νεφὸς ἐσσεφάνωτο. *Il.* xv. v. 153.

Veil'd in a fragrant cloud.

Minerva enters the Grecian army.

— πορφυρεὴ νεφέλη πυκασασα εἰς αὐπην. *Il.* xvii. v. 551.

Clad in a purple cloud.

Apollo attends Hector.

Εἰμενός ωμοῖν νεφέλην. *Il.* xv. v. 308.

A veil of clouds involv'd his radiant head.

See also *Il.* v. 866. 186. xx. 150. *Horat. Carm.* lib. i. *Od.* ii. 31. *OVID. Met.* lib. iii. *Fab.* iii. 273. *VIRGIL. Æn.* x. 634. xii. 415. ii. 616.

[If Minos, the lawgiver of the Cretans, pretended that he had conference with Jupiter in a cave every nine years; if Lycurgus, the lawgiver of the Lacedemonians, appealed to an oracle of Apollo; if Numa, the second king of Rome, rested his authority on a pretended intercourse with the nymph Egeria, who was said to have instructed him in a grotto near a fountain; if Zamolxis, the lawgiver of the Getæ, ascribed his wisdom to Vesta; if Odin carried about with him the anointed head of Mimer, to which he ascribed oracles; if Manco Capac pretended to be descended from the sun, in order to enlighten the people of Peru; if Mahomet pretended that a dove whispered to him, as Sertorius, in Lusitania, said he was whispered to by a dog; these extraordinary men were well aware that it required a divine authority to inspire whole nations with a new mode of thinking, and also to make them act accordingly. What these men effected very imperfectly by a more or less refined deception, was effected by God, whom all nature obeys, in a visible and powerful manner, by continued miracles to which a whole nation was witness. STOLLBERG'S *History of Religion*, vol. ii. p. 58. 338. ROSENMÜLLER.]

No. 195. — xx. 5. *I the Lord thy God am a jealous God.*] “The Jewish state, considered with respect to the relation of that people to the Deity, is called a Theocracy,

Jehovah was king in Jacob. According to the ideas of government then prevalent, which were derived partly from the mild patriarchal and partly from the stricter monarchical constitution, the god of a people was called both its master and its king. Like the *visible* king, he has his state and court officers, (priests,) who served partly to wait upon him, and partly to administer the affairs of his state. According to this idea, those were imaginary and real theocracies. The theocracy was false, and resting only on imagination among nations, like the Egyptians for instance, who, like other people of antiquity, deduced their monarchy from a theocracy; for they said and believed that they were at first governed by gods, as afterwards by mortal kings. But the theocracy of Israel was alone a true or real one. The god whom this nation exclusively honoured as king, was really, and not merely in name god. The government, under which the Israelites were peculiarly placed, was something real, opposed to those imaginary governments of the old gods." HESS's *Hist. of Moses*, part i. p. 196.

In the idea of a theocracy, anciently so prevalent, we are certainly to look for the origin of the hierarchical governments, in which a visible representative of the Deity unites in one person, the dignity of a spiritual and temporal sovereign. "The Persians," says CHARDIN, (in the fifth volume of the last edition of his *Travels*, p. 205.,) "especially the priests, universally believe, that the right of government belongs exclusively to the prophets and their representatives or proper successors. They say that God has at all times governed the faithful by prophets, who are judges and superiors in religious and temporal affairs at the same time, as Abraham, Moses, Samuel, David, Solomon, and lastly, Mahomet, to whom God confided both the spiritual and temporal dominion, as he had done to the other great prophets. Therefore the government of the people of God belongs by right, and according to the design of God, to none but to a prophet, or in want of such to the imams, (the overseers or superiors,) the representatives of the prophet, who are ordained either by the prophet himself or by those whom he has successively ap-

pointed. Thus Ishmael and Isaac, Esau and Jacob, Joseph and the other patriarchs were imams of Abraham; Joshua and the judges, imams of Moses; and lastly, Ali and his eleven successors, imams of Mahomet. That the temporal and spiritual dignity was united in the same manner in one person among the Greeks and Romans is confirmed by Hipparchus, in Athens."

The Dalai Lama, or superior high-priest in Tibet, is a regent of this kind; the representative of an incarnate god, who is said to have once governed that country. "Among the Tibetians all is system and order. The mind readily obeys the superiority it has been accustomed to acknowledge. A sovereign Lama, immaculate, immortal, omnipresent, and omniscient, is placed at the summit of this fabric. He is esteemed the vicegerent of the only God, the mediator between mortals and the supreme: they view him only in the most amiable light, as perpetually absorbed in religious duty: and, when called to bestow attention on mortal beings, as employed only in the benign office of distributing comfort and consolation by his blessing, and in exercising the first of all attributes, forgiveness and mercy. He is also the centre of all civil government, which derives from his authority all its influence and power." TURNER'S *Embassy to Tibet*, p. 310. See also WARBURTON'S *Divine Legation of Moses*, vol. iv. p. 157. ROSENMÜLLER.

No. 196. — xx. 7. *Thou shalt not take the name of the Lord thy God in vain.*] This prohibition of forswearing is more clearly expressed in *Lev. xix. 12.* by, *Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.* Also among other nations of antiquity, false swearing was considered as a crime, which the gods severely punished. HESIOD *Theog.* v. 235.

In an oracle of the Pythoness, mentioned by HERODOTUS, (b. vi. chap. 86.) it is said, that Perjury had had a nameless son, who, though he had neither hands nor feet, speedily overtook the criminal, and destroyed his whole race. BRANDT'S, in his *Voy. to China*, p. 90. says of the Ostiaks, that they do not curse and swear, which is as it were inspired into children with their mother's milk; for

they firmly believe, that whoever among them takes a false oath or swears without reason, that they will have no success during the whole year, nor remain alive, but be either murdered or torn to pieces by bears. ROSEN-MÜLLER.

No. 197. — xx. 10. *The seventh day.*] The number *seven* was considered by most of the ancient nations to be a sacred and a perfect number; it was with them the number of nature in heaven and on earth. VARRO's observations on the number seven, which is observed in all nature, have been preserved to us by GELLIUS, *Attic Nights*, b. iii. chap. 10. It was, therefore, very natural that this number should also be of importance in the division of time. The seventh day of every month was sacred among the ancient Greeks, to Apollo, the god of the sun. HESIOD (v. 769.) says, the Egyptians, and several other ancient nations, had weeks of seven days, each of which was sacred to a planet. GOGUET *on the Origin of Laws, Arts, and Sciences*. But the celebration of the seventh day of the week, as a festival of the creation and day of rest, was peculiar to the Hebrews. Hence, the sabbath is mentioned by many ancient Greek and Roman authors as an institution made by the Hebrews themselves, though their accounts of it are very incorrect. Thus TACITUS (*History*, b. v. chap. 4.) says, "On the seventh day they say repose was ordained, because this day put an end to the fatigues; that afterwards, out of attractive indolence, the seventh year also was given to laziness. Others are of opinion that this honour is shewn to Saturn; either because the elements of religion came from the people of Ida, of whom we have heard that they, who were expelled with Saturn, became the founders of the nation; or because among the seven constellations, by which mortals are governed, Saturn's constellation appears in the highest circle, and of particular power; and because the greatest part of the heavenly bodies complete their influence and course by seven numbers." PLUTARCH, on the contrary, (*Sympos.* b. iv.) says, that the sabbath was celebrated in honour of Bacchus, because this divinity was also called sabbas, and during those feasts addressed by the name of Saboi. The

grammarian, APION, (*Josephus against Apion*, b. ii. chap. 2.) affirms, that the Jews celebrated the sabbath in commemoration of the deliverance from a dreadful disease, which the Egyptians called sabbatosis. This account was probably founded on an error. In the language of the ancient Egyptians, the remains of which are preserved in the writings of the Coptics, *sabi* or *sabbe*, signifies circumcision; and *sabbtosis*, the circumcision; that is, the pain caused by circumcision. The similarity of this Egyptian word with the Hebrew word sabbath, probably first gave rise to the opinion that the sabbath was celebrated in commemoration of the circumcision instituted by Moses; and national hatred construed this opinion in the way in which we read it in Josephus from Apion. Vid. JABLONSKY'S *Opusc.* b. i. p. 235.

Another error, very common, particularly among the Roman writers, with regard to the Jewish sabbath is, that they considered it to be a fast-day; whereas, on the contrary, the Jews are forbidden by the law orally delivered, and handed down, to fast on the sabbath. Thus in JUSTIN'S extract from *Trogus Pompeius Hist.* (b. xxx. chap. 2.) it is said, "On the march to Damascus, their ancient country, Moses encamped at Mount Sinai. After having endured seven days' fast in the deserts of Arabia, he at length arrived there with his people, quite exhausted, and consecrated the seventh day, called sabbath in the language of the people, to be kept as a fast-day for ever, because on that day their famine and wandering ended." And *Augustus*, in the fragment of a letter preserved by *Suetonius*, in his life of that emperor, says, "No Jew, my dear Tiberius, can fast so strictly on the sabbath as I have fasted to-day." Allusions to the supposed fasting of the Jews on the sabbath are also found in PERSIUS (*Sat.* v. 184.) "And turnest pale on the sabbath of the circumcised." And PETRONIUS, (*Fragments*, p. 883. of *Burmans*' edition.) The error is probably to be ascribed to this, that under sabbath they comprehended the whole week, in which many Jews were accustomed to fast twice; or they took this word in too extended an application for all fast-days. Now, as the Jews were accustomed to fast on the great

day of reconciliation, they concluded from this that they also did it on every sabbath. ROSENMÜLLER.

No. 198. — xx. 26. *Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.*]

For the same reason the priest of Jupiter, (*Flamen. Dialis*), among the ancient Romans, was not allowed to ascend more than three steps of the altar, that the lower part of the body might not appear uncovered. Vid. the quotation from *Fabius Pictor*, in *Gellius, Attic Nights*, b. x. chap. 15. and *Servius* on the *Æneid*, can. xii. v. 118. Among the ancient nations, the men for the most part wore no breeches, any more than the modern Bedouin Arabs. NIEBUHR'S *Travels*, vol. i. p. 284, and *the Bedouins*, vol. iii. p. 20. ROSENMÜLLER.

No. 199. — xxi. 9—11. *If he have betrothed her unto his son, he shall deal with her after the manner of daughters, &c.*] In those hot climates, where boys arrive so early at puberty, and feel the most violent propensities at an age little beyond that of childhood, and when reason is far too weak to controul their passions, it becomes advisable to yield to a lesser evil, in order to prevent the consequences of a greater, that would otherwise prove almost inevitable. Parents who have the means, take care to prevent the greater evil, by giving a slave as a mistress to a son, who, though arrived at puberty, they cannot well settle in a matrimonial connection, unless they were to let him, while yet a boy, take a wife who would be too old for him when a man. CHARDIN'S *Travels in Persia*, part ii. p. 293.

A similar practice prevails in Portugal, which is to be ascribed to the climate, and the former prevalence of oriental manners, while the Saracens were in possession of that country. The nobility give mistresses to their sons; and then these mistresses are sent into a convent. The children of these concubines, after the expulsion of their mothers, not only remain in their father's house, and are brought up by their noble step-mothers, but they are even capable of inheriting the paternal estate, if no children are born to the father in wedlock. J. D. MICHAELIS'S *Commentaries on the Laws of Moses*, vol. i. p. 455.

No. 200. — xxi. 22. *A woman.*] It appears that women tried to appease disputes between men, (when they had come to blows,) by their interference; according to KOLBEN, (*Description of the Cape of Good Hope*, p. 405.) this seems to be also customary among the Hottentots. “Among them, if a woman but steps in between two men when disputing, they will defer their anger for this time, and wait till they are able to fight out of the presence of the women. They will not hurt a woman, even if they are in the midst of their quarrel, and combating with the greatest fury.” ROSENMÜLLER.

No. 201. — xxi. 24. *Eye for eye.*] This law of retaliation for bodily injury was also in use among the Athenians, one of the most enlightened nations of antiquity. *Solon*, according to DIOGENES LAERTIUS, (*Solon*, § 9. according to the older division, § 57.) had ordained that whosoever knocked out the eye of a person who had but one, should lose both his. According to the most ancient Roman laws, the Twelve Tables, the person who broke the limb of another must lose the same limb, unless the injured person would consent to accept a compensation in money. ROSENMÜLLER.

No. 202. — xxi. 16.] *He that stealeth a man, and selleth him.*] The object of stealing a man, which distinguishes it from several approximating crimes, is fully expressed in *Deut.* xxiv. 7. “to make a slave of him.” Also among the Romans in later times, the penalty of death was to be inflicted for this crime by the Fabian law. V. COLLAT. *Legg. Mosaic. et Roman.* Tit. xvi. ROSENMÜLLER.

No. 203. — xxi. 28. *If an ox gore a man*] Mischief of this kind was provided against by most nations: it appears that the Romans twisted hay about the horns of dangerous cattle, that people might observe and avoid them. Hence, that saying of HORACE, *Sat.* lib. i. v. 34. “*Fœnum habet in cornu, longe fuge.*” He has hay on his horns, fly for life. The laws of the Twelve Tables ordered, that the owner of the beast should pay for what damages he committed, or deliver him to the person injured.

[With this law the Salic (Old Frank) deserves to be compared, according to which (Tit. 32.) the master of a goring

ox, who has injured a person, must agree with the complaining party, and besides this, give up his ox. "When a man shall lose his life by any domestic cattle, the master shall give satisfaction for half of the murdered man, and for the other half give up the animal, unless it be that the owner was not acquainted with the viciousness of the animal." This is also expressed in an Anglo-Saxon law of Richard, (Tit. 4.) "If a person has an ox or a bull, or any other animal which causes damage, or is vicious, he shall kill it before it shall injure any one; and if he does not do so on being warned by his neighbour, and it kills or wounds any one, he shall be called to account for the injury as for a murder."

In order to sanctify human blood still more, and to represent murder as detestable, even to the rudest in the nation, and punishment as inevitable; it is ordained in the above Mosaic law, that even the ox which has killed a man shall be stoned. Also among other ancient nations, punishment was inflicted on animals, nay, even on inanimate things, for the spilling of human blood. Among the laws proposed by PLATO, (b. ix. p. 935. of *Aubry's* edit.) there was the following, that if a beast used for draught, or any other domestic animal, killed a man, it should be slaughtered. *Solon* ordained, (according to *Plutarch* in his *Life*) that a dog that bit a man should as a punishment be put in chains. The more ancient Athenian lawgiver, *Draco*, ordained that if a stone, a piece of wood, iron, or the like, was thrown at a man, so as to kill him, but the perpetrator could not be found, the appointed legal punishment should be inflicted on the instrument of the murder. See the *Speech of Demosthenes against Aristocrates*. By virtue of this law, as PAUSANIAS relates, (*Attica*, chap. xxiv. § 4. and c. xxviii. § 11.) a judicial complaint was always made against the axe, with which the priest of Jupiter Polieus used to kill the ox destined to a certain sacrifice, by throwing it at him; because the priest himself, after he had thrown the axe, was obliged to fly beyond the frontiers. According to the law of *Draco*, the statue of one *Nicon*, which had fallen down and killed a person, was thrown into the sea by the *Thrasians*. Vid. *Sui-*

das, under the word *Nicon*. *Pausanias* relates the same (*Eliaca*, b. ii. or b. vi. c. 11.) of the statue of one Theagenes. ROSENMÜLLER.]

No. 204. — xxii. 2. *A thief.*] At Constantinople a police officer is appointed under the title of Zyndan Hassekisi, or keeper of the prison, who is in fact no other than the head or chief of the thieves. He holds his office only so long as he is considered capable of discharging its duties; his incapacity being deduced from his inability to apprehend any thief whose person is sought after. Every thief, on his first apprehension, has recourse, through the medium of his friends, and of presents, to the Zyndan Hassekisi, who employs all his interest with the higher powers, to save his life, and to cause him to be transmitted to the bagnio, or great prison of the arsenal, from whence after some time he procures his discharge. In the mean time, the name of this new thief, every particular which is thought to be characteristic of his person, and his favourite mode of thieving, are noted down with great accuracy in the register of the Zyndan, from which moment he is constituted a regular member of the fraternity. A thief who has not in this manner put himself under the protection of the Zyndan Hassekisi, is sure to be executed the first time he is convicted. Both the Zyndan Hassekisi and his officers consider themselves greatly beholden to any person who lays an information before them of his having been robbed, because not only he who has actually committed the robbery is obliged to give them a portion of the effects stolen, but he who is innocent of it, and is apprehended only on suspicion, cannot obtain his release without paying for it. Every thief is known to excel in some particular way, and the person who comes to give information of having been robbed, is closely interrogated as to the circumstances. The Zyndan summons before him those thieves who are known to pursue that line of their profession, and the guilty person is soon discovered and brought to a confession. The stolen effects are thus recovered, but a small part only is obtained by the owner, the rest being shared by the Zyndan and his officers. We learn from DIODORUS SICULUS, (lib. 1.) that something very like

this prevailed in Egypt. "The Egyptians have a very singular law respecting thieves. Those who are disposed to follow this way of life are obliged to have their names entered in the register of the head or chief of the thieves, to whom it is understood that they are to bring directly, and without delay, whatever they have stolen. Those who have been robbed are likewise required to specify to him in writing, what they have lost, stating the place from whence, and the day and hour when it was taken away. In this manner all the effects are recovered without trouble: and the person who has been robbed, after paying a fourth of their value, gains possession of them. Since it was found to be impossible to put a stop to the practice of thieving, a way was found out by the legislature of recovering what was lost, on the payment of a moderate price of redemption." WALPOLE'S *Memoirs*, vol. ii. p. 281.

"From this plain to Lhor, both in the highways and on the high mountains, were frequent monuments of thieves immured, in terror of others, who might commit the like offence, they having literally a stone-doulet; whereas we say metaphorically, when any is in prison, he has a stone-doulet on: for those are plastered up all but their heads, in a round stone-tomb, which are left out, not out of kindness, but to expose them to the injury of the weather, and assaults of the birds of prey, who wreak their rapine with as little remorse as they did devour their fellow subjects." FRYER'S *Travels*, p. 318.

"The body of the culprit is sometimes torn asunder by being bound to branches of trees afterwards separated; and I remember once having seen four thieves built into a wall, all but their heads, and thus left to perish." MACDONALD'S *Geographical Memoir*, p. 31.

The king never pardons theft, and orders a convicted thief to be executed instantly. The mode is as follows: two young trees are by main strength brought together at their summits, and there fastened with cords together. The culprit is then brought out, and his legs are tied with ropes, which are again carried up and fixed to the top of the trees.

The cords that force the trees together are then cut; and, in the elasticity and power of this spring, the body of the thief is torn asunder, and left thus to hang divided on each separate tree. The inflexibility of the king in this point has given to the roads a security which in former times was little known. MORIER'S *Journey through Persia*, p. 204.

“ We were not a little surprised one day, when the servant of the house came in to announce the captain of the thieves and his men, who were desirous of making an acquaintance: the door opened, and about a dozen Albanians, of the wildest and fiercest aspect, marched in, dressed in velvet and gold, and armed as if they were going to the field of battle. They saluted us with a gentle inclination of the head, with the right hand on the breast, and the usual compliments of *O Δουλος σας*, Your servant, and *πολυχρονια*, long life to you. They then took their seats, and without further ceremony began to smoke their pipes. After a few minutes silence and mutual gazing, the captain of the thieves opened the discourse, and told us he came first to pay his respects to the Milordoi, and then to offer his services, and that of several hundred *παλικαρι*, or brave fellows, he had under his command, who would follow us any where we would choose to lead them; being at that moment idle and unemployed, having lately plundered the Turks on the opposite coast, and having brought away every thing that was of any value. We expressed all due acknowledgments for the kind offers of the captain, which we, however, begged to decline. These thieves are Albanian Christians, who long exercised their predatory talents in the territory of the Pasha of Joannina; but, owing to the vigilance of his police, have been obliged to take refuge in the neighbouring islands, where they have found an asylum under the protection of the Septinsular republic. They profess only to fall upon Mahommedans, against whom they wage an eternal and religious warfare, in imitation of more powerful crusaders; they even condescend to rob on the seas, and Ithaca was the deposit of their plunder. It is necessary to explain that no shame or disgrace is attached to the name of thief, or to the profession of robbing in Greece, where it is done in a grand style,

and with plenty of desperate fellows, who plunder openly on the highways, take prisoners whom they ransom, lay villages under contribution, and set the government at defiance: when they are pursued by a superior force, they escape to the islands, and sharpen their weapons for future depredations." DODWELL'S *Tour through Greece*, vol. i. p. 73. See JUSTIN, b. xliii. c. 3. THUCYDIDES, b. i. c. 5, 6. POLYBIUS, b. iv. p. 331.

No. 205. — xxii. 25. *Thou shalt not be to him as an usurer.*] It is the universal maxim, passion, and practice amongst the great men of Cairo to eat money. By this is to be understood the taking of bribes, at all events, whether they can or will do any thing to deserve them or not. Thus, it is at this day the common talk, that A — Bey, B — Kyayah, and C — Chiouse, eat forty or fifty purses of money each, of Ali Kyayah Le Jelfy's widow; who, being left very rich, would spare no cost, first to be revenged on such as she suspected to have abetted the massacre of her late husband; and, secondly, to get his and her friends and creatures preferred. *Preface to PERRY'S Levant*, p. 12.

No. 206. — xxii. 26, 27. *If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down, for that is his covering.*] The upper garment of the Israelites was a large square cloth which folded round the whole body, and served the poor as a bed covering during the night. Less alteration than could have been expected has taken place in the dress of the Eastern people. This garment was still found by Shaw, in the eighteenth century, among the Bedouin Arabs in the north of Africa, under the Arabian name of Hyke, *i. e.* texture, covering, (*Travels*, vol. i. p. 403. 8vo.) In fair weather this cloth is therefore mostly worn on the shoulders, as NIEBUHR observes in his *Description of Arabia*, p. 64. "It will not, perhaps, be imagined," says he, "that the above-mentioned little clothing constitutes the whole bedding of a common Arab. He spreads out his great girdle, and so he has a bed to lie down upon: with the cloth which he wears on his shoulders, he covers his whole body and face, and sleeps naked between these two cloths, quite happy and contented." ROSENMÜLLER.

No. 207. — xxii. 28. *Thou shalt not revile the gods, nor curse the ruler of thy people.*] Judges are represented as holy persons, and as sitting in the place of God. *Deut. i. 17. xix. 17.* This sentiment is remarkably conformable to the manners of the African and Asiatic people, among whom the Hebrews lived. The Egyptians, according to DIODORUS SICULUS, (b. i. c. 90.) looked upon their kings in this light; he says, “The Egyptians seem so to reverence their kings, and humbly to address them, as if they were in fact gods. They even believe that it is not without the peculiar care of providence that they arrive at supreme power; and that those who have the will and the power to perform deeds of the greatest beneficence, are partakers of the divine nature.” Among the Arabians, the place of justice is commonly called God’s tribunal: and D’ARVIEUX in his *Travels through Palestine*, relates, that the usual form of citation is in these words, Thou art invited to the tribunal of God. This idea went so far among the Arabs, that before Mahomet’s time, law-suits were carried on before their gods, which he prohibited, enjoining the judgment of the Koran to be adopted in its stead. See the remarkable passages. *Sura iv. 61. 64. and v. 46. 55.*

No. 208. — xxii. 29. *Thou shalt not delay to offer the first of thy ripe fruits.*] From the practice of the Jews, the heathens borrowed a similar rite. The following passage is from *Censorinus de Die Natali*: “Illi enim, (maiores nostri,) qui alimenta, patriam, lucem, se denique ipsos deorum dono habebant: ex omnibus aliquid diis sacrabant, magis adeo, ut se gratos approbarent, quam quod deos arbitrarentur hoc indigere. Itaque cum perceperant fruges, antequam vescerentur, diis libare instituerunt: et cum agros atque urbes, deorum munera possiderent, partem quandam templis sacellisque, ubi eos colerent dicavere.” “Our ancestors, who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property: rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore, as soon as the harvest was got in, before they had tasted of the fruits, they appointed libations to be made to the gods. And as

they held their fields and cities as gifts from their gods, they consecrated a certain part, in the temples and shrines, where they worshipped."

PLINY says, that the Romans never tasted either their new corn or wine, till the priests had offered the first fruits to the gods. *Ac ne degustabant quidem novas fruges aut vina, antequam sacerdotes primitias libassent. Nat. Hist. l. xviii. c. 2.* So also HORACE, *Sat. l. ii. s. 5. v. 12.*

Dulcia poma,
El quoscumque feret cultus tibi fundus honores,
Ante larem gustet, venerabilior lare dives.

*What your garden yields,
The choicest honors of your cultur'd fields,
To him be sacrific'd ; and let him taste,
Before your gods, the vegetable feast.*

So also TIBULLUS, lib. i. *Eleg. i. v. 13.*

Et quodcunque mihi pomum novus educat annus,
Libatum Agricolæ ponitur ante deo.
Flava Ceres, tibi sit nostro de rure corona,
Spicea, quæ templi pendeat ante fores.

*My grateful fruits, the earliest of the year,
Before the rural god shall daily wait.
From Ceres' gifts I'll cull each browner ear,
And hang a wheaten wreath before her gate.*

GRAINGER.

No. 209. — xxii. 31. *Neither shall ye eat any flesh that is torn of beasts in the field.]* In an ancient Greek didactic poem, ascribed to PHOCYLIDES (v. 136.) the same precept is laid down. "Eat not the flesh of such animals as are torn by wild animals, but cast it to the dogs." PYTHAGORAS taught (according to *Diogenes Laertius*, b. viii. § 33.) "that to remain pure, a person must eat no flesh of torn animals, or such as died a natural death." The same prohibition is found repeated in the Koran. Thus it is said, for instance, in the fifth *Sur*, (v. 4.) "You are forbidden to eat animals that have died a natural death — blood, pork, offerings to idols, any thing suffocated or what has died by a blow or a fall, or is killed by other horned animals, or what has been torn by wild beasts, if you have not at last slaughtered it." The other places are *Sur. ii. 175. xvi. 115.*

The Arabs still observe this prohibition in its utmost rigor. NIEBUHR, in his *Description of Arabia*, p. 178, says, "The common rule of the Mahometans, according to the opinion of a learned man at Bassorah, is, to eat no animal which devours man, or which naturally seeks to tear human bodies: nor are they allowed to eat any animal which has been torn by another: if, for instance, a dog tastes only the blood of any game, it is *halál*, (not forbidden to be eaten :) but if he has likewise eaten of the flesh, it is then *herám*, (prohibited.) In general, the Mahometans may not eat any animal, or any bird, which has not shed blood at its death." Some commentators are of opinion, that this prohibition to eat the flesh of torn animals has another particular ground. In Palestine and Arabia there are many mad wolves, dogs, and foxes, in which hydrophobia is propagated by the bite. How easily may it not have been the case that a torn animal, found on a field, had been bitten by a mad dog, wolf, fox, or jackall, and communicate the dreadfully mortal disease of the hydrophobia to him who tastes of the flesh of such an animal? ROSEN-MÜLLER.

No. 210. — xxiii. 17. *Three times in the year all thy males shall appear before thy Lord God.*] To those that may wonder how Jerusalem could receive such multitudes, as were obliged by the Jewish law to attend there three times a-year, and as we know did sometimes actually appear in it, I would recite the account that PITTS gives of Mecca, the sacred city of the Mahommedans, and the number he found collected together there, for the celebration of their religious solemnities, in the close of the 17th century. This city, he tells us, he thought he might safely say, had not one thousand families in it of constant inhabitants, and the buildings very mean and ordinary, p. 86, 87. note. That four caravans arrive there every year, with great numbers of people in each, (p. 84.) and the Mohammedans say, there meet not fewer than seventy thousand souls at these solemnities; and that though he could not think the number quite so large, yet that it is very great, p. 137. How such numbers of people, with their beasts, could be lodged and entertained in such a little town as Mecca, is a

question he thus answers. "As for house-room, the inhabitants do straighten themselves very much, in order at this time to make their market. As for such as come last, after the town is filled, they pitch their tents without the town, and there abide until they remove towards home. As for provision, they all bring sufficient with them, except it be of flesh, which they may have at Mecca; but all other provisions, as butter, honey, oil, olives, rice, biscuit, &c. they bring with them, as much as will last through the wilderness, forward and backward, as well as the time they stay at Mecca; and so for their camels they bring store of provender, &c. with them." p. 87, 88.

The number of Jews that assembled at Jerusalem at their passover was much greater: but had not Jerusalem been a much larger city than Mecca is, as in truth it was; yet the present Mohammedan practice of abiding under tents, and carrying their provisions and bedding with them, will easily explain how they might be accommodated.

No. 211. — xxiii. 28. *I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.*] The same is repeated in *Deut.* vii. 20; and *Joshua* mentions this as fulfilled, by reminding the elders of the tribes, and the officers assembled at Sichem, in how wonderful a manner God had conducted the people out of Egypt, and assisted them in conquering the land of Canaan. He says, among other things, chap. xxiv. 12. *I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword nor with thy bow.* Many commentators, to whom it appeared improbable that a whole people should be driven from their country by insects, either took the Hebrew word, by which the oldest Greek translators, the author of the *Book of Wisdom*, (xii. 8.) and *St. Jerome*, understood hornets, to be a sickness, a plague; or they were of opinion that hornets were emblematical of fear and terror, by which the Amorites were incessantly tormented, as if by stinging insects, and thus obliged to leave their country. But that this should be an allegorical expression is not only improbable in itself, but also refuted by fear being expressly mentioned in a preceding verse, xxiii. 27. It is

said there, *I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee*; and then follows, *I will send hornets before thee, &c.* Instances of whole nations having been driven from their countries by insects and other small animals, are also mentioned by several ancient writers. The people who lived about Pœonia and Dardania, were, according to the account of Athenæus and Eustathius, expelled by frogs. Justin says the same of the Abderites, who had fled from Thrace. The Trojans, Chalcidians, and Megareans, were, according to Pliny, Ælian, and Theophrastus, driven away by mice. The Neurians, according to Herodotus, and the Amycleans, according to Varro and Pliny, were obliged to retreat on account of the serpents. According to Pliny, Strabo, and Diodorus, Ethiopian nations were forced to leave their dwellings by scorpions. Gnats are said by Theodoret to have relieved the city of Nisibis, which was besieged by Sapor. Jamblichus informs us, that bees put the Babylonian army to flight, and Ælian tells us, that the Rhaucians were driven from their dwellings by a certain species of bees called chakoides. But what is particularly applicable here is, that, according to Ælian, (*History of Animals*, b. xi. chap. 28.) the Phaselians, a people descended from the Canaanites, were forced to leave their habitation by wasps. See BOCHART's *Hierozoic*, b. ii. chap. 13. v. 4. ROSEN-MÜLLER.

No. 212. — xxv. 4. *Fine linen.*] Under this term it has been supposed that cotton is spoken of. Cotton grows in the forests of the torrid regions of Africa and America, on tall thorny trees; in India on a lofty shrubbery; and in Malta and the islands of the Archipelago on a herbaceous plant.

In Guzerat, the rice and cotton fields are both planted at the commencement of the rainy season, in June. The former is sown in furrows, and reaped in about three months: the cotton-shrub, which grows to the height of three or four feet, and in verdure resembles the currant-bush, requires a longer time to bring its delicate produce to perfection. These shrubs planted, between the rows of

rice, neither impede its growth nor prevent its being reaped. Soon after the rice harvest is over, they put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod, filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions, containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan. *Herodotus* says, the Indians, in his time, possessed a kind of plant, which, instead of fruit, produced wool of a finer and better quality than that of sheep, of which the natives *made their clothes*: this plant, was no doubt, the same as the modern cotton of India. *FORBES'S Oriental Memoirs*, vol. ii. p. 405.

No. 213. — xxv. 5. *Rams' skins dyed red.*] Literally, *the skins of red rams*. It is a fact that is attested by many respectable travellers, that, in the Levant, sheep are often to be met with that have red or violet coloured fleeces. Almost all ancient writers speak of the same thing. *HOMER* describes the rams of Polyphemus as having violet coloured fleeces:

Ἀρσενες οἷες ἦσαν εὐτρεφεες, δασυμαλλοι,
Καλοὶ τε, μεγάλοι τε, ἰοδνεφες εἶρος ἔχοντες.

Odyss. ix. v. 425.

*Strong were the rams, with native purple fair,
Well fed, and largest of the fleecy care.*

POPE.

As the law was written upon skins prepared for that purpose, they might perhaps be dyed red. Some of the foreign Jews have now such copies of the law in their possession. “The Cabul Jews, who travel into the interior of China, say, that in some synagogues the law is still written on a roll of leather made of goats’ skins dyed red.” *BUCHANAN’S Christian Researches*, p. 203.

[The Hebrew names of the voluntary contributions to the sanctuary mentioned in verses 3, 4, and 5, are not all accurately expressed in the German translation. The Hebrew word, Theleth, for which Luther has written, Gell seide, yellow silk, in the English translation blue and purple, is rendered by the oldest Greek translator by

the word Hyakinthos, in all the thirty places in which it is to be found only in the Book of Exodus. This name, probably, signifies the purple iris in its colour in general. Voss, (in *Virgil's Georgics* iv. v. 137.) PHILO, (on the *Life of Moses*, vol. ii. b. 3. of *Mangey's* edit. p. 148.) JOSEPHUS, (*Jewish Antiq.* b. iii. c. 8. b. i. p. 156. of *Haverc.* edit.) compare the hyacinth colour with the ether, or the unclouded sky, which, in the hot regions of Asia and Africa, appears to the eye as a saturated dark colour inclining to blue; instead, therefore, of *yellow silk*, we should rather understand stuff, wool, thread, &c. dyed a purple blue.

The second, which is called scarlet in *Luther's* translation, is rather purple; a very valuable color, which was highly esteemed by the ancients, and procured from certain shell-fish. HEEREN (*Ideas on the Policy, the Trade, and Commerce of the Ancients*, vol. i. div. 2. p. 97.) observes that it is a very erroneous notion to suppose that by purple *a single colour* is meant; on the contrary, this expression signified in antiquity *an entire principal branch of dyeing*, in which animal colours, especially the juice of shell-fish, were used. "There were two kinds of conchyliæ which were employed in dying. The one, *Buccinum*, was found on cliffs and rocks; the other, *Purpura* or *Pelagia*, the proper purple shell, was caught in the sea by means of baits. The shells of both were spiral, but those of the first rounded off, the other pointed, and both are said to have as many spirals as they are years old. Both were found in such great quantities, that, according to *Pliny's* expression, they, as it were, covered the beach, and that, not only on the Phœnician coast, but in the whole Mediterranean, and even in the Atlantic ocean. But there is certainly a difference in the goodness of the colour, which is produced by physical causes. Thus, the shells of the Atlantic are said to have the blackest, those on the Italian and Sicilian shores, on the other hand, a violet, and lastly, those on the Phœnician and on the southern coasts, in general, a deep red juice. But the juice of the whole animal was not used, but only that pressed from a white vein or bladder on the neck, which was called the flower.

The other part of the animal was thrown away as useless." See PLINY's *Natural History*, b. ix. c. 36. There was, in fact, a great variety of purple colours; we find mentioned not only red, but also white and black purple, and almost all intermediate shades. *Amati*, an Italian author, to whom we are indebted for the best work hitherto published on the purple dye of the ancients, enumerates *nine simple* kinds of purple from white to black, and *five compound*. The deep red and violet purple were no where so finely dyed as in Tyre; garments of this kind were the prevailing fashion among the higher classes. Though all kinds of stuff used by the ancients for clothing, cotton as well as linen, and in later times also silk, were dyed purple, yet this colour was chiefly used in wool. The neighbouring Nomade tribes supplied the Phœnicians with this article, of extraordinary fineness and goodness, and they were thus enabled to give their dresses a high value, as well by the excellence of the stuff, as of the colour. HEEREN, *loc. cit.*

Then follows in *Luther's* translation, *grape red*. This ought to be *crimson*. This colour is obtained from an insect, called in the Arabic, Kermes, the eggs of which are found on the leaves of the *Ilex aculeata*, a shrub about four feet high, which is frequent in the southern countries, and gives a beautiful brilliant crimson colour. The Hebrew expression for this colour, which, literally translated, is *shining worm*, very well denotes its origin and property.

The Hebrew word which *Luther* has translated by *white silk*, English, *fine linen*, rather signifies the fine white Egyptian cotton, which was called by the Greeks and Romans *Byssus*, and the stuffs manufactured of it. Even now the Arabs call the fine muslin which they wind round their heads as a turban, *Sasch*, (*NIEBUHR's Description of Arabia*, p. 62.) a name which is evidently the same as the Hebrew word *Schesch*. PLINY (*Natural History*, b. xix. chap. 2.) gives the following description of the plant from which cotton is obtained. "In Upper Egypt, towards Arabia, there grows a shrub, which some call *Gossypium*, and others *Xylon*. It is not large,

but bears a fruit resembling the filbert, which contains a great deal of wool. The yarn spun from it is manufactured into stuffs, which are called *cotton*. There is nothing softer or whiter than the garments made of it, particularly those which are worn by the Egyptian priests."

Whether the Hebrew word which Luther has translated *badger skins*, is the name of an animal or of a colour, cannot be ascertained with certainty. All the ancient translators took this word to be the name of a colour; yet they so differ from each other, that some translate it dark blue, others crimson, and others black. The same diversity of opinion prevails among those who understand an animal by Thachasch, (this is the Hebrew name.) For some will have it to be the dolphin, which has a similar name in the Arabic; others, the seal, with the skins of which, according to PLINY, (*Nat. Hist.* b. ii. 55.) tents were sometimes covered, because it was supposed that these skins were never struck by lightning; others again, that the Manats (*Trichechus manatus*, *Linn.*) was meant; a large fish living in the Arabian Gulph, the skin of which is so hard, that it is used not only for shoes, but also shields, which are even proof against a musket-ball. In favour of this latter opinion it may be alleged, that according to chap. xxvi. 14. the Thachasch skins were used for the exterior covering of the holy tent, for which probably a more compact and less expensive material was chosen. But as *Ezekiel* (xvi. 10.) enumerates also Thachasch shoes among the valuable articles of dress of the Indian women, we may infer from it that Thachasch was a kind of leather which acquired a particular value by the mode of dyeing and dressing. The explanation of the Hebrew word, which *Niebuhr* heard from a learned Jew at Maskat, namely, that it signified the skin of a ram, called in the Arabic, Dakr, after it was dressed and dyed red, is the most probable. *Niebuhr* adds, that he probably means Morocco leather.

It may be determined with more certainty what kind of wood is meant by the Hebrew word Schittim, which Luther has translated fir-wood. It is the Egyptian Acacia, which the Arabians call Schont. This tree attains the

height and thickness of our willows, and its branches spread wide; the stem grows very straight, and both that and the branches are covered with prickles, or thorns, of which two generally stand close together. The bark is blackish grey, the wood yellowish, and the leaves small and lentil shaped. It bears pods, in the form of a bean, of a dark brown colour; the inside is divided into partitions in which the seeds lie. The gum Arabic is procured from this tree. In Stony Arabia, in the neighbourhood of Mount Sinai, this is the only tree which is fit to be cut into boards. The wood is not only very durable and imperishable, even in the water, but also extremely light; and therefore very suitable to a moveable and portable building, such as the tabernacle was. See BELON'S *Observations*, v. ii. chap. 56. SHAW'S *Travels*. POCOCKE'S *Description of the East*, v. i. ROSENMÜLLER.]

No. 214. — xxv. 18. *Thou shalt make two cherubims of gold; of beaten work shall thou make them, in the two ends of the mercy-seat.*] The Hebrew word for which Luther has always written *mercy-seat*, following a more ancient inaccurate translation, signifies the *lid* of the sacred ark, or ark of the covenant. At both ends of the lid, therefore, were to be placed cherubims of gold. These were symbolical animal figures, which, according to the description given of them by *Ezekiel*, (i. 10. x. 14.) were composed of the figures of a man, of a lion, a bull, and an eagle; the emblems of wisdom, of power and dominion, of strength, and of sharp sightedness. The Hebrew word signifies strength. As God himself says, verse 22, that he would commune with Moses from above the mercy-seat, the ark of the covenant was considered as the throne of God, and he himself is called *thou that dwelleth between* (by *Luther*, enthroned above) *the cherubims*, 1 *Sam.* iv. 4. 2 *Sam.* vi. 2. 2 *Kings* xxi. 15. *Psalms* lxxx. 2. It is therefore evident that they were symbols of the divine power, majesty, wisdom, and omniscience. Similar composite animal figures were made use of by many nations of antiquity, for emblems of good as well as evil divinities and superior beings. At the entrances of the Egyptian temples there was, according to

CLEMENS of Alexandria, (*Stromata*, b. v. p. 671. of the *Oxford* edit.) the figure of a sphinx, which had the body of a lion and a human face. PORPHYRY, in speaking of the Egyptian priests (*on Abstemiousness*, b. iv. § 8.) says, that they had the image of a god which had the human shape as far as the neck, but with the face of a bird, of a lion, or some other animal; another had the head of a man, but the rest of the body was composed of the forms of other animals. According to EUSEBIUS, (*Evangelical Preparation*, b. iii. chap. 12.) the image of the sun among the Egyptians was of a human figure, sitting, of a bluish colour, with a ram's head and goat's horns. Every image of their gods, as GREGORY of Nazianzen (in the *Second Discourse against Julian*, p. 128. of the *Paris* edition of 1600,) says, was a form compounded of many different animals. The ancient Persians had also similar compound animal forms, which appears partly from their religious writings, the *Zenda-vesta*, which still exist, and partly from the ruins of *Persepolis*, in the walls of which such fabulous animals are hewn in stone. Drawings of them are to be met with in the *Travels* of CHARDIN, LE BRUYN, NIEBUHR, and Sir R. K. PORTER (*Travels in Persia*, vol. i.) see also J. G. RHODE on the *Age and Value of some Oriental Documents*, p. 86. The extravagant images of divinities, compounded of the forms of men and animals, in the religious systems of the Indian Bramins, are likewise to be noticed here. See PETER PAULINUS and S. BARTOLOMEO, *Systema Brahmanicum*, Rom. 1791. ROSENMÜLLER.

No. 215. — xxv. 23. *Thou shalt also make a table of Shittim wood.*] “To serve in the manner of a king the god who is supposed to dwell in the innermost sanctuary, there was to be placed on the outer tent on the one side a table of wood, but covered with pure gold, for the shew-bread, the bowls, and dishes; and on the other side, a candlestick of gold, from the shaft of which should come six branches, each with three bows, for so many lights, on which there were to be ornaments.” HESS's *History of Moses*, part i. p. 270. According to the above representation, we find these utensils in the temples of other ancient nations. *Dionysius*, the tyrant of Syracuse, had the silver

tubes taken out of the temples. CICERO *de Nat. Diorum.* b. iii. chap. 34. ÆLIAN, *Miscellaneous History*, b. i. chap. 20. In the temple of Juno Populonia, there was a magnificent table for the utensils required at sacrifices and libations, as MACROBIUS states from older accounts. *Saturnalia*, b. iii. chap. 11.

With respect to the lamps that burned in the tabernacle, there is some resemblance with the Egyptian religious customs. CLEMENS of Alexandria (*Strom.* b. iii. chap. 10.) says, the Egyptians were the first who made use of lamps in the service of the gods. HERODOTUS states, (b. i. chap. 62.) “when the people have assembled in the city of Sais to sacrifice and to celebrate the festival, they light round their houses lamps, which are filled with salt and oil, in which the wick swims and burns the whole night. This festival is called the feast of the burning lamps, (λυχνοκατή.) Even those Egyptians who do not attend at this meeting do not fail to keep the festival: so that lamps are burning at the same time not only at Sais but throughout all Egypt.” ROSENMÜLLER.

No. 216. — xxv. 37. *Thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it.*] The idol of Lingam, a deity similar to the Phrallus of the Egyptians, is always to be found in the interior and most sacred part of the temples of Siva. A lamp is kept continually burning before it, but when the Brahmins perform their religious ceremonies, and make their offerings, which generally consist of flowers, seven lamps are lighted, which exactly resemble the candelabras of the Jews, which are to be seen in the triumphal arch of Titus. *Sketches of the Hindoos*, vol. i. p. 203.

In his account of a bas relief, descriptive of a sacrifice to the sun, discovered by M. SAVARY, (*Letters*, vol. i. p. 448.) upon a rock near the town of Babran in Egypt, he informs us, that before the divine object were three wood piles, sustained by seven vases with handles, bearing slain lambs. *Montfaucon* mentions an image of Mithras, near which were seven altars flaming to the honour of that deity.

No. 217. — xxvi. 1. *The tabernacle.*] It seems that the tabernacle, as it was ordered in the plan given, might be

called a tent or a house, because it had wooden walls or partitions like a house, and curtains and hangings like a tent; but as it *externally* resembled a *tent*, and that a common oblong tent, such as those of the Arabs, for the most part, now are, and the wooden walls were without a roof, and properly only supports for the many curtains and hangings which were spread over them, it is better and more properly called a tent. Even the ordinary tents of the wandering tribes of the East have at least two main divisions; the innermost or hindmost is for the women; and, among the Orientals, it is in this sense *sacred*, *i. e.* parted off, inaccessible. The first space is divided from the innermost only by a curtain, and is for the men; what is found in the tents of the common people is found also, but far more rich and splendid, in the tents of the men of rank. The tent of an emir or prince has more conveniences; the innermost space is only accessible to himself, or to those whom he especially honors: into the first space, or outer tent, others may come. The furniture is costly, the floor is covered with a rich carpet, and a stand, with the censor and coals, on which incense is strewed. Here we have the simple idea after which this royal tent, this abode of God, who was at the same time king of the Hebrew people, was made. It was not to be a house or a palace, but a tent, and that with all the magnificence which the skill of the Hebrews in architecture could erect. The boards for the standing walls were covered with plates of gold; twenty boards, which served as pillars to the supporters, standing upright, joined together, each three feet broad and twenty high, made on each side the length, and eight the breadth, so that eight-and-forty such boards, twenty in the length on each side, and eight for the breadth of the back wall, (for the front side had only a curtain,) resting upon two silver sockets, formed the partition. This oblong quadrangle was separated into two parts or divisions, the innermost, or the most holy; and the front, or the holy. The innermost was properly the dwelling of the Lord, the front one was more for his service. The inner division was very considerable, sixty feet long, twenty feet broad,

and twenty high; and, as over this extensive frame-work several covers were spread, which hung down on three sides, (that is, all round except at the entrance,) this also gave the tent a greater appearance, so that it was undoubtedly distinguished by its size. In the coverings of the tents, the Orientals, who are fond of magnificence, regard both the stuff and the colour: this royal tent was to be distinguished in both particulars. The curtain, which lay immediately under the beams, was the most beautiful and the most costly. On the finest linen stuff were embroidered cherubims of the most beautiful colours, dark blue, purple, and scarlet. Thus the tents of Eastern princes, even in our days, are distinguished by more beautiful colours. *Olearius*, accompanying the ambassadors of Holstein Gottorf, who were invited by the Persian monarch to a hunting party, found in an Armenian village many tents, ready for the reception of the company, which afforded a pleasing sight on account of their manifold colours. *Travels in Persia*, p. 276. Over the under curtain a covering of goats' hair was spread, which is the usual covering of the Arabian tents, commonly coarse, but here of the finest texture; and, that these coverings might not be injured by the sand or dust, two others, made of skins, were laid over them. *Hess's History of Moses*, vol. i. p. 335.

Even now, the Nomade tribes in Asia have tents for their temples. *BERGMANN* states this of the Calmucks, (*Nomade Rambles among the Calmucks*, vol. iii. p. 99.) "The roving mode of life obliged the Calmucks to arrange moveable huts for their gods instead of durable buildings. Single divisions of such sacred huts bear the name of Churull, from the Mongol-Calmucks, not Churacho, which means to gather, to assemble; (also, the Hebrew name by which the sacred tent is designated, *Ohel-moëd*, which *Luther* has translated inaccurately, by *tabernacle*, signifies, *hut*, or *tent of assembly*.) These huts for prayer, are distinguished from the others partly by their size, and partly by carefully selected coverings of fur. The circumference of such a hut is from thirty, forty, to fifty, and its height from six to eight archines. The wood work of

such huts is, of course, much better than in the common huts, for the poles that support the roof cannot be spanned with the thumb and forefinger at their lower end, and the rest of the wood work is in proportion." The huts or tents of the Calmuck merely consist of wood and coverings of skins, without a single nail being necessary. The wood work forms, in some measure, as with the Hebrew temple tent, the foundation; the coverings of skins envelope the outside. Among other Nomade tribes of the Mongol race, the temples are also huts, covered with skins, but exceeding in size, durability, and beauty those which serve for habitations. See JULIUS VON KLAPROTH'S *Travels in the Caucasus and Georgia*, vol. i. p. 166.

The portable temple of the Israelites had, indeed, in its whole arrangement, a resemblance with the temples of other nations of antiquity. As they had spacious forecourts, so had the tabernacle an oblong quadrangular forecourt, two hundred feet long, and one hundred broad, which was formed by the hangings or curtains which hung on pillars. *Exod.* xxvii. 9. xxxviii. 9. The tabernacle itself was divided into two parts, the holy and the most holy; in the latter was the ark of the covenant, with the symbols of the divine qualities, the cherubims; and no human being dared to enter this especially sanctified place, except the high-priest, once a-year, (on the feast of reconciliation.) Thus, also, in many Grecian temples, the back part was not to be entered by any body. See LACKEMACHER'S *Antiq. Græcor. Sacr.* p. 174. This part, where, in the Heathen temples, the statue of the deity was placed, was generally towards the west, and the entrance towards the east. See SPENCER DE LEG. *Hebræor. ritual.* lib. iii. diss. 6. cap. 1. sect. 4. p. 913. In the same manner the entrance of the tabernacle was towards the east. *Numb.* iii. 38. and, consequently, the most holy place to the west. In the most holy, a solemn darkness reigned, as in most of the ancient temples. A richly worked curtain divided the most holy from the holy, and thus, in the Egyptian temples, the back part, where the sacred animal to which the temple was dedicated, was kept, was divided from the

front part by a curtain embroidered with gold. CLEMENS ALEXANDRINUS *Paedag.* b. iii. chap. 2. ROSENMÜLLER.

No. 218. — xxvi. 36. *Thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.*] “We passed Lahar, close to a small valley, where we found several snug encampments of the Eelauts, at one of which we stopt to examine the tent of the chief of the *obah*, or family. It was composed of a wooden frame of circular laths, which were fixed on the ground, and then covered over with large felts, that were fastened down by a cord, ornamented by tassels of various colours. A curtain, curiously worked by the women, with coarse needle-work of various colours, was suspended over the door. In the king of Persia’s tents, magnificent *perdahs*, or hangings of needle-work, are suspended, as well as on the doors of the great mosques in Turkey; and these circumstances combined, will, perhaps, illustrate *Exodus* xxvi. 36.” MORIER’S *Second Journey through Persia*, p. 251.

No. 219. — xxvii. 1. *Altar.*] This altar, on which the burnt-offerings were sacrificed, (xx. 24. xxxv. 16. xxxviii. 1.) consisted of four boards of Shittim wood, (acacia,) covered with brass, which remained hollow in the middle, (see ver. 8.) but was filled up with earth when used; for it is expressly said, (xx. 24.) that the altar is to be of earth. The four boards, therefore, were to be in part a receptacle for the altar, which was constantly used, in order, that where the Israelites halted on their march, it might be filled with earth, and used for sacrifices. On the four corners of the altar horns were fixed, as to many altars of other ancient nations. Thus NONNUS (*Dionysiasca*, b. xliv. v. 96.) says, that Agave, when, at the command of Cadmus, she made a sacrifice, went upon a high mountain, and offered a sheep upon an altar, adorned with horns. (εὐχέσθωπαρὰ Βωμῶν.)

Fragments of stone altars, adorned with horns, were still seen at the beginning of the seventeenth century among the ruins at Rome, as we are assured by SCACCHI, *Sacr. Elæochrysm. Myrothec.* l. ii. c. 65. p. 635. Similar altars are also found on ancient Roman coins; the altar of

peace, for instance, was adorned with horns. See CHOU-LIUS *de Relig. Veter. Romanor.* p. 65. The altar of the Delian Apollo was even entirely composed of horns. See CALLIMACHUS, *Hymn to Apollo*, V. 60. DIOGENES LAERTIUS, PYTHAGORUS, lib. viii. Segment. 13. PLUTARCH *de solert, Animal*, t. ii. *Opp.* p. 983. ed. *Francofurt.* Horns were emblematical of distinguished power and dignity. Hence we find gods and heroes of antiquity adorned with horns. The images of Serapis, Ammon, and Bacchus, are known upon ancient coins by the horns. See CASAUBONUS *de Satyr. Græcor. Poësi*, p. 61. of *Rambach's* edit. On the coins of the Persian kings also, as well as those of Alexander and his successors, we find the head adorned with horns. CLEMENS ALEXANDRIANUS says, (*Protreptic. § Admonit. ad gentes*, p. 27.) that Alexander frequently wore a horn to indicate his divine descent. ROSEN-MÜLLER.

No. 220. — xxvii. 20. *Pure oil-olive beaten.*] By the expression *oil-olive*, this oil is distinguished from other kinds. The addition *beaten*, indicates that it is that oil obtained from olives pounded in a mortar, and not pressed from olives in the oil-mill. The oil obtained from pounded olives is, according to COLUMELLA's observation (xi. 2. 83.) much purer and better tasted, does not emit much smoke, and has no offensive smell.

No. 221. — xxviii. 35. *His sound shall be heard when he goeth in unto the holy place.*] This seems to be an allusion to certain ceremonies which still prevail in the Eastern countries. Jehovah appeared among his people in the tabernacle, as an emperor in his tent among his troops. At the doors of the tents, or palaces of grandees, was generally placed some sonorous body, either of metal or wood, which was struck, to inform those within that a person prayed for admittance to the presence of the king.

No. 222. — xxix. 18. *It is a sweet savor, an offering made by fire unto the Lord.*] The heathen generally retained the custom of fuming incense in honour of their false gods. Thus HERODOTUS, (b. i. c. 183.) tells us, that on the larger altar belonging to the temple of Jupiter Belus, in Babylon, the Chaldeans consumed annually, during the

festival celebrated in honour of this god, a thousand talents weight of frankincense. In HOMER, *Il.* vi. v. 270. Hector directs his mother Hecuba to go to the temple of Minerva with incense. In *Il.* ix. v. 495. incense is mentioned as one of the usual offerings for appeasing the offended gods. VIRGIL, speaking of Venus's visiting the Island of Paphos, says,

Ubi templum illi, centumque Sabæo,
Thure calent aræ, sertisque recentibus halant. *Æn.* i. v. 420.

*There was her temple, where with incense sweet,
And fragrant flowers, an hundred altars fum'd.*

See also HORACE, lib. i. *Od.* xxx. v. 2. xxxvi. v. 1. lib. iii. *Od.* viii. v. 2. HOMER, *Il.* viii. v. 48. xxiii. v. 148. *Odys.* viii. v. 868. VIRGIL, *Æn.* iv. v. 453. xi. v. 481. THEOCRITUS, *Idyl.* xvii. v. 123. To each of the *Orphic Hymns* is prefixed the name of the particular incense fumed in honour of the deity to whom the hymn is addressed.

No. 223. — xxx. 23, 24. *Cassia.*] The cassia resembles the bay-tree, of which it is a species: it is called cassia lignea, to distinguish it from the laurus-cinnamomum, or true cinnamon, to which it is very inferior: the finest cassia sometimes possesses the peculiar properties of that valuable spice, but it is in general of a coarser texture, and less delicate flavour. The real cinnamon seems indigenous to Ceylon; there are some trees in the East India Company's garden at Anjengo, as a curiosity. The leaves of the cassia are smaller than the laurel, and more pointed; those of the cinnamon still more delicate: the blossoms of both, like the flowers of the arbutus, hang in bunches, white and fragrant; the fruit resembles a small acorn. The young leaves and tender shoots are of a bright red, changing to green as they approach maturity; they taste of cinnamon; but the only valuable part of the tree is the inner bark, which, being separated from the exterior, is cut into pieces, and exposed to the sun, when it dries and curls up, and is packed in cases for foreign markets. FORBES's *Oriental Memoirs*, vol. i. p. 352.

[Myrrh, the name of the first of the four spices here

mentioned, has been adopted from the Hebrew and the Arabic, in most European languages. ABULFADI, an Arabian botanist, says, (in *Celsius Hierobot.* part i. p. 521.) "Mor is the name of a thorny tree, resembling the acacia, from which a white sap flows, which condenses and becomes a gum." PLINY (*Hist. Nat.* b. xii. c. 15.) describes the myrrh as a small tree about ten feet high; that the stem is crooked and twisted; according to some, it has a smooth, according to others, a rough and thorny bark; the leaf resembles an olive-leaf, but is wrinkled and thorny; that the bark is ripped up twice a-year, from the root to the branches, and then the best *myrrh*, which is called *stacte*, distils from it. According to DIOSCORIDES (b. i. cap. 78.) the myrrh-tree resembles the Egyptian acacia. He mentions three kinds of the gum that distils from it, the best of which he, too, calls *stacte*. DIODORUS SICULUS (*Hist.* b. v. c. 41.) says, "The myrrh-tree resembles the mastic-tree, but has a smaller and thicker leaf. When the earth is dug up round its roots, a sap flows out of it. If the tree stands in a good soil, this happens twice a-year, in spring and autumn. The myrrh gathered in the spring is reddish on account of the dew, but the other white." The trees, according to PLINY, (*loc. cit.*) are found in many parts of Arabia, and if Belon has observed correctly, also in Palestine. For he says, (*Observat.* b. ii. c. 80.) "that near Rama there grows a thorny shrub, which he believes to be myrrh; that it is crooked, branchy, armed with sharp thorns; that the leaves resemble those of the acacia, only they are rather larger. The Hebrew expression used in the above passage of Moses, means literally, *fluid myrrh*, by which is meant the finest and most excellent kind, as *Luther* has rightly translated it, the noblest myrrh; in the English, pure myrrh, namely, that which issues of itself from the bark without any previous incision.

The Hebrew expression which *Luther* has translated *cinnamet*, Eng. trans. sweet cinnamon, means odoriferous or spicy cinnamon, the produce of trees growing in the Island of Ceylon, which is called by the natives Korundah-gauhah. *Knox* gives the following description of this tree. "It grows wild in the woods as other trees, and by them no

more esteemed. The trees are not very great, but sizable. The cinnamon is the bark or rind: when it is on the tree it looks whitish; they scrape it, and pull it off, and dry it in the sun: they take it only from off the smaller trees, although the bark of the greater is as sweet to the smell, and as strong to the taste. The wood has no smell, in colour white, and soft, like fir, which for any use they cut down, favouring them no more than other wild trees in the wood. The leaf much resembleth the laurel both in colour and thickness; the difference is, whereas the laurel hath but one straight rib throughout, whereon the green spreads itself on each side, the cinnamon hath three, by which the leaf stretcheth forth itself. When the young leaves come out, they look purely red, like scarlet: break or bruise them, and they will smell more like cloves than cinnamon. It bears a fruit which is ripe in September, much like an acorn, but smaller: it neither tastes nor smells much like the bark; but being boiled in water, it will yield an oil swimming on the top, which, when cold, is as hard as tallow, and as white, and smelleth excellently well. They use it for ointments, for aches and pains, and to burn in lamps, to give light in their houses; but they make no candles of it; neither are candles used by any but the king." KNOX's *Historical Relation of the Island of Ceylon*, p. 16.

TAVERNIER, however, (*Travels*, part ii. book 2. ch. 12.) says, that the Portuguese, when they were in possession of the island, used to make candles from this oily substance. "A fruit," he says, "grows on the cinnamon tree, which resembles an olive, but is not eaten. They collected a quantity of them, which they threw into a kettle of water, and let them boil till the water had all evaporated: when the substance had grown cold, the upper part was as a paste resembling white wax, and at the bottom of the kettle was camphor. Of the paste they made candles, which they used in the churches: as soon as these candles were lighted, the whole church was filled with a smell of cinnamon. They have frequently sent such to Lisbon for the royal chapel." In a preceding passage, *Tavernier* observes, that the tree has three barks; only the first and the second, of which the latter is much the best, are taken: the third

is not touched; for if it should be cut off with the knife, the tree would perish. This is confirmed by WOLF (*Voyage to Ceylon*, p. 86.) "The growth of the tree," he adds, "is not every where equal; but it is stronger or weaker, according to the soil. If the plant is left a sufficient time, it becomes a tolerable tree; but the older it is, the worse is its bark; such bark is fit only for the distillation of oil of cinnamon." The Hebrews, probably, received the production of the East from the Midianites and Nabathians, who brought it from the sea ports of Arabia.

The Hebrew name of the third spice, which literally signifies odoriferous or spice reed, Luther has accurately translated by Calamus. PLINY gives the following description of it, *Nat. Hist.* b. xii. chap. 22. "The odoriferous calamus grows in Arabia; the common is found in India and Syria, between Mount Lebanon and another unknown mountain, which some, without reason, call the Anti-Lebanon, in a small valley, near a lake, the marshy parts of which dry up in the summer. The best calamus is smelled already at a distance, and it feels soft; but that is still better which does not break easily, and is more shivery and fibrous in breaking. In the middle of the reed there is a texture called the flower; the more there is of it, the better it is. It must also be black, which some, however, reject; the shortest, thickest, and longest in breaking, is considered to be the best." The ancient Greek authors, who have reckoned the calamus among the ingredients of ointments, and the countries of the East, the calamus of which is particularly esteemed, are named by CELSIUS, in *Hierobotanic*, vol. ii. p. 326. sq.

PLINY (*Nat. Hist.* b. xii. chap. 19.) gives the following description of the cassia. "The cassia also is a shrub, and grows in the cinnamon fields. On the mountains it spreads like a vine, and has rather a thinner skin than bark; it attains the height of six feet, and has three kinds of colours. As soon as it shoots, it is white for about one foot; after that, it becomes deep reddish for half a foot, and higher up it inclines to dark and black. The younger and fresher the cassia is, the better; especially when it has a delicate smell; to the taste, it burns rather than merely

bites, with a slight warmth; when it is of a purple reddish colour, tolerably heavy, it has a short reed, and does not break easily." *Dioscorides*, (b. i. chap. 12.) says, that there are a great many species of cassia in Arabia; that one of them was called in the language of the country kitto; a name which is doubtless the same with the Hebrew word kiddah, mentioned in the text. "The Arabian cassia, the cinnamon-like bark of which is mentioned by *Theophrastus*, among the spices used in scented ointments, is probably the wild cinnamon (*Laurus Cassia*, Linn.) related to the real cinnamon (*Laurus Cinnamomum*, Linn.)" Voss on *Virgil's Georgics*, ii. 466. ROSENMÜLLER.

No. 224. — xxx. 26. *Thou shalt anoint the tabernacle of the congregation therewith.*] "We know, from the monuments of oriental antiquity, how the custom of anointing was first used for refreshing and strengthening the limbs, then for pleasure; and how fumigating with incense became a mark of honour and consecration towards persons distinguished for their rank: and how this custom was transferred from persons to things, so that every thing that was considered as sacred, *i. e.* separate, venerable, dedicated to gods, used to be anointed. It is so deeply rooted in the way of thinking and living of these countries, that he who familiarizes himself with it, easily accustoms himself to the frequent instances of this practice, and the equally frequent allusions to it, and the images and phrases taken from it. Where perfume, refreshment, coolness, strengthening the relaxed body, are so desirable, and so much sought as in the East, washing, fumigating, and anointing are mixed in all domestic and religious concerns; they are inseparable from the idea of what is clean, consecrated, and holy." HESS's *History of Moses*, v. i. p. 346. ROSENMÜLLER.

No. 225. — xxx. 34, 35. *Onycha.*] This was the nail fish, the shell of which is thought to be very aromatic, in consequence of its feeding on the spica nardi, which grows in the Indies, and in the Red Sea. *Dioscorides*.

Incense and perfumes were used in religious services from the earliest antiquity; and it is remarkable, that the Greek word θυσιᾶ, which signifies sacrifice, is derived by *Porphyry* from incense. At first, we may suppose, men burnt only

parts of trees, some particular shrubs, and seeds of flowers : and the sweeter the scent, the more grateful they supposed the fume of their incense was to the gods. In process of time they collected a great variety of gums, spices, and aromatic substances from foreign countries, which they consumed by way of incense. PLUTARCH (*de Isid. et Osir.*) informs us, that the aromatic compound called *κνφι*, which the Egyptians burnt every morning and evening on their altars, consisted of no less than sixteen different ingredients.

The first aromatic ordered for the holy incense is called in the Hebrew *nataf*, which word properly means a *drop*, or something that distils, like the resinous sap from the balsam shrub. The Jews, therefore, and with them most translators, including *Luther*, understand by this word the oriental balsam, the resin of a shrub which, according to THEOPHRASTUS, (ix. 6.) grew in two gardens in the Vale of Syria; according to DIOSCORIDES, (i. 18.) only in Judea in a certain valley, and in Egypt; according to STRABO, (b. xvi.) in the Vale of Jericho, and on the sea-coast of the Sabeans; according to DIODORUS, (ii. 48.) and PAUSANIAS, (ix. p. 583.) in Arabia. JOSEPHUS (*Jewish Wars*, viii. 6.) says, that the Queen of Sheba, whom he calls the Queen of Ethiopia and Egypt, brought it to Solomon. JUSTIN (xxxvi. 3.) confines it to the Vale of Jericho. PLINY also (xii. 25.) assures us, that it is peculiar to Judea, whose conquerors, Vespasian and Titus, had shewed it to the city in their triumph; and (xvi. 32.) that it refuses to thrive any where else. He says, that its form had more resemblance to the vine than to the myrtle; and when managed like unpropped vines, covered the hills; the leaf resembles the rue, and is evergreen; its height not above four feet: that there were three species of it, one with thin and hairy shoots; one which grows up rough and crooked: and a higher one with a smooth bark. From a slight incision of the bark distils the pleasant aromatic sap called *opobalsamum*, in small drops, which are collected with wool in small horns, and preserved in an earthen vessel; like thick oil, at first white and transparent, then red and condensed, in the worse kinds greenish and dark. Next to the juice, the

berry is esteemed (*Carpobalsamum*); then the bark and the twigs cut off (*Xylobalsamum*.) “This Jewish balsam shrub, which, after the conquest of India, was cultivated at the expence of the Roman state, answers to the *Amyris Opobalsamum* of LINN. a shrub-like tree, which Belon saw in the balsam garden near Cairo, from four to six feet high, with but a few evergreen leaves like the garden rue. There is, however, near Medina, another wild balsam tree of a middle size, called by Linnæus *Amyris Gileadensis*, from which the balsam of Mecca issues.” Voss on *Virgil's Georgics*, p. 309. See BELON's *Observations*, b. ii. chap. 9. BRUCE's *Travels*, vol. v. p. 28. HASSELQUIST's *Travels in Palestine*. p. 34 and 564. FORSKAL's *Flora Ægypt. Strab.* p. 79, 80.

The second ingredient of the sacred incense, according to *Luther's* translation, was Stacte, or the drop myrrh. But the Hebrew word schecheleth rather signifies the shell of a fish, resembling the purple shell which is found in abundance in the waters of India, and constitutes the chief ingredient in all the perfuming powders in those countries. In itself, and alone, this shell has indeed no agreeable smell, for if it is broken in pieces and laid on coals, it at first emits a smell like burned shrimps, but soon it has the smell of amber, or, as *Dioscorides* says, resembling castor. But mixed with other perfumes, it makes them stronger and more durable. RUMPH (*Curiosities of Amboyna*, chap. xvii. p. 48. of the new edition, 1766,) describes nine species of this shell, which often occurs in the writings of the Arabian physicians, under the name of the odoriferous shell.

The third ingredient, galbanum, is the gum or resin of a shrub growing in Arabia, which, according to PLINY, (xii. 25.) is called stagonitis, as well as the gum, probably the Bubon Galbanum of *Linn.* This gum resin, for this name is suited to it, because like resin it burns in the fire, and like gum dissolves in water, is a fat, tough substance, resembling gum ammoniac, composed of many small shining grains, compacted in a lump, and has a sharp bitter taste and smell.

The frankincense is like galbanum, the resin of a plant, which, according to PLINY, (xii. 14.) grows no where except in Arabia, and not even in all parts of that country. "It grows about Adramita (*i. e.* Hadrament, one of the southern provinces of Arabia) and Saba, and this frankincense is sometimes called minæum, because the Minæans export it. We have no certain account of the form of the tree. We have carried on war in Arabia, and yet, as far as I know, the form of this tree has never been described. The accounts of the Greeks differ among each other. Some say that its leaves resemble those of a pear tree, only somewhat smaller, and grass green; others compare it to a mastic tree, with reddish foliage; others to the terebinthum. *Juba* says that it has a twisted stem, with branches almost resembling the maple of Pontus, and produces juice like the almond tree. In its bark it resembles the laurel, and according to some also in the leaves. At the rising of the dog-star, when the bark begins to swell, it is slit, upon which a thick froth issues, which condenses, and is gathered in the autumn; this frankincense is the purest, and white. That which it yields in the spring, after the trees have been slit in the winter, is reddish and worse. What has hung in round drops we call the masculine frankincense, of which single pieces sometimes fill the hand. Crumbled grains we call manna." THEOPHRASTUS, out of whose *History of Plants* (ix. 4.) *Pliny* has chiefly taken the above particulars, says also that some affirm that the frankincense which grows in Arabia is more aromatic, and that of the neighbouring islands governed by the Indians of a finer appearance. This is the Indian frankincense of DIOSCORIDES (i. 82.) which is cut in squares, and rolled into balls in earthen vessels, when in time it turns yellow. PHILOSTRATUS (in his *Life of Apollonius*, iii. 1.) says, frankincense distils from high trees on the Indian Causasus. NIEBUHR, in his *Description of Arabia*, (p. 143. 282, 83, 84.) mentions, indeed, several parts of Arabia where frankincense is found, but without describing the plant from which it is produced. SPRENGEL (*Hist. of Botany*, v. i. p. 16. of the new edit.) considers it to be amyris kasal forskal. (*Flora Arab.* p. 19.) "But there was an

Indian species, which ROXBURGH and COLEBROOK (*Asiat. Research.* ix. p. 377.) call the *boswellia serrata*, or *turifera*. The Israelites procured theirs from Saba. (Hadramant.) But the Tyrians probably brought to them also that of India, which likewise grows on the western coast of Arabia and the islands in the Persian Gulf. (Panchaia.)” ROSEN-MÜLLER.

No. 226. — xxxi. 18. *Tables of stone.*] That the inhabitants of Southern Arabia (Yemen) were accustomed in the remotest ages to inscribe laws and wise sayings upon stone, is observed by IBN MOKRI, an Arabian writer, in his *Illustrations of Arabian Proverbs*, to the proverb “*More durable than what is engraved on stone.*” See *Meidanii Proverbior. Arabicor. pars*, ed. H. A. Schultens. Leid. 1795. 4. p. 45. ROSEN-MÜLLER.

No. 227. — xxxii. 5. *Aaron made proclamation, and said, to-morrow is a feast to the Lord.*] Before a religious ceremony, or festival, the officiating brahmin, or an appointed person, proclaims, to-morrow, or on such a day, such a ceremony will be performed. WARD’S *View of the Hindoos*, vol. ii. p. 319.

No. 228. — xxxii. 27. *Put every man his sword by his side.*] The king of Cochin grants missionaries the privilege of causing a large umbrella of palm leaves, and even sometimes a sword, to be borne before them, in order that both Christians and Pagans may know that they are intrusted with the power of administering justice among the former. *Bartolomeo*, by JOHNSTON, p. 202.

No. 229. — xxxii. 32. *If not, blot me, I pray thee, out of thy book, which thou hast written.*] In the public registers, all that were born of a particular tribe were entered in the list of their respective families, under that tribe. This was the book of life; but when any of those died, his name might be considered as blotted out from this list. In China, the names of the persons who have been tried on criminal processes are written in two distinct books, which are called the book of life and the book of death: those who have been acquitted, or who have not been capitally convicted, are written in the former; those who have been found guilty, in the latter. These two books are presented

to the emperor by his ministers, who, as sovereign, has a right to erase any name from either.

No. 230. — xxxiii. 8. *And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door.*] The situation as well as the superior elegance of the tent of a chief, was one mode by which he was honored. “The basha’s tent, pitched near Cairo, was a very lovely tent, and reckoned to be worth ten thousand crowns; it was very spacious, and encompassed round with walls of waxed cloth. In the middle was his pavilion of green waxed cloth, lined within with flowered tapestry, all of one sort; within the precincts behind, and on the sides of his pavilion were chambers and offices for his women; round the pale of his tent, within a pistol shot, were above two hundred tents, pitched in such a manner that the doors of them all looked toward the basha’s tent; and it ever is so, that they may have their eye always on their master’s lodging, and be in readiness to assist him if he be attacked.” THEVENOT, *Trav.* part ii. p. 148. Sir R. K. PORTER’S *Travels in Persia*, vol. ii. p. 299.

“In Africa the cheyk’s tent is always known by its situation in the centre of the dow-war, or wandering camp, and he by his garments, which are commonly longer and finer than those of the rest; and his office is to rule over, judge, and take care of his little commonalty. These inferior cheyks are subject to a higher, styled either cheyk-el-gibbeer, great lord, or elder; or else emeer, prince, who has a number of dow-wars under him, according to the numerousness of the tribe over which he presides.” *Modern Part of Univ. Hist.* vol. xiv. p. 54.

“In all barbarian armies, the generals ever place themselves in the centre, looking upon that post as the safest; on each side of which their strength is equally divided: and, if they have occasion to give out any orders, they are received in half the time by the army.” XENOPHON, *Expedition of Cyrus*, b. i.

ARRIAN tells us, that Darius placed himself in the centre of his army at the battle of Issus, according to the custom of the kings of Persia.

No. 231. — xxxiii. 12. *Thou hast said, I know thee by name, and thou hast also found grace in my sight.*] The phrase, “*I know thee by name,*” is borrowed from monarchs who do not know all their subjects by name, but only a few persons whom they allow to have access to them. This phrase is still employed in the East in modern times. Thus KNOX relates, that when he desired the Cingalese to bring him the rice which he used for his daily food, they alleged, “that I was not as they, being the captain’s son, and they but his servants; and, therefore, that it was ordered by the great men at court, that my victuals should be daily brought unto me, whereas they went always from house to house for theirs. Neither was it fitting for me, they said, to employ myself in such an inferior office as to dress my own meat, being a man that the king had notice of by name; and very suddenly, before I should be aware of it, would send for me into his presence, when I should be highly promoted to some place of honor.” *Historical Relation of the Island of Ceylon*, p. 131. ROSEN-MÜLLER.

No. 232. — xxxiv. 20. *All the first-born of thy sons thou shalt redeem.*] “There are in this country (the province of Tanguth), a number of monasteries and abbeys, which are filled with idols of various descriptions. To these, which they regard with the profoundest reverence, they also offer sacrifices, and upon the birth of a son they commend him to the protection of some one of their idols. In honor of this deity, the father rears a sheep in his house until the expiration of a year, when, upon the day of the idol’s peculiar festival, they conduct their son, together with the sheep, into his presence, and there sacrifice the animal; the flesh they allow to seethe until they have finished a long prayer, the substance of which is, to entreat the idol to preserve the health of their child; and they believe that, during this interval, it has sucked in all the savoury juices of the meat. The remaining substance they then carry home, and, assembling all their relations and friends, eat it with much devout festivity: the bones they preserve in handsome urns. The priests of the idol have

for their portion the head, the feet, the intestines, and the skin, together with some parts of the flesh." *Travels of MARCO POLO*, b. i. c. 36.

So also the Chinese. "Comme les Chinois implorent les genies dans toutes les circonstances de la vie, il n'est pas surprenant qu'ils les invoquent pour en obtenir la conservation de leurs enfans lorsqu'ils craignent de les perdre, ils les consacrent à quelque dieu." DE GUIGNES *Voyages à Peking*, &c. tom. ii. p. 350. A similar custom is said to exist in Bengal.

No. 233. — xxxiv. 24. *Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year.*] This promise receives great illustration from the customs of the Arabs, who are the descendants of Abraham, and the immediate brethren of the Israelites. In their wars, and even amidst their family feuds, during the holy month, in which they solemnized the festival at Mecca, they had a truce. Mahomet's great transgression is, that he is said to have broken it. In the Koran he has commanded his followers to keep it, when their adversaries observe it, and permits them to fight against the enemy during the holy month, only when he makes the first attack. See 1 *Kings* xii. 27.

No. 234. — xxxiv. 28. *He was there with the Lord.*] Similar to this is the tradition mentioned in the books of the Parsees, and also by several ancient writers, that Zoroaster received, for some years together, the instructions of Ormuzd in a mountain. See *Life of Zoroaster in Zendavesta*, by KLEUKER, part iii. p. 20. ROSENMÜLLER.

No. 235. — xxxiv. 28. *The ten commandments.*] The Kalmucks have the same number of commandments. The duties to which the common people indeed also, but especially the priests are bound, are contained in the Kalmuck ten commandments. These ten commandments prohibit an equal number of black or gross sins: the first three are *sins of the body*, the four following, *sins of the tongue*, the other three *sins of the mind*. The first prohibits the killing of all creatures; the second relates to the illegal appropriation of property; the third, all wrong in general; the fourth (the first of the sins of the tongue) is against lying; the fifth against slander; the sixth against the causing of

fright and terror; the seventh against foolish speaking. The three last are against revenge, striving for the property of others, or insensibility to what is good. BERGMANN'S *Rambles among the Kalmucks*, vol. iii. p. 77. ROSENMÜLLER.

No. 236. — xxxiv. 29. *The skin of his face shone.*] The irradiation of a fire, or a lambent flame about the head of a person, was regarded by the ancient heathen as a sign of divine favour and protection.

Δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 Ἄσερ' ὀπωρινῷ ἐναλίγκιον, ὅσε μάλισα
 Λαμπρὸν παμφαίνησι λελημένος Ὀκεανοῖο.
 Τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων.

Iliad. v. 4.

Ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔσεφε δῖα θεάων
 Χρύσειον, ἐκ δ' αὐτῆς δαΐε φλόγα παμφανόωσαν.
 Ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄσσεος αἰθέρ' ἵκηται
 Τηλόθεν ἐκ νήσῃ, τὴν δῆϊοι ἀμφιμάχονται,
 Οἷτε πανημέριοι συγερωὶ κρίνονται ἄρηι
 Ἄσσεος ἐκ σφετέρῃ· ἅμα δ' ἠελίῳ καταδύντι
 Πυρσοὶ τε φλεγέθουσιν ἐπήτριοι, ὑψόσε δ' αὐγὴ
 Γίγνεται αἴσσησα, περικτιόνεσσιν ἰδέσθαι.
 Ὡς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.

Iliad. xviii. 205.

Ἐμψης μοι τοῖχοι μεγάρων, καλαί τε μεσόδμαι,
 Εἰλάτιναί τε δοκοὶ, καὶ κίονες ὑψόσ' ἔχοντες,
 Φαίνοντ' ὀφθαλμοῖς, ὥσεί πυρὸς αἰθομένοιο.
 Ἡ μάλα τις θεὸς ἔνδον, οἱ ἔβανόν εὐρὺν ἔχουσι.

Odyss. xix. 37.

No. 237. — xxxv. 35. *The weaver.*] In the cotton manufacture of India, the loom is fixed under a tree, and the thread laid the whole length of the cloth. The Hindoo weaver is not a despicable caste; he is next to the scribe, and above all mechanics. These people produce works of extraordinary niceness; and as much as an Indian is born deficient in mechanical strength, so much is his whole frame endowed with an exceeding degree of sensi-

bility and plianthood. FORBES'S *Oriental Memoirs*, vol. ii. p. 502.

No. 238. — xxxv. 22. *Tablets.*] Commentators are not agreed as to the sense of this word in Hebrew. *Bochart* thinks it was a kind of girdle worn round the bosom; others think it means lockets, and that it was probably the same as the Roman *bullæ*. Such trinkets are still worn by the Arabs; others would render it clasps or braces.

No. 239. — xxxviii. 8. *The women — which assembled at the door.*] It has been supposed that these women kept watch during the night. Among the ancients women generally were employed in the office of porters or door-keepers. *John* xviii. 17. *Matt.* xxvi. 69. ARISTOPHANES mentions them in the same office, and calls them Σηκίς, which seems to signify a common maid servant:

Οτι την θυραν ανεωξεν ἡ Σηκίς λαθρα.

In Vespis. p. 486.

HOMER mentions Actoris, Penelope's maid, whose office it was to keep the door of her chamber:

Ακτορίς —

Ἡ υἱὸν εἰρυτο θυρὰς πυκίνου θαλαμοῖο.

Odyss. xxiii. v. 225.

EURIPIDES brings in Hecuba, complaining that she was used to sit on a throne, was reduced to the miserable necessity of becoming a door-keeper, in order to get a morsel of bread.

Παρα προθυροῖς φυλακὰν κατεχούσα
Ἡ παιδῶν θριπτείρα.

In Troad. v. 197.

PLAUTUS mentions an old woman who was door-keeper of the gate.

Anus hic solet cubitare, custos janitrix.

Curcul. act i. sc. 1.

Sir J. CHARDIN observes, that women are employed to keep the gate of the palace of the Persian kings.

No. 240. — xl. 20, 21. *The ark.*] Did Moses, by the beauty and elegance of the ark, the splendour of the vail, and the sumptuousness of the mercy-seat, shew as much honor to the two tables of the testimony or covenant, which he had received from Jehovah, as he could have done to Jehovah in person? This, it will appear by the following extracts, is still the practice in some Indian nations, respecting the letters or mandates of kings; they honour these equally as they would honour the royal authors. Thus: —

On the arrival of Sir James Lancaster in Sumatra, to establish there the commerce of our East India Company under the charter of Queen Elizabeth, “The king of Achen sent six elephants, with trumpets, drums, and streamers, and a considerable body of men, to attend the admiral to court. The largest of the elephants was about thirteen or fourteen feet high, and carried a small tower on his back, in the form of a coach, covered with crimson velvet. In the middle of this erection was a gold basin, covered with a richly embroidered silk, and into this vessel the queen’s letter was put. The admiral was then mounted on another elephant, while some of his retinue rode, and others walked on foot. On approaching the royal presence, he paid his respects in the manner of the country, and then briefly declared, that he was sent by the most potent queen of England, to congratulate his highness, and to enter into a treaty of peace and amity with his majesty.”

At Achen, “I was conducted,” says the French adventurer Beaulieu, “to an audience of the king, by the sabandar, and four of the principal orankays, in the subsequent manner. On a large elephant sat one of the chief orankays, in a covered pulpit, who sent me a spacious silver dish, covered with an embroidered cloth of gold and silk, into which I put the letter, and returned it to him. By his command I was mounted on another elephant, together with the sabandar and two more. The procession began with six trumpets, six drums, and six hautboys,

which sounded till our arrival at the palace. Then followed fourteen persons, each carrying some part of my present, covered with yellow cloth, a form necessary to be observed when any thing is to be presented to the king. After them came two orankays on Arabian horses, immediately preceding the elephant letter-carrier: and then came the elephant on which I was placed, followed by three sabanders, and all the officers of the Albandoque on foot."

On the departure of Commodore Beaulieu from the despot of Achen, "I received," says he, "a letter to the King of France, which was brought to my house with great pomp, being carried on an elephant, conducted by one of the principal orankays, attended by many officers of rank. The letter was carried in a silver basin, in a red velvet bag, and was written in the Achenese language, in letters of gold, on very smooth paper, adorned with gilding and painting." MAJOR'S *Voyages*, vol. ii. p. 111. 235. 247.

No. 241. — LEVITICUS, i. 4.

And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him.

BY this ceremony, the sacrificer transferred his sins to the victim; see chap. xvi. 21, where it is said of the goat which was sent into the wilderness on the great day of expiation: *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel.* Thus, according to HERODOTUS, (ii. 39.) it was also customary among the Egyptians for the sacrificer to deprecate evil from himself and his country, and wish that it might fall upon the head of the victim. Hence no Egyptian eat the head of any animal, but either sold it to the Greeks, or threw it into the river. ROSEN-MÜLLER.

No. 242. — ii. 4. *The oven.*] By the word oven we must not imagine an European oven, but such a one as is described by NIEBUHR (*Description of Arabia*, p. 51.) is meant. “On board the ship with which we sailed from Dsjidda to Loheia, one of the sailors was obliged to rub every afternoon so much durra (a kind of millet) with water, as sufficed for one day, on a longish stone, with another stone, and to make of the meal a dough and flat cakes. In the mean time the oven was heated. This was a large water vessel, about three feet high, without a bottom, turned upside down, thickly coated all round with clay, and on a movable foot. When the oven was sufficiently heated, the dough, or rather cake, was clapped upon the inner side of the oven, without taking out the coals, and the oven shut up. The bread, which was scarcely half baked enough for an European, was afterwards taken out and eaten quite hot. Such an earthen vessel, serving as

an oven, is called *tenûr*, as NIEBUHR says among many other additions to his *Travels*, which are in J. D. MICHAELIS *Orient. Biblioth.* part vii. p. 176. But the name *tenûr* is the same as stands in the above text of the Hebrew original, for which *Luther* has written oven. The less reason is there to doubt that we are to understand such a vessel as described by *Niebuhr*. ROSENMÜLLER.

No. 243. — vi. 6. *If a soul sin and commit a trespass against the Lord, he shall bring his trespass offering unto the Lord.*] The Indians have among them the resemblance of the Jewish sin offering and trespass offering; for they commonly pull their new-killed venison, before they dress it, several times through the smoke, both by way of a sacrifice, and to consume the blood, life, or animal spirits of the beast, which, with them, would be a most horrid abomination to eat. They sacrifice in the woods the milt, or a large piece of the first buck they kill, both in their summer and winter hunt, and frequently the whole carcase. This they offer up, either as a thanksgiving for the recovery of health, and for their former success in hunting, or that the divine care and goodness may be continued to them. ADAIR'S *American Indians*, p. 117.

No. 244. — xi. 4. *The camel — he cheweth the cud, but divideth not the hoof.*] J. D. MICHAELIS makes the following observations on what Moses says of the foot of the camel: "By the information received from Cassel, where there are live camels in the menagerie, as well as by other accounts contained in the best books, I am enabled to state the following particulars as certain: the foot of the camel is perfectly divided up to the leg, and that into two claws, not as some erroneously say, into four or five toes. This division indeed goes through below also, not however the whole length of the foot, but only before; behind, on the contrary, the foot is not divided below, and there is besides a connected ball under it, upon which the camel treads."

It has been already observed that the Arabians eat camels' flesh. POCOCKE says, indeed, (*Description of the East*, vol. i. p. 324.) that the Arabians do not kill camels for food, but that the great men among the Turks eat the flesh of young camels as a delicate dish; but that they would not

suffer Christians to eat of it, probably lest the breed should be too much diminished. On the other hand, a later, and in every respect excellent observer, who long lived in the East, RUSSELL, in his *Natural History of Aleppo*, vol. ii. says, that the camel is no part of the food of the inhabitants of the city, but that while young its flesh is highly esteemed by the Bedouin Arabs; and that if a camel is lamed by any accident in a caravan, it is immediately killed for the benefit of the company. That camels are also eaten by the Bedouin Arabs, may be inferred from Arabian writers. In the account which NUWAIRI gives of such men as were distinguished in the times preceding Mahomet, for their hospitality, he mentions, among other things, that Hatem had been entrusted by his father to keep a herd of camels. "He had scarcely undertaken this duty, when he began to look about for guests. After he had looked about in vain for some time, he at last perceived three horsemen, who asked him, as he ran towards him, whether they could be his guests? 'How can you ask,' said Hatem, 'do you not see this herd?' And he immediately hastened to kill three camels. One of the horsemen then said to him, 'We are contented with milk: but if you will treat us magnificently, one young camel will be sufficient.'" *Meidanii Proverbior. Arabicor. Pars. ed. H. A. Schultens*, p. 138. ROSENMÜLLER.

No. 245.—xi. 5. *The coney.*] The Hebrew word, which *Luther* has translated coney, rather signifies a kind of field-mouse, frequent in Persia, Syria, Arabia, and Palestine, which is called by the Arabs jerbua, or jerboa, and by the European naturalists *mus jaculus*, and *dipus jaculus*, Linn. It has near the neck very short fore feet, with which it never touches the earth, but draws them up like hands, so that they can hardly be seen; while on the other hand, the hind feet are three times as long as the fore feet, and half as long as the whole body. "We also saw," says OLEARIUS, (*Travels in Persia*, b. vi. chap. 19. p. 388.) "in this neighbourhood, particularly about Terki, a singular kind of field-mouse, which is called in the Arabic jerbua, not unlike the dormouse; in size and colour resembling the marmot, which is frequent in Saxony, about Magde-

burg and Ascherleben, my native country, or something like the squirrel, but it has rather dark brown hair, and a head like a mouse, long ears, the legs very short in front, but behind very long, cannot run except up hill, is therefore obliged to creep very slow on level ground, for which reason it generally leaps, in which it is very nimble; it springs about two feet from the ground, carries its tail, which is smooth and long, like that of a rat, but not so thick, with a white tuft at the end, turned over the back, as the lion is generally painted; it was a droll sight to see many of them leaping at the same time. They are said to be very numerous about Babylon and in Arabia; it is eaten by the Arabs." RUSSELL (*Nat. Hist. of Aleppo*, vol. ii. p. 24.) observes, that the jerboa is not eaten in Aleppo, and that the neighbouring Arabs do not give themselves any trouble to catch it for food, but that it is sometimes eaten by the Bassorah caravans, where the Arabs have frequent opportunities of catching these animals, the flesh of which is said to have a good taste. Scientific and accurate descriptions of this animal are given from personal observation by HASSELQUIST, *Journey to Palestine*, p. 277. and BRUCE, *Travels*, vol. v. p. 128. ROSENMÜLLER.

No. 246. — xi. 6. *The hare.*] These animals are very remarkable for destroying the fruits of the earth; and from this circumstance is derived the Hebrew word by which they are denominated. BOCHART, vol. ii. p. 63. 995. shews from history, that hares have at different times desolated the islands Leros, Astypalæa, and Carpathus. From the following lines concerning these animals from BARGEUS CYNODET. lib. iii. cited by JOHNSTON, *Hist. Nat. de Quadruped*, p. 110. it appears that they are great devourers of almost all kinds of herbs and vegetables.

Decerpunt læti turgentia gramina campi
Et culmos segetum, et fibras tellure repostas
Herbarum, et lento morsus in cortice figunt
Arboris, atque udas attendent undique libros;
Nec parcunt strato pomorum, aut glandis acervo,
Aut viciæ, aut milio, aut procerae frondibus ulmi.

Præcipue gratae sylvestria gramina menthæ,
 Quæque colunt riguas inculta sysimbria valles,
 Et vaga serpillæ, et pulegi nobile gramen
 Percipiunt.

According to RUSSELL (*Natural History of Aleppo*, vol. ii. p. 158.) neither the Turks or any of the natives of the neighbourhood of Aleppo, are fond of hares' flesh, the Arabs excepted, who have the following singular mode of dressing it: "A hole dug in the ground is filled with such dried brush-wood as the desert affords, and upon this, when thoroughly kindled, the hare is laid without any preparation, or even removing the flue or entrails. When the fire has ceased blazing, the earth that had been dug out and laid round the edges, being now thoroughly heated, is raked over the hare, which is left thus covered up till sufficiently roasted. Its own gravy, with a little salt, composes the sauce, and the dish is said by those who have eat it to be excellent." See BOCHART'S *Hierozyic*, i. p. 998. RUSSELL also observes, that at Aleppo the hare and the rabbit have the common name of arneb, which is not different from the Hebrew name of the hare, arnebeth.

No. 247. — xi. 7. *The swine.*] Though the Egyptians abstained from different animals in different parts of the kingdom, they all agreed in their aversion to swine's flesh, which they deemed so impure, that if a man touched one of these animals, even accidentally, he was obliged to wash by plunging himself immediately into the river, with his clothes on. Hog-herds were particularly excluded from all the Egyptian temples; and the aversion was carried so far, that no one would give his daughter in marriage to one of that occupation, or take a wife born of a hog-herd: so that they were forced to intermarry among themselves. This law, therefore, which indulged an inveterate custom of the Egyptians, was graciously given to the Jews. Besides, it had a physical convenience, and prevented the leprosy, which is the natural consequence of eating swine's flesh in hot countries. It likewise prevented them from falling into the grossest kinds of idolatry practised by the Egyptians. HERODOTUS, lib. ii. c. 47.

[TACITUS says, when he gives an account of the customs and religion of the Jews, (*History*, b. v. chap. 4.) "They abstain from swine's flesh in memory of the plague, with which the leprosy had afflicted them, to which the swine is subject." The reason of the prohibition to eat swine's flesh was, probably, in part dietary. For PLUTARCH, in his *Treatise on Isis and Osiris*, and ÆLIAN (*Nat. Hist.* b. x. chap. 16.) remarks from Manetho, that he who eats swine's flesh is infallibly afflicted with leprosy. This is confirmed by modern physicians. MICHAELIS says, (*Mosaic Law*, part iv. p. 290.) "Whoever is afflicted with cutaneous diseases, even with the common itch, must abstain from eating swine's flesh, if he wishes to recover. It has been already long ago observed, that the eating of swine's flesh produces a greater susceptibility of such diseases. Now, in the whole tract of country in which Palestine lies, something more to the south, and something more to the north, the leprosy is natural to the country, and the Israelites came out of Egypt so much infected with this disease, which is peculiarly frequent in that country, that Moses was obliged to make many regulations on the subject. If he would weaken this infection, and preserve the people in that climate, tolerably secure against the leprosy, they must not be allowed to eat swine's flesh." That the Saracens or Arabs, who, notwithstanding that they eat several of the meats prohibited to the Jews, refrained from swine's flesh, is attested by PLINY, (*Nat. Hist.* viii. 52.) and JEROME (*against Jovinian*, b. ii. chap. 6.); whence Mahomet, in conformity with their customs, prohibited it, (*Koran Sur.* ii. 175. v. 4. and other places); many other eastern nations abstained from swine's flesh. This is said of the Phœnicians by HERODIAN (b. v.); of the Egyptians by HERODOTUS (ii. 47.); and of the women of Basca, also by HERODOTUS (iv. 186.); of the Egyptians, by PORPHYRY, and of the Indians, by ÆLIAN (*Hist. of Animals*, xvi. 37.); LAFITU affirms it of all the nations of South America. In the general history of the countries and nations of America, it is said, (vol. i. p. 326.) of these nations, "much less do they eat the flesh of swine or of the manati." The Caribs are, however, said, (vol. ii.

p. 850.) not to eat swine's flesh because they are afraid that they should get as small eyes as the swine has. ROSEN-MÜLLER.]

No. 248. — xi. 13. *The eagle.*] The black eagle is remarkable for the great strength it possesses for its size. HOMER (*Il.* xxi. v. 253.) describes it as the "swiftest and strongest of the ærial race." It is called in the Latin, *vale-ria a valendo*, from its strength. See BOCHART, vol. iii. p. 188. BUFFON, *Hist. Nat. des Oiseaux*, tom. i. p. 124.

No. 249. — xi. 14. *The kite.*] HASSELQUIST, (*Travels*, p. 194.) tells us, that "the kites assemble every morning and evening in the square called Rohneli, below the castle, which is the place for executing capital offenders, there to receive the alms of fresh meat left them by the legacies of wealthy great men."

No. 250. — xi. 19. *The stork.*] The stork is more properly called in Hebrew by the word which is translated in this place, the heron. The preceding Hebrew word translated stork, means a kind of vulture, common in Egypt and Palestine, and which is still called among the Arabs by the same name which it has in the Hebrew, *Racham* (*Vultur Perenopterus*, Linn.) HASSELQUIST has given the most accurate account of this bird, in his *Journey to Palestine*, p. 286.

"It is a very great breach of order, or police, to kill any one of these birds near Cairo." BRUCE's *Travels*, vol. v. p. 168. ROSEN-MÜLLER.

No. 251. — xi. 22. *These of them ye may eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.*] The Hebrew words here translated locusts, bald locusts, beetles, and grasshoppers, mean so many kinds of locusts. These animals, strange as it may appear to Europeans, are not an unusual article of food in all the East. "Those," says HASSELQUIST (*Travels in Palestine*, p. 226.) who believe that this insect is an uncommon and unnatural food, may come to Egypt, Arabia, and Syria, and if they will partake of an Arabian meal, they may still find among the dishes one with roasted locusts, if they come at the time that these are to be caught." In another place (p. 452.)

he says, "that he has asked Christians, Armenians, Greeks, Copts, and Syrians, who were partly brought up in Arabia, partly in Syria, and travelled much about the Red Sea, and in Egypt; and all assured him that they had seen or heard, that locusts were a common food in Arabia. Lastly, he heard from a Sheik at Cairo, a very learned and worthy man, with whom he became acquainted, that famine was sometimes felt at Mecca, when the crop failed in Egypt. In these cases the locust is admitted into the larder. They are ground to a powder in hand-mills, or pounded in stone mortars. This powder is mixed with water, made into a dough or cake, and baked as common bread. I asked," continues HASSELQUIST, "if they were, independent of this necessity, a common food of the Arabians, and was answered, that it was not unusual to see the Arabs eat locusts, even when there was no famine. They first boil them for a full hour in water, then add butter, and thus they make the locusts into a kind of fricasee, which does not taste amiss." SHAW says, (*Travels*, p. 166.) "that they were fried and sprinkled with salt, and in taste resemble our river crabs." The above information is corroborated by NIEBUHR (*Description of Arabia*, p. 170.)

"The migratory locust is the one that the Arabs eat, and as I remember to have heard from Mr. *Forskal*, the same that has been seen in Germany. An Arab of Lachsa, with whom I travelled in Persia, mentioned to me the following kinds of locusts which visit his country: *Dsjerád achmar*, or the *red locust*. This is very lean when it arrives, but after it has recovered itself, to the great injury of the inhabitants, it is a dainty for the Arabs. To this succeeds the *Dsjerád cheifan*, or the *light locust*. This is also lean when it arrives at Lachsa; and after it has lived well for a time, is called the *fat locust*, and likewise serves the Arabs for food. At Bassorah they called the locust which the Arabs best like to eat, *Mukn*. They added, that this was the female, very fat and full of eggs, and a very strengthening food for men. The male *Mukn* is lean, and, therefore, not much eaten at Bassorah. It is just as inconceivable to Europeans, how the Arabs can like to eat locusts, as it is to the Arabs who have never

had any intercourse with Christians, how it is possible for them to eat oysters, crabs, shrimps, &c. as agreeable food. However, the one is as certain as the other. In all the Arabian cities, from Babelmandel to Bassorah, locusts are drawn on strings and brought to market. On Mount Sumara, I saw an Arab who had gathered a whole sack full. There are different ways of preparing them. An Arab in Egypt, whom we desired immediately to eat locusts in our presence, threw one on burning coals, and when he thought it sufficiently fried, he took hold of it by its legs and head, and finished the remainder in one bite. When the Arabians have a great number of locusts, they fry or dry them in an oven, or boil and eat them with salt. The consul, Mr. Lucas, who staid some years at Sali, and there made trial to eat them, assured Mr. Wascherslebe, that they taste nearly the same as the smoked agaric, which we got from Holstein. The Arabs in the kingdom of Morocco, boil the locusts and dry them on the roofs of their houses. Large baskets full of them are seen in the market. Mr. *Lucas* did not hear either at Sali, in Arabia, or Egypt, that eating locusts was unwholesome and produced winged dog-lice or dog-flies, as *Roesel* affirms. The Jews in Yemen eat locusts as readily as the Mahometan Arabs, and affirm, that the birds which God sent to the children of Israel in the desert, were no other than locusts. The Turks appear not to have adopted the custom of eating locusts, and therefore in Bagdad, Mosul, Diarbekir, or other frontier towns of Arabia, they are either eaten by the native Arabs alone, or not at all. The locust called Dûbbe or Dûbben, is known at Oman, Lachsa, and Bassorah, but is no where eaten. At Bassorah they affirm that it caused diarrhœa or pains in the bowels. ROSENMÜLLER.

No. 252. — xiii. 2. *Leprosy*.] The leprosy, a contagious and dreadful disorder, which slowly consumes the human body, which is common, particularly in Egypt and Syria, but is also met with in other hot countries, generally manifests itself first in the manner described in the text. *Peyssonnel*, a French physician, who was sent by his government, in the year 1756, to the island of Gauda-

loupe, to examine the leprosy which had appeared there, writes in his report of 3d February, 1757, (in *Michaelis Mosaic Law*, part iv. p. 224.) “ The commencement of the leprosy is imperceptible ; there appear only a few dark reddish spots on the skin of the whites ; in the blacks they are of a coppery red. These spots are at first not attended with pain, or any other symptom, but they cannot be removed by any means. The disease increases imperceptibly, and continues for some years to be more and more manifest. The spots become larger, and spread indiscriminately over the skin of the whole body : they are sometimes rather raised, though flat ; when the disease increases, the upper part of the nose swells, the nostrils distend, and the nose itself becomes soft. Swellings appear on the jaw-bones, the eyebrows are elevated, the ears grow thick, the ends of the fingers, as well as the feet and toes, swell, the nails grow scaly, the joints on the hands and feet separate and die off ; on the palms of the hands and the soles of the feet there are deep dry ulcers, which rapidly increase, and then vanish again. In short, when the disease reaches its last stage, the patient becomes horrible, and falls to pieces. All these circumstances come on very slowly, for many years are often required before they all occur ; the patient has no severe pain, but he feels a kind of numbness in his hands and feet. These persons are not hindered, during the time, in any of the functions of nature, they eat and drink as usual, and even when some of their fingers and toes die off, the loss of the member is the only consequence, for the wound heals of itself without attention or medicine. But when the poor people reach this last period of the disease, they are horribly disfigured and most worthy of pity. It has been observed, that this disease has other dreadful properties, such, in fact, that it is hereditary, and, therefore, some families are more afflicted with it than others ; secondly, that it is infectious, and that it is propagated by persons sleeping together, or even having long continued intercourse ; thirdly, that it is incurable, or, at least, that no means to cure it have been discovered. A very well grounded fear of being infected with this cruel disease, the difficulty of recognizing the persons attacked with it,

before the disorder has attained its height; the length of time that it remains secret, from the care of the patients to conceal it; the uncertainty of the symptoms at the beginning, which should distinguish it from other disorders, excited extraordinary claims among all the inhabitants of this island. They were suspicious of each, because virtue and rank were no protection against this cruel scourge. They called this disease the leprosy, and presented to the commander and governor several petitions, in which they represented all the above circumstances; the general food, the uneasiness caused in this newly-settled country; the inconveniences and the hatred which such inculpations produced among them; the laws which had been made against lepers, and their exclusion from civil society. They demanded a general inspection of all those who were suspected of having this disease, in order that those who were found to be infected might be removed into a particular hospital, or some separate place." All that these people required, and which was also granted them, we find to be prescribed in the laws relative to the leprosy, contained in the thirteenth chapter. ROSENMÜLLER.

No. 253. — xiii. 4. *The priest shall shut up him that hath the plague seven days.*] "Precisely the same measures were adopted in the island of Barbadoes when the leprosy broke out there, which HILLARY has described. (*Observations on the Changes of the Air, and the concomitant epidemical Diseases in the Island of Barbadoes.* Lond. 1759.) The patients were shut up for seven days, at the expiration of which it appeared whether the disease were the real leprosy, or only a coarser African itch, which is there called crocrow. The spots were also rubbed with oleum tartari per deliquium; if they disappeared, they were ordinary harmless spots; if they remained or soon returned, it was the leprosy. The spots of the true leprosy, as *Peyssonnel* also remarks, are not to be removed, but always remain." MICHAELIS.

No. 254. — xiii. 39. *If the bright spots in the skin of their flesh be darkish white.*] All the accounts which have been transmitted to us concur in representing the leprosy as a most dreadful calamity, even in its mildest form. In

different circumstances and places its malignity appears to have varied, but in every instance it was a visitation of the most fearful kind. NIEBUHR (*Description de l'Arabie*, p. 119.) says, that one of the species of leprosy to which the Arabs are subject, is by them still called bohak, but that it is neither contagious nor mortal. In a note, p. 120, FORSKAL adds, "The Arabs call a sort of leprosy, in which some little spots shew themselves here and there on the body, behaq: and it is, without doubt, the same as is named *Lev.* xiii. They believe it to be so far from contagious, that one may lie with the person affected without danger."

No. 255. — xiii. 38. *It is a freckled spot that groweth in the skin; he is clean.*] The Hebrew word here translated "freckled spot," is bohak, and the Arabs still use the same word to denote a kind of leprosy, of which NIEBUHR says, (*Descrip. of Arabia*, 135.) "Bohak is neither contagious nor dangerous. A black boy at Mocha, who was affected with this eruption, had here and there on his body white spots. We were told that the use of sulphur had relieved this boy for a time, but had not entirely removed the disease." He adds, subsequently, from *Forskal's* papers, the following particulars: "On the 15th of May, 1765, I myself first saw the eruption called bohak in a Jew at Mocha. The spots of this eruption are of unequal size; they do not shine, are imperceptibly higher than the skin, and do not change the colour of the hair. Their colour is a dirty white, or rather reddish. The rest of the skin of the patient I saw was darker than the inhabitants of the country usually were, but the spots were not so white as the skin of an European when it is not tanned by the sun. The spots of this eruption do not appear on the hands or near the navel, but on the neck and face, yet not that part of the face where the hair grows thick. They spread gradually. Sometimes they remain only two months, sometimes one or two years, and go away by degrees of themselves. This disorder is neither contagious nor hereditary, and does not cause any bodily inconvenience." Hence it appears why a person affected with the bohak is declared in the above law not to be unclean. ROSENMÜLLER.

No. 256. — xiv. 9. *He shall wash his flesh in water, and he shall be clean.*] “Among the Koossas (a nation in the south of Africa) there are certain prevailing notions respecting moral uncleanness. All children are unclean till they are admitted among grown-up persons (which happens with the males through the various ceremonies attending circumcision); all lying-in women are unclean for the first month, and all women during the menses; all men who have lost their wives, for a fortnight, and all widows for a month; a mother who has lost a child, for two days; all persons who have been present at a death, the men returning from battle, &c. No one may have intercourse with such an unclean person, till he has washed himself, rubbed his body with fresh paint, and rinsed his mouth with milk. But he must not do this till after the lapse of a certain time, fixed by general consent for each particular case, and during this time he must wholly refrain from washing, painting, or drinking milk.” LICHTESTEIN’S *Travels in Southern Africa*, vol. i. p. 117.

No. 257. — xiv. 35. *A plague in the house.*] By the *plague of a house* we are probably to understand saltpetre in the walls, to which, in Egypt in particular, houses are subject, as VOLNEY observes. “With this dryness the air is also impregnated with salt, of which proofs are every where found. The stones are corroded with natron, and in damp places long crystals of salt are seen, which might be taken for saltpetre. The walls of the Jesuits’ garden at Cairo, which consist of brick and mortar, are covered all over with a crust of thin natron of the thickness of a crown piece.” A similar disease in the walls, which is not uncommon in our climate, is spoken of by FABER (*Archæology of the Hebrews*, part i. p. 362.) by the name of *wall salt*. “It is frequently found on damp walls, which stand on wet ground, or have been built in the winter, and are not yet dry. It issues from the wall like hoar frost, makes the plaster rise in form of large blisters, and so corrodes it that it falls off, and leaves deep holes. Greenish and other spots are likewise observed on such walls. If the moisture increases, this salt becomes water, which trickles down the walls. The tapestry, and every thing in the room near

such a wall, as beds and the like, become rotten. Even if the plaster is quite scraped off and whitewashed afresh, it is of no avail. The corrosive salt still returns. The only remedy in this case is to pull down the wall, and to build another dry one, especially of brick, in its place." Therefore Moses orders, (v. 45.) in a case of extremity, to pull down a house so infected. ROSENMÜLLER.

No. 258. — xv. 17. *Every skin.*] "The same caution that has engaged the Eastern people in general, that tend cattle, not to sleep in the open air, but to make use of tents, probably engages them not to sit or lie in their tents on the moist ground, but to make use of some kind of carpeting. The poorer sort of Arabs of our times make use of mats in their tents; (*Voyage dans la Palestine, par de la Roque*, p. 176.) and other inhabitants of these countries, who affect ancient simplicity of manners, make use of goat-skins, may afford an amusing illustration of some passages of the Pentateuch, which relate to the mode of living observed by the Israelites in the wilderness. Dr. Richard CHANDLER, (*Travels in Greece*, p. 103), tells us, that he saw some dervishes at Athens sitting on goat-skins; and that he was afterwards conducted into a room furnished in like manner, with the same kind of carpeting, where he was treated with a pipe and coffee by the chief dervish. P. 103, 104.

"In these later times, the dervishes (who are a sort of Mohammedan devotees), affect great simplicity, and even sometimes austerity, in their dress and way of living. As these dervishes that Dr. Chandler visited, sat on goat-skins, and used no other kind of carpet for the accommodation of them that visited them; so it should seem that the Israelites in the wilderness made use of skins for mattresses to lie upon, and, consequently, we may equally suppose to sit upon in the day-time, instead of a carpet.

"Skins of goats, as well as of sheep and bullocks, must have been among them very valuable things, and as such the priest that offered any burnt-offering, was to have its skin. *Lev. vii. 8.*

"The Bedouin Arabs, however, are not now unacquainted with those more beautiful carpets that are used in the houses of rich people in those countries; but their princes make use of them in their tents. So D'ARVIEUX

found the great Emir of Mount Carmel sitting in his tent upon a Turkey carpet, when he paid him a visit by order of the king of France (*Voy. dans la Palestine*, p. 6.); and *De la Roque*, in giving an account of this journey, describes the Arab princes as using mattresses and carpets. *HARMER*, vol. i. p. 189.

No. 259. — xvi. 2. *The holy place within the veil.* According to a belief which was universally spread among the nations of antiquity, the innermost sanctuary of a temple was the peculiar abode of the god to whom the temple was dedicated. No mortal except the priests dared to enter this part of the temple, which was therefore called *The Inaccessible* (Adytum, Abaton.) Every uninitiated person who ventured to penetrate into the inner sanctuary, expiated his boldness by a sudden death. As a confirmation of the above, we quote the following narrative of *PAUSANIAS* (b. x. chap. 33. § 10): “About forty stadia from the temple of Esculapius, near Tithorea, in Phocis, is the inclosure and inaccessible sanctuary of Isis, the most sacred of all that the Greeks have dedicated to the Egyptian goddess; for neither do the Tithoreans hold it lawful to dwell around it, nor is access to it allowed to any persons except to those whom Isis herself has selected, by inviting them in a dream, which the subterraneous gods in the cities on the Meander likewise do: for they send dreams to those whom they think fit to admit into the interior of their sanctuaries. In honour of the Tithorean Isis, two solemn assemblies are annually held; the one in spring, the other in autumn. On the third day before each assembly, those to whom access is allowed, purify the inmost sanctuary in a certain mysterious manner: and whatever remains they may find of the offerings placed in the sanctuary at the last assembly, they always carry to a certain place, where they bury it. The distance from the sanctuary to this place, according to our estimate, may be two stadia: this is what they do on that day with respect to the sanctuary; but on the second day, the traders build tents of reed, or whatever other material may be at hand: and on the third day they expose to sale, as well slaves as cattle of all kinds, and clothes, silver, and gold. In the afternoon, they proceed to the sacrifices. Rich people offer

oxen and stags ; those who are less opulent, geese and Guinea fowls. They do not consider some as fit offerings, and therefore do not sacrifice these animals or goats. After they have kindled the holy incense, they send the victims into the innermost sanctuary, to those who have prepared the pile for burning them. It is said, that a person to whom, as not being initiated, access was not lawful, once out of inquisitiveness and wantonness, entered the sanctuary when the pile was already kindled : there he saw the whole place full of spectres. Returning to Tithorea, and relating what he had seen, it is said he immediately died. Something similar was told me by a Phenician. The Egyptians are accustomed to celebrate a festival in honour of Isis at the time when, as they say, she mourned for Osiris : a Roman governor of Egypt once sent a man whom he had bribed, into the sanctuary of Isis at Coptos. That he indeed came out again ; but that relating what he had seen, he fell down dead on the spot." So true is what HOMER says, (*Iliad* xx. 131.)

" For dreadful to behold is the appearance of the gods."

ROSENMÜLLER.

No. 260. — xvi. 4. *The holy linen.*] Besides the Hebrew priests, none but the Egyptians were all clothed in fine white Egyptian linen in the performance of their official duties : among the Greeks and Romans, the colour of the priests' habits was different, according to the difference of the gods to whom they sacrificed ; and white habits were worn only in sacrifices to Ceres. OVID's *Fast.* vi. 619. Among the Egyptians, on the other hand, the priests of all the gods wore linen garments when performing their functions. *The linen-wearing crowd*, (*Linigera turba*, *grex liniger*, OVID *Metam.* i. 747, and JUVENAL *Sat.* vi. 532.) was therefore the characteristic description of the Egyptian priests. See SPENCER *de Leg. Hebræor. ritual.* s. 683. ROSENMÜLLER.

No. 261. — xvi. 10. *The scape goat.*] Most ancient nations had vicarious sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large. The white bull, sacrificed by the Egyptians to

their god Apis, was of this kind: they cut off the head of the victim which they had sacrificed, and loaded it with execrations, that if there was any evil hanging over them, or the land of Egypt, it might be poured out upon that head. After this, they either sold it to the Greeks, or threw it into the Nile. HERODOT. *Euterp.* p. 104. *edit. Gale.*

PETRONIUS ARBITER says, that it was a custom among the ancient inhabitants of Marseilles, whenever they were afflicted by any pestilence, to take one of the poorer citizens, who offered himself for the purpose, and having fed him a whole year with the purest and best food, adorned him with vervain, and clothed him with sacred vestments, they led him round the city, loading him with execrations; and, having prayed that all the evils to which the city was exposed might fall upon him, they precipitated him from the top of a rock. *Satiricon, in fine.*

SUIDAS, under the word περιψημα, observes, that it was a custom to devote a man annually to death, for the safety of the people, with these words, περιψημα ημων γενου, be thou our purifier; and, having said so, they threw him into the sea, as a sacrifice to Neptune. It was probably to this custom that VIRGIL alludes, when speaking of the pilot Palinurus, who fell into the sea and was drowned; he says,

Unum pro multis dabitur caput. *Æn. v. v. 815.*

One life is given for the preservation of many.

[The Hebrew word here translated the *scape-goat*, is rather *Asasel*. This, according to an opinion prevalent not only among the Jews, but also among the Mahometans, is the name of the evil spirit, who seduced to sin the first parents of the human race, out of envy at the advantages given to them, by tempting them to taste the fruit of the forbidden tree, and thus, from that time, there has been an implacable enmity between him and the human race. We find this tradition discussed at length in an essay composed by a learned Arab in the tenth century of our era, which was published at Calcutta, in Arabic, in 1812, under the title of Ekwan-os-Saffa, *i. e.* the Upright Brothers, by

sheik ACHMED-IBN-MOHAMED-SCHERVAN, p. 67. What is here related of *Asasel*, is related almost word for word in the *Rabbi Menachem* of RECANATI's *Exposition of the Five Books of Moses*, fol. xxiv. col. 4. as an ancient tradition of *Sammaël*, *i. e.* the Deluder. This, however, is no other than *Asasel*, and is likewise called the *prince of the desert*, where, according to an ancient and far-spread opinion, the evil spirits dwelt. EISENMENGER's *Judaism discovered*, part i. p. 823. 827. ii. 157. SPENCER *de Leg. Heb. rit.* p. 1045. In the *Pirke Elieser*, a collection of Jewish traditions, (chap. 46.) it is said, that one of the two goats on which lots are cast on the great day of atonement, is sent to the evil spirit, *Sammaël*, or *Asasel*, as an expiatory and appeasing sacrifice, that he may render ineffectual the sacrifices offered that day for the atonement of the Israelites. ROSENMÜLLER.]

No. 262. — xvi. 21. *The goat shall bear upon him all the iniquities into a land not inhabited.*] “There was one Jambutus, from his youth studious and learned. His father being a merchant, he applied himself likewise to that calling: but as he travelled through Arabia to that part of the country where spices most abounded, he and all his company fell into the hands of thieves. At first he was made a shepherd, together with another of his fellow captives. Afterwards he was again taken by Ethiopian skulkers, and carried away into the maritime parts of Ethiopia; and they were thus stolen and carried away, that, being strangers, by them they might purge and expiate the land: for the Ethiopians there had a custom anciently used among them, and appointed by the oracles of the gods twenty generations before, that is, six hundred years, (every generation comprehending thirty years,) that the land should be purged by two men who were strangers. They prepared, therefore, a little ship, yet sufficient to endure the storms at sea, and easily to be governed by two men. Into this ship they put the two men, with six months' provisions, that, according to the direction of the oracle, they might sail away in a direct course to the south, in order to arrive at a fortunate island, where they might find people that were gentle and kind, with whom they

might live happy lives; and that, if they arrived safe at the island, they told them their own nation, from whence they came, should enjoy peace and prosperity for six hundred years to come: but if they were affrighted at the length of the voyage, and should return again, they told them that, like impious wretches, and destructive to the nation, they should undergo the most severe punishments. Then they say, the Ethiopians kept a festival upon the sea-shore, and after splendid sacrifices, crowned the purgators with garlands, and sent them away, and so perfected the purgation of the nation." DIOD. Sic. b. ii. c. 4. p. 81. HEROD. *Euterpe*. 39. PARK'S *Travels*, p. 43. BRUCE'S *Travels*, vol. i. p. 251.

No. 263. — xvii. 7. *Devils*.] The Hebrew word Seïrim, here translated devils, (field devils) properly signifies *woolly, hairy*, in general; whence it is used as well for *he-goats* as also for certain fabulous beings or *sylvan gods*, to whom, as to the satyrs, the popular belief ascribed the form of goats. But, in the above passage, he-goats are probably meant, which were objects of divine honor among the Egyptians, under the name of *Mendes*, as emblems of the *fructifying power of nature*, or of the *fructifying power of the sun*. From this divinity, which the Greeks compared with their Pan, a province in Egypt had its name. Goats and he-goats, says HERODOTUS, (ii. 46.) are not slaughtered by the Egyptians whom we have mentioned, because they consider Pan as one of the oldest gods. But painters as well as statuaries represent this deity with the face and the legs of a goat, as the Greeks used to represent Pan. The Mandeseans pay divine honor to he-goats and she-goats; but more to the former than to the latter. ROSENMÜLLER.

No. 264. — xvii. 15. *Every soul that eateth that which died of itself*.] The prohibition to eat an animal that has died of itself, may, to us, appear unnecessary; but in the East, the poor and lower classes by no means reject such food. TAVERNIER, speaking of the uncleanness of the streets of Ispahan, (*Travels*, part i. p. 170.) says, "Dead horses, camels, and mules are cast into the streets; but people are soon at hand, who purchase the dead animal of

the owner, and make hashes of it, which they sell to the poor day-labourers. These hashes are prepared in the following manner: the flesh of the animal is boiled with corn, and when it is well boiled, it is stirred up together so as to make a kind of pap." Respecting the prohibition to eat the flesh of an animal torn by wild beasts, see *Exod.* xx. 31. ROSENMÜLLER.

No. 265. — xviii. 6. *None of you shall approach to any that is near of kin to him to uncover their nakedness.]*

Ὅς τε κασιγνητοιο ἐκ ἀνα δέμνια βαινοί,
Κρυπλάδης εὐνης ἀλοχῆ, παρὰ καίρια ρέζων.

HESIOD, *Op. et D.* 328

Μητρύης μὴ ψαυε γέ δευτέρα λεκτρα γονῆος. —
Μῆδε κασιγνήτης ἐς ἀποτροπὸν ἐλθεμέν εὐνην.

PHOCYLID. 168. 183.

See also SOPH. *Electr.* 494. EURIP. *Androm.* 173. *Herc. Fur.* 1341. ARISTOPH. *Nub.* 1374. CATULL. lxxxv. 1. VIRG. *Æn.* x. 389. JUVENAL. *Sat.* vi. 157. SUTTON. *in Calig.* iv. 24. v. 26. 43. TACIT. *Annal.* xiv. 2.

No. 266. — xix. 28. *Ye shall not make any cuttings in your flesh for the dead.]* From this injunction we may infer, that the practice of inflicting wounds in compliment to the dead was prevalent, if not amongst the Jews themselves, at least amongst the nations with whom they held communication. Upon the demise of their kings, the Lacedæmonians were in the habit of assembling together, when every rank and sex expressed their grief by tearing the flesh from their foreheads with sharp instruments. The following corroborations of so singular a practice are derived from tribes widely separated. "One formality in mourning for the dead, among the Naudowessies, is very different from any mode I ever observed in the other nations through which I passed. The men, to shew how great their sorrow is, pierce the flesh of their arms above the elbows with arrows, the scars of which I could perceive on those of every rank in a greater or a less degree; and the women cut and gash their legs with sharp broken flints, till the blood flows very plentifully." CARVER'S

Travels in North America, vol. i. p. 337. See also WILSON'S *Pelew Islands*, p. 192. OLEARIUS, tom. ii. p. 69.

No. 267. — xix. 29. *Do not prostitute thy daughter.*] This was a very frequent custom, though highly criminal and unnatural. The Cyprian women, according to *Justin*, gained that portion which their husbands received with them at marriage, by previous public prostitution. The Phœnicians made a gift to Venus of the gain acquired by the public prostitution of their daughters before their marriage: *Veneri domum dabant, et prostitutiones filiarum antequam jungerent eas viris.* AUGUSTIN. *de Civit. Dei.* l. xviii. c. 5.

No. 268. — xxi. 20. *A blemish.*] Among the heathens, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the Greeks and Romans, was both king and priest. Considering the object of religious worship, it is not possible that too much circumspection can be maintained in every part of it. If great men deem it reproachful to have things imperfect presented to them, it may most reasonably be supposed that such offerings would be rejected with anger by God. The general opinion was, that a priest who was defective in any member was to be avoided as ominous. At Elis, in Greece, the judges chose the finest looking man to carry the sacred vessels of the deity; he that was next him in beauty and elegance led the ox; and the third in personal beauty carried the garlands, ribands, wine, and the other things used in sacrifice. *Athen. Deipnosoph.* l. xiii. c. 2.

[Among most nations of antiquity, persons who had bodily defects were excluded from the priesthood. Among the Greeks "it was required, that whoever was admitted to this office should be sound and perfect in all his members, it being thought a dishonour to the gods to be served by any one that was lame, maimed, or any other way imperfect; and therefore at Athens, before their consecration, they were examined whether they were *ωφελεις*, is, perfect and entire, neither having any defect, nor any thing superfluous." POTTER'S *Greek Ant.* vol. i. p. 224.

SENECA (*Controvers.* l. iv. 2.) says, "that Metellus, who

had the misfortune to become blind, when he saved the Palladium from the flames, on the burning of the temple of Vesta, was obliged to lay down the priesthood:" and he adds, "Every priest whose body is not faultless, is to be avoided like a thing of bad omen." *Sacerdos non integri corporis quasi mati ominis us vilanda est.* M. Sergius, who lost his right hand in the defence of his country, could not remain a priest for that reason. The bodily defects which disqualified a virgin from becoming a vestal are named by A. GELLIVS, *Noct. Att. i. chap. 12.* ROSENMÜLLER.]

No. 269. — xxii. 13. *Be a widow, and is returned to her father's house, she shall eat of her father's meat.*] A widow in Bengal not unfrequently returns to her father's house on the death of her husband; the union between her and her own family is never so dissolved as among European nations. Thousands of widows in Bengal, whose husbands die before the consummation of marriage, never leave their parents. WARD'S *View of the Hindoos*, vol. ii. p. 319.

No. 270. — xxii. 21. *Whosoever offereth a sacrifice — it shall be perfect; to be accepted, there shall be no blemish therein.*] This law is so much founded on the nature of the thing itself, that it has been in force among all nations that sacrificed victims to their deities. HERODOTUS (ii. 38.) describes how accurately the Egyptian priests were obliged to examine the animals designed for sacrifice, how they looked while standing or lying, what was the appearance of the tongue, or, in general, whether they were without defect. PLUTARCH, in his *Life of Solon*, states, that he gave the Athenians the law, that they should sacrifice select victims; and it was a general custom to select the best cattle from the herd, and to distinguish them by a particular mark, as appears from VIRGIL, *Georg. iii. 157.* PLINY (*Nat. Hist.* book viii. chap. 45.) speaks of a solemn examination and inspection of the animals designed for victims. He remarks, among other particulars, that a calf is not fit for a victim, if its tail does not reach at least to the knee-joint, or if the person offering it brings it on his shoulders, and does not drive it before him, as it is in such

cases lean and feeble. The gods did not, besides, approve of any victim which was lame, or belonged to a stranger, (see *Lev.* xxii. 25.) or which went away from the altar. ROSENMÜLLER.

No. 271. — xxii. 27. *From the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.]*

MAIMONIDES very justly remarks on this passage, (*More Rebochim*, part iii. chap. 46.) that God requires that no animal shall be offered to him which is not full seven days old; and he rejects all those that are under seven days as imperfect and born dead, which consequently cannot serve for food and nourishment. Other ancient nations observe nearly the same rules. PLINY says, (*Nat. Hist.* viii. chap. 51.) “Young pigs are fit for sacrifice when they are five days old, kids and lambs when they are eight days old, and calves when they are a month old.” ROSENMÜLLER.

No. 272. — xxiii. 10. *When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest.]* There is a striking similarity between the customs of the Jews and those of the North Americans. “About the harvest-time, the Natches Indians celebrate a great feast. They begin with blacking their faces, and do not eat till three hours after noon, having previously purified themselves in the baths. The oldest man in the nation then offers to their deity the first fruits of their crops.” BOSSU’S *Travels in North America*, vol. i. p. 38.

No. 273. — xxiii. 27. *A day of atonement.]* The Jews used to confess themselves ten times on this day, reckoning from the eve before supper, in memory of the high priest’s pronouncing the name of God ten times in this solemnity. *Buxtorf* informs us, that the confession was thus performed: two Jews retire to a corner of the synagogue; he who confesses himself turns his face to the north, and bending his body very low, lays his back bare; he then enumerates his sins, and smites his breast; as often as he who hears the confession strikes him with a leather strap. When he has given him thirty-nine stripes, he repeats these words: “But the Lord was merciful, he forgave their misdeeds, and destroyed them not; yea, many a time, turned he his

wrath away, and would not suffer his whole displeasure to arise. *Psalm lxxviii. 38. LOWMAN on the Heb. Ritual.*

No. 274. — xxiv. 15. *Whosoever curseth his God shall bear his sin.*] *Houbigant* thinks from these words, that the blasphemer, was an idolater, and that the name he blasphemed was the name of his own god, a crime which we learn from *Porphyry* was common among the Egyptians, when they were disappointed in the object of their prayers.

No. 275. — xxiv. 16. *He blasphemeth the name.*] Among the Palmyrenians we find inscriptions on their marbles: “To the blessed name for ever be fear. Salmon, son of Nasa, son of Hiza, dedicated this on account of his own safety, and that of his children, in the month Nisam, the year 447.” See *Job i. v. 42. 8. 10.* “To the blessed name, for ever good and merciful, be fear.” At Palmyra, perhaps, Baal was the name most venerated. The stones which contain these inscriptions are supposed to have been altars. In this passage the name of the deity is not inserted, but only alluded to.

No. 276. — xxiv. 19, 20. *If a man cause a blemish in his neighbour; as he hath done, so shall it be done unto him: breach for breach, eye for eye, tooth for tooth.*] The opinion that it is every man's right and duty to do himself justice, and to revenge his own injuries, is by no means eradicated from among the Afghans, a people of India, to the southward of Cashmere, and supposed to be descended from the Jews, (*Asiatic Researches*, vol. ii. p. 69.) and the right of society, even to restrain the reasonable passions of individuals, and to take the redress of wrongs and the punishment of crimes into its own hands, is still very imperfectly understood; or, if it is understood, is seldom present to the thoughts of the people: for, although in most parts of their country justice might now be obtained by other means, and though private revenge is every where preached against by the moollahs (priests) and forbidden by the government, yet it is still lawful, and even honourable in the eyes of the people, to seek that mode of redress. The injured party is considered to be entitled to strict retaliation on the aggressor. If the offender be

out of his power, he may wreak his vengeance on a relation, and, in some cases, on any man in the tribe. If no opportunity of exercising this right occurs, he may defer his revenge for years; but it is disgraceful to neglect or abandon it entirely; and it is incumbent on his relations, and sometimes on his tribe, to assist him in his retaliation. ELPHINSTONE'S *Caubul*, p. 166. The aborigines of the Canary islands stoned those who were worthy of death, but for crimes of a minor description, they used the *lex talionis*. GLASSE'S *Canary Isles*, p. 71. Among the American Indians, if a boy shooting at birds accidentally wounded another (though out of sight) with his arrow, ever so slightly, he, or any of his family, wounded him in the same manner. ADAIR'S *North American Indians*, p. 216. See also MAURICE'S *Indian Antiq.* vol. vii. p. 327.

No. 277. — xxv. 4. *In the seventh year shall be a sabbath of rest unto the land.*] The same noble spirit by which the situation of all persons in service was alleviated by relaxation on the seventh day, likewise introduced the sabbatical year of the Jews, a legal institution which has a very great influence on the relations of civil society. If citizens had by any means fallen into vassalage by poverty and debts, (*Lev.* xxv. 39. 49. *2Kings* iv. 1. *Isaiah* l. 1.) by inability to restore or to make good something stolen (*Exod.* xxii. 3.) in the last year of the current week of years, they were to be set free without ransom. (*Exod.* xxi. 2. *Deut.* xv. 12. *Jerem.* xxxv. 14.) This legal release from servitude, which appears already as a tradition among the Israelites in the accounts of Jacob, (*Gen.* xxix. 18. 28.) appears to have been in use among several other nations of the remotest antiquity. We may conjecture this from some traditions of the Greeks: seven Athenian youths, and seven virgins, were obliged to be sent for seven years together to Crete, as expiatory victims, in obedience to a decision of the oracle of Delphi. DIODORUS iv. 61. With the *seven times seventh* victim, the term of atonement required, the fiftieth youth and the fiftieth virgin were saved. In this latter form there are other traditional narratives, which are remarkable as allusions partly to the primæval social institution for the maintenance of personal

liberty; partly to another, which equally aimed at the preservation of property. Of the fifty daughters of Thespius, (DIODORUS iv. 29.) *seven times seven*, who are mentioned by name, (APOLLODORUS ii. 7. §. 8.) submitted to the lust of Hercules, the fiftieth saved her innocence. (PAUSANIUS ix. 27. §. 3.) In the same manner, of the fifty daughters of DANAUS, seven times seven obeyed the sanguinary commands of their father; the fiftieth, Hypemnestra, saved the life of her bridegroom, Lynceus. APOLLODORUS ii. 4. HÜLLMANN'S *Primæval History of the State*, p. 37.

The law of the year of jubilee, which designed the unalienableness of landed property, is doubtless alluded to by DIODORUS SICULUS, (b. xl. § 2.) when he says that private persons among the Jews were not allowed to sell their lands. ARISTOTLE, in his *Book on Politics*, (b. ii. c. 7. b. vi. cap. 4.) speaks of some similar laws of the oldest legislators. Oxilus, king of Etes, forbade the mortgaging of lands for money borrowed; and the Locians were not allowed to sell the estates which they had inherited from their ancestors. ROSENMÜLLER.

No. 278. —xxv. 22. *Ninth.*] “The number nine has been held in great veneration among the Tartars. All presents made to their princes consist, in general, of nine of each article. At all their feasts this number, and its combinations, are always attended to, in their dishes of meat, and in their skins of wine, or other liquors. At one entertainment mentioned by the Tartars, king Abulgazi Khan, there were nine thousand sheep, nine hundred horses, and ninety-nine vessels of brandy. Even the roving Tartar robs the caravans by this rule; and will rather take nine of any article than a greater number. It appears to have been a favourite number with the Goths.” RICHARDSON'S *Dissert. on Eastern Manners*, p. 270.

“*L'Histoire du grand Ghenghizcan*, par M. PETIS DE LA CROIX, p. 79, informs us, that when Temugin was elected great Chan, and named Ghenghizcan, all the people bowed their knees to him nine times, to wish him a prosperous continuation of his reign. And this is yet a custom with the Chinese Tartarian Emperors, before whom ambassa-

dors, when they are admitted to audience, are obliged to make their obeisances kneeling nine times at their entrance, and just as often at their departure. The same ceremony is yet in use with the Usbeck Tartars ; for when a person has any thing of importance to ask of, or to treat with, their Chan, he must not only offer a present, consisting of nine particular things, or curiosities, but when he approaches to deliver it, must bow nine times, which ceremony these Tartars call zagataian audience." MARCO POLO, *Travels*, p. 332.

No. 279. — xxv. 28. *If he be not able to restore it to him, then that which is sold shall remain in the hand of him that bought it, until the year of jubilee ; and in the jubilee it shall go out, and he shall return unto his possession.*] The purchaser who had obtained a piece of land by advancing a sum of money to the former possessor, was restricted by this law from retaining it longer than till the next jubilee, which was always after the lapse of seven times seven years, that is the fiftieth year. Properly speaking, this was not a sale but only a cession of the usufruct of a field for a certain time. As the lender was not allowed to take money, it may be easily supposed that he always calculated how much he could lend upon a field, and how after the lapse of the time fixed he might get back his principal with interest. Thus as OLEARIUS (*Travels in Persia*, p. 675.) observes, "In Persia it is allowed, instead of usury, that one who has borrowed a sum of money may mortgage for it a garden, a field, &c. and let the lender have the use of it. And if it has been pledged for a certain time, and is not redeemed, it is then forfeited." But among the Israelites the above law was made to hinder the alienation of landed property. ROSENMÜLLER.

No. 280. — xxvi. 1. *Ye shall make you no idols nor graven image.*] Anciently the Gentiles represented some of their gods either by columns fashioned like cones, or else by quadrilateral obelisks, in the Egyptian manner. Now such obelisks are but lesser models of the pyramids. The first institution of them was by Metres, an Egyptian king, who consecrated them to the deity of the sun, worshipped under the name of Osiris. PLINY, lib. vi. cap. 8.

DIODORUS SICULUS, lib. i. The Phœnicians worshipped the sun in the similitude of a cone, that being a faithful allusion to the solar ray. *Herodian* says, they worshipped the sun in a spacious and magnificent temple, where he was represented by a great stone, circular below, and ending with a sharpness above, in the figure of a cone, of black colour. Such an idol, TACITUS, *Hist.* lib. ii. says, there was in the temple of Venus at Paphos. See also CLEMENS ALEXANDRINUS, lib. i. PAUSANIAS, lib. i. c. 44. lib. ii. c. 9. MAURICE'S *Indian Antiquities*, vol. vi. p. 103. HAMILTON'S *Voyage to the East Indies*, vol. i. p. 274.

No. 281. — xxvi. 30. *High places.*] Many ancient nations used to erect altars, and offer sacrifices to their gods upon high places and mountains. HERODOTUS says of the Persians (i. 131.) they used to ascend the highest mountains to sacrifice. XENOPHON says the same, *Cyropedia*, b. viii. cap. 7. § 1. According to PHILOSTRATUS, *Life of Apollonius*, b. ii. c. 5. the Indians called Mount Caucasus the house of the gods. Jupiter was worshipped on the highest mountain of the Isle of Naxos, as well as on Mount Athos. *Hesychius under Athos*. HOMER'S *Iliad*, xxii. 170. LUCIAN says, in his *Treatise on the Syrian Goddess*, that the priests of the gods had chosen high places, because they thought that they should be nearer to the gods, and that they heard from such places the prayers of mortals more distinctly. TACITUS says the same of the Hermunduri and the Catti, *Annals*, b. xiii. cap. 57. ROSENMÜLLER.

No. 282. — xxvii. 30. *The tythe of the land.*] Of the custom of giving the tithe to the Deity, traces are found even in the history of the patriarchs. Abraham gave the king of Salem, who was at the same time priest of the Most High God, the tithe of all that he had taken from the enemy, when he returned from his expedition against the four kings who were in alliance with Chedorlaomer, (*Gen.* xiv. 20.) and Jacob consecrated to God the tenth of all that he should acquire in Mesopotamia, (*Gen.* xxviii. 22.) AURELIUS VICTOR, in his *History of the Origin of the City of Rome*, cap. 6. says, "It was formerly the custom for men to give the tenth of the fruits to the king; but in the sequel they judged it more proper to pay this honor to

the gods. The Carthagenians sent annually the tenth of what they had gained to Tyre, their mother-country, as an offering to Hercules, their joint patron. DIODORUS SICULUS, xx. 14. JUSTIN, xviii. 7. CURTIUS, iv. 8. The Arabs offered the tenth of their frankincense to the god Sabis, or, as the Romans called him, Jupiter Sebosius. PLINY, *Nat. Hist.* xii. 14. The Persians devoted to their gods the tenth of their booty taken in war. CYROP. v. 5. 7. and the same custom prevailed among the Scythians. POMPONIUS MELA, ii. 5. SOLINUS, cap. 27. Among the Greeks, tithes were consecrated to Apollo, (CALLIMACHUS' *Hymn. in Del.* v. 278. JUSTIN xx. 3.) to Jupiter, (HERODOTUS, i. 89.) to Pallas, (HERODOTUS iv. 152.) and to several other divinities. From Greece this custom came to Italy. The Pelasgians, who were born there, received orders from the oracle to send their tenths to Apollo at Delphi. DIONYSIUS HALICAR. b. i. p. 19. SYLBURG. *Ed.* Among the Romans it was sometimes usual to give the tenth of their gains to Hercules. VARRO, in *Macrobii Saturnal* iii. 12. ROSENMÜLLER.

No. 283. — NUMBERS i. 46.

All they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

IN the year 1771, all the Tartars under the Russian government on the banks of the Wolga, and the Iaick, at a small distance from the Caspian Sea, marched in a vast body of fifty thousand families, during eight months, in which they suffered innumerable difficulties and dangers, to the plains that lie on the frontiers of Carapen, not far from the banks of the river Ily, and offered themselves as subjects to Kien-long, Emperor of China, who was then in the thirty-sixth year of his reign. He received them graciously, furnished them with provisions, clothes, and money, and allotted to each family a portion of land for agriculture and pasturage. The year following there was a second emigration of about thirty thousand other Tartar families, who also quitted the settlements which they enjoyed under the Russian government, and submitted to the Chinese sceptre. The Emperor caused the history of these emigrations to be engraven upon stone, in four different languages. At the usual computation of five persons to a family, here was an *exodus*, in modern times, of *four hundred thousand* persons. See *Turkey in Asia* of VINT's *Geography*, vol. ii. p. 80.

No. 284. — i. 47. *But the Levites, after the tribe of their fathers, were not numbered among them.*] DIODORUS SICULUS, b. ii. c. 2. remarks, that in his days the people of India were divided into seven ranks. The first are philosophers or priests, who are least in number, but chiefest in esteem, for they are free from all public offices, and are neither subject themselves to any, nor any subject to them; yet, they are made use of by their friends to offer sacrifice for them while they are alive, and to perform the solemn

rites at their funerals, as persons greatly beloved of the gods, and skilful in matters relating to the affairs of the dead in the shades below; for which service they are highly honored, and presented with many rich gifts. The Marybucks are the priests, and are separated from others in their habitations and course of life. Like the Levitical tribes, they have their town and lands proper to themselves, where no secular persons live but their slaves, whose issue are their inheritance. They marry in their own tribe, and breed up all their children to their own profession. JOBSON'S *Account of Africa in Harris's Collect.* vol. i. p. 385. See also MAURICE'S *Indian Antiq.* vol. vii. p. 328.

No. 285. — v. 2. *Command the children of Israel that they put out of the camp — whosoever is defiled by the dead.*] The fear of being polluted by touching a dead body was not peculiar to the Jews, but has prevailed among other nations; and in some instances has given rise to caution in a most absurd manner. Whoever has seen a dead body must not visit the temple of Hierapolis till the next day; and after purification, the relations of the deceased are not suffered to enter for thirty days, or a shorter term." LUCIAN, *De Dea Syria*, p. 510.

"In Japan they abstain from animal food, are very loth to shed blood, and will not touch any dead body. Whenever any one transgresses, in any of these points, he is considered as unclean for a longer or a shorter term." THUNBERG'S *Travels*, vol. iv. p. 20.

"When a person of eminence dies, even if a child of the superior class, he is preserved and not buried, unless he died of some contagious or offensive disease. They take out the viscera and dry the body with cloth, anointing it within and without with the perfumed oil, and this is frequently repeated. The person who performs this office is counted unclean, and may not touch provisions or feed himself for a month." *Missionary Voyage*, p. 363.

"Les Brame Vaidigeurs peuvent se marier, mais ils ne doivent vivre que d'aumones et s'abstenir ainsi que les prêtres Egyptiens de tout ce qui a vie. Il leur est défendu d'assister aux enterremens, et ils ne peuvent entrer dans une maison ou se trouve un cadavre que dix jours apres

qu'on l'en a retiré." *Voyage aux Indes Sonnerat*, vol. i. p. 88.

"La maison d'un defunt reste souillée pendant dix jours: mais ce temps étant passé, le chef de famille, après s'être purifié, la benit par des aspersions d'eau lustrale." *Ibid.* p. 164.

"The people preserve, at Diros, the singular custom of not permitting a Moordu-Sho (a washer of dead bodies) either to inhabit or enter their villages, without being required. Whenever a person dies, they send to Keozroon for a Moordu-Sho, and the instant he has performed his duty, they drive him away with stones and sticks, conceiving that if they hold any intercourse with him, that they will soon themselves require his good offices." *WARING'S Tour to Sheeraz*, p. 21. See also *DUBOIS'S Description of the People of India*, p. 108.

No. 286. — vii. 2. *The princes of Israel, heads of the house of their fathers.*] Though numerous caravans are common to the Eastern roads, there is something particular in the annual travelling of those great bodies of people that go in pilgrimage to Mecca through the deserts; which may serve in the most striking and easy manner to illustrate the travelling of Israel through some of those very deserts. "The first day we set out from Mecca," says *PITTS*, in his description of his return from thence, "it was without any order at all, all hurly-burly: but the next day every one laboured to get forward; and in order to it, there was many times much quarrelling and fighting. But after every one had taken his place in the caravan, they orderly and peaceably kept the same place till they came to Grand Cairo. They travel four camels a-breast, which are all tied one after the other, like as in teams. The whole body is called a caravan, which is divided into several cottors, or companies, each of which has its name, and consists, it may be, of several thousand camels; and they move, one cottor after another, like distinct troops. In the head of each cottor is some great gentleman, or officer, who is carried in a thing like a horse-litter, &c. In the head of every cottor there goes likewise a sumpter-camel, which carries his treasure, &c. This

camel has two bells, about the bigness of our market-bells, hanging one on each side, the sound of which may be heard a great way off. Some others of the camels have round bells about their necks, some about their legs, like those which our carriers put about their fore-horses' necks; which, together, with the servants, (who belong to the camels, and travel on foot,) singing all night, make a pleasant noise, and the journey passes away delightfully. They say this music makes the camels brisk and lively. Thus they travel, in good order, every day, till they come to Grand Cairo; and were it not for this order, you may guess what confusion would be among such a vast multitude.

“They have lights by night (which is the chief time of travelling, because of the exceeding heat of the sun by day,) which are carried on the tops of high poles, to direct the haggas or pilgrims in their march.”

I think we may from hence form some idea of the office and figure of those princes of the tribes whose obligations are mentioned in *Numbers* chap. vii. They doubtless appeared very much like the princes of these Mohammedan cottors.

No. 287. — x. 5, 6. *When ye blow an alarm, then the camps that lie on the east parts shall go forward.*] It has been a custom, says QUINTUS CURTIUS, delivered down to the Persians from their ancestors, to begin their march after sun-rising. When it became clear day, the signal was given by a trumpet from the king's tent. Above this tent the image of the Sun, inclosed in crystal (Nergal), made so splendid a show, as to be seen by the whole camp. The order of the army was after this manner. The fire, which they called sacred and eternal, was carried before on silver altars: next came the magi, singing a hymn, after the custom of their country. After the magi followed three hundred and sixty-five young men, clad in scarlet robes, being equal in number to the days of a whole year: for by the Persians the year is divided into so many days. Then proceeded the consecrated chariot of Jupiter, drawn by white horses. These were followed by another horse of extraordinary size, which they called

the horse of the Sun. See the whole procession, lib. iii. cap. 3.

No. 288. — xi. 5. *Cucumbers.*] Cucumbers are named from their cooling and incrassating qualities, by which they frequently, in our country at least, occasion dangerous viscidities of blood to those who incautiously eat them. *Maillet*, describing the vegetables which the modern Egyptians use for food, tells us, that melons, cucumbers, and onions, are the most common. *ALPINUS* (*Medicin. Egypt.* lib. i. c. 10.) describes the Egyptian cucumbers as more agreeable to the taste, and of more easy digestion, than the European. See *SCHEUCHZER's Physica Sacra on Numbers xi. 5.*

[The Hebrew word translated cucumbers means a species of cucumber peculiar to Egypt, smooth, of a longish cylindrical shape, and about a foot in length. The Arabic name of them is *kathe*, which agrees with that here used in the Hebrew text. *PROSPER ALPINUS* (*Nat. Hist. Egypt.* part ii. p. 54.) says, that the cucumber called *kathe* differs from the common sort by its size, colour, and softness; that its leaves are smaller, whiter, softer, and rounder; its fruit larger, greener, smoother, softer, sweeter, and more easy of digestion than ours. This kind of cucumber is described in the same manner by *HASSELQUIST. Trav. in Palestine*, p. 530. He adds, that it grows about Cairo after the rising of the Nile, and is not cultivated in any other part of Egypt; neither does it produce fruit of the same quality in any other soil; that it is very little watery, but firm like a melon, sweet and cool to the taste, but not so cold as the water-melon: in summer it is brought to the tables of the great men and of the Europeans, as the best and most agreeable refreshment, from which no bad consequences are to be apprehended. *ROSENMÜLLER.*]

No. 289. — xi. 31. *Quails.*] “There are no birds of passage which arrive in greater and at the same time more unaccountable numbers, than quails. They assemble together on the sandy shore of Egypt, in very large flocks. It is difficult to imagine how a bird which, being so heavy in its flight, cannot fly to any distance, and which in our fields we see alight almost as soon as it has taken wing, should venture to traverse a pretty great extent of sea

The islands scattered over the Mediterranean, and the vessels sailing along its surface, serve them, indeed, for places of rest and shelter, when the winds become boisterous, or contrary to the direction of their route. But these asylums, which the quails have not always sufficient strength to reach, and the distance of which is frequently fatal to them, likewise prove to them places of destruction. Too much exhausted to fly, they suffer themselves to be caught without difficulty upon inhospitable shores: they are also easily taken by hand upon the rigging of ships; and when excess of fatigue prevents them from rising to that height, they strike with violence against the vessel's hull, fall back, stunned by the shock, and disappear in the waves. Whatever may be the danger of the long voyage to which these birds do not seem destined; whatever losses these bodies of feeble travellers may sustain in the course of the passage, there still arrives so great a multitude in the environs of Alexandria, that the number to be seen there is truly incredible. The Egyptian fowlers catch them in nets. During the first days of their arrival such quantities are for sale in the markets of Alexandria, that three and sometimes four were to be purchased for a medine, or about fifteen or sixteen deniers." SONNINI'S *Travels in Egypt*, p. 704.

"That quails really are used to migrate in countless flocks, is known not only in Asia but in the southern parts of Europe; for instance, in the kingdom of Naples, and especially in the beautiful islands in the bay of Naples. Yet the opinion of those commentators who think that they were not quails, but locusts that the wind brought to the Israelites, may be worthy of attention, especially on account of the circumstance mentioned in the Holy Scriptures, that the Israelites *hung them up round the camp*, (so *Luther* has it, and not *spread them abroad* as in the English translation,) as the Orientals still do with locusts, which they dry in the sun." STOLLBERG'S *Hist. of Religion*, part ii. p. 143. The common opinion that they were quails which collected in such numbers round the camp of the Israelites, is, however, favoured by this circumstance, that these birds are still designated by the Arabic

word which is the same as the Hebrew Selav. ROSEN-MÜLLER.

No. 290. — xiii. 23. *And they came to the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff.*] “It appears that the cultivation of the vine was never abandoned in this country. The grapes, which are white, and pretty large, are, however, not much superior in size to those of Europe. This peculiarity seems to be confined to those in this neighbourhood, for at the distance of only six miles to the south, is the rivulet and valley called Eschcol, celebrated in scripture for its fertility, and for producing very large grapes. In other parts of Syria, also, I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burthen for one man. It is not at all surprising, therefore, that when the spies, sent by Moses to reconnoitre the promised land, returned to give him an account of its fertility, it required two of them to carry a bunch of grapes, which they brought with them suspended from a pole placed upon their shoulders.” MANTI’S *Travels*, vol. iii. p. 134.

At Rudesheim, on the banks of the glassy Rhine, says *Riesbeck*, “we were invited by an ecclesiastic of Mentz to a splendid festival. After dinner our host led us in procession to his great saloon; the doors of which were opened on a sudden, and there came forth in festive order a band of musicians, followed by two well-dressed girls, who brought in a large bunch of grapes, on a table covered with a fine cloth: the sides of the table were ornamented with flowers. They put the bunch of grapes in the middle of the saloon, on a kind of throne, which was raised on a table; and I now discovered that our host was celebrating the festival of the first-ripe bunch of grapes in his vineyard; a custom, it seems, most religiously observed by all the rich inhabitants of this country.” PINKERTON’S *Coll.* part xxiv. p. 259.

[Many eye-witnesses assure us, that in Palestine the vines, and bunches of grapes, are almost of an incredible size. STEPHEN SCHULTZ relates, “At Beitdjin, a village near Ptolemais, we took our supper under a large vine,

the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and covered with its branches and shoots (for the shoots must be supported) a hut of more than fifty feet long and broad. The bunches of these grapes are so large that they weigh from ten to twelve pounds, and the grapes may be compared to our plums. Such a bunch is cut off and laid on a board, round which they seat themselves, and each helps himself to as many as he pleases." FORSTER, in his Hebrew Dictionary, (under the word Eshcol,) says, "that he knew at Nurnburg, a monk of the name of Acacius, who had resided eight years in Palestine, and had also preached at Hebron, where he had seen bunches of grapes which were as much as two men could conveniently carry." CHRISTOPHER NEITZSCHÜTZ, who travelled through Palestine in the year 1634, speaking of his excursions on the Jewish mountains, says, "These mountains are pretty high on the right, and most beautifully situated; and I can say with truth, that I saw and eat of bunches of grapes which were each half an ell long, and the grapes two joints of a finger in length." RELAND says, (*Palestina*, p. 351.) "that a merchant, who lived several years at Rama, assured him that he had there seen bunches of grapes which weighed ten pounds each." Vines and grapes of an extraordinary size are found in other parts of the East. STRABO, (*Geography*, b. ii. p. 73.) says, "that in Margiana, a country south-west of the Caspian sea, now called Ghilan, there are vines which two men can scarcely span, the bunches of which are of extraordinary length." *Olearius*, in 1637, saw in this part vines, the stem of which was as thick as a man's body. At Iran, he states, there is a kind of grapes called Enkuri ali deresi, which are of a brown red colour, and as large as Spanish plums. The carrying of a bunch of grapes between two men was not merely for its weight, but that it might be brought uninjured, and without being crushed, into the Israelite camp. ROSENMÜLLER.]

No. 291. — xiv. 9. *Their defence is departed from them.*] Literally, *their shadow*, a metaphor highly expressive of protection and support in the sultry Eastern countries. See *Psalms* xci. 1. cxxi. 5. *Isaiah* xxx. 2. xlix. 2.

li. 16. The Arabs and Persians have the same word to denote the same thing: using these expressions, "May the shadow of thy prosperity be extended." "May the shadow of thy prosperity be spread over the heads of thy well-wishers."

"May thy protection never be removed from my head;
May God extend thy shadow eternally."

"At court, when mention is made of the sultan, the appellation of *alem-penah*, refuge of the world, is usually added to his title of padisha, or emperor. His loftiest title, and the most esteemed, because given to him by the kings of Persia, is *zil-ullah*, shadow of God." THORNTON'S *present State of Turkey*, vol. i. p. 112.

No. 292. — xvi. 15. *I have not taken one ass from them.*] The common present that is now made to the great in these countries is a *horse*: an *ass* might formerly answer the same purpose. "If it is a visit of ceremony from a bashaw," says Dr. RUSSELL, "or other person in power, a fine horse, sometimes with furniture, or some such valuable present, is made to him at his departure." Dr. PERRY, tells us, when a person has the dignity of a bey conferred on him, the new-made bey presents the officer from whom he receives the ensign, who is sent on the part of the sultan, with a horse, a fur of marte zebeline, and twenty thousand aspers. (P. 50.) The new bashaw of Egypt, soon after his arrival, had three exceeding fine horses sent him as a present from one of the beys; and the next day a string of twenty-four was presented to him on the part of all the beys that were present. (P. 208.) "At the spot where we were to separate, I saw a man standing, holding a fine Arab colt by the bridle. It was instantly presented to me as an offering from the sheik; and to excuse myself from accepting so really valuable a present, I found impossible," Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 304.

As asses were esteemed no dishonorable beasts for the saddle, Sir *J. Chardin*, in his MS., supposes that when Samuel disclaimed having taken the ass of any one, (1 *Sam.* xii. 3.) he is to be understood of not having

taken any ass for his riding. In the same light he considers the similar declaration of Moses, *Numb.* xvi. 15. His account is, "asses being then esteemed very honorable creatures for riding on, (see *Numbers* xxii. 21. 30. *Judges* v. 10. *2 Samuel* xvi. 2.) as they are at this very time in Persia, being rode with saddles, though not like those for horses, yet such as are commodious, the lawyers make great use of them."

No. 293. — xvi. 38. *The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar.*] "Cræsus, after these things, determined to conciliate the divinity of Delphi, by a great and magnificent sacrifice. He offered up three thousand chosen victims; he collected a great number of couches, decorated with gold and silver; many goblets of gold, and vests of purple: all these he consumed together upon one immense pile, thinking, by these means, to render the deity more auspicious to his hopes. He persuaded his subjects also to offer up, in like manner, the proper objects for sacrifice they respectively possessed: as, at the conclusion of the above ceremony, a considerable quantity of gold had run together, he formed of it a number of tiles. He constructed also a lion of pure gold, which weighed ten talents; it was originally placed in the Delphian temple, on the above gold tiles." HERODOTUS, b. i. c. 50.

No. 294. — xvii. 8. *The rod of Aaron.*] It has been thought that Aaron's staff, and, perhaps, the staves of all the tribes, were made out of the amygdalus communis, or common almond tree. In a favourable soil and climate it grows twenty feet high; it is one of the most noble flourishing trees in nature; its flowers are of a delicate red, and it puts them forth early in March, having begun to bud in January. A sceptre or staff of office, resuming its vegetative life, was considered an absolute impossibility amongst the ancients; and, as they were accustomed to swear by their sceptres, this circumstance was added to establish and confirm the oath. A remarkable instance of this we have in HOMER, *Il.* i. v. 233. where Achilles, in his rage against Agamemnon, thus speaks:

Ἀλλ' ἐκ τοι ἐρεω, καὶ ἐπὶ μέγαν ὄρκον ὀμῶμαι,
 Ναι μὰ τοδε σκηπτρον, τὸ μὲν οὐποτὲ φύλλα καὶ ὄζους
 Φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λελοιπεν,
 Οὐδ' ἀναθλήσει· περὶ γὰρ ῥα ἔχαλκος ἐλέψε
 Φύλλα τε καὶ φλοιόν· —————
 ————— ὁ δὲ τοι μέγας ἐσσεταὶ ὄρκος.

*But hearken : I shall swear a solemn oath :
 By this same sceptre which shall never bud,
 Nor boughs bring forth, as once : which having left
 Its parent on the mountain top, what time
 The woodman's axe lopp'd off its foliage green,
 And stripp'd its bark, shall never grow again.* COWPER.

VIRGIL (*Æn.* xii. v. 206.) represents king Latinus swearing in the same way to confirm his covenant with Æneas.

Ut sceptrum hoc (dextra sceptrum nam forte gerebat)
 Numquam fronde levi fundet virgulta neque umbras,
 Cum semel in silvis imo de stirpe recisum
 Matre caret, posuitque comas et brachia ferro :
 Olim arbos, nunc artificis manus ære decoro
 Inclusit, patribusque dedit gestare Latinis.
 Talibus inter se firmabant fœdera dictis.
*Even as this royal sceptre (for he bore
 A sceptre in his hand) shall never more
 Shoot out in branches, or renew the birth ;
 An orphan now, cut from the mother earth
 By the keen axe, dishonor'd of its hair,
 And cas'd in brass, for Latian kings to bear.
 And thus in public view the peace was ty'd,
 With solemn vows, and sworn on either side.* DRYDEN.

[HUET, Bishop of Avranches, is of opinion (*Quæst. Alnet.* l. ii. chap. 12.) that this miracle gave rise to the Greek tradition of the club of Hercules, which sprouted again when it was put into the earth. PAUSANIUS, b. ii. chap. 31. § 13. It is well known that by artificial means, leaves may be made to shoot, in a very short time, from branches freshly broken off; and these arts are likewise known in the East. TAVERNIER relates, (*Travels*, part ii. b. 1. chap. 5.) that on his journey from Surat to Agra, in the territory of the Great Mogul, he met in the English factory at Baroche, with some Indian jugglers, who offered to shew some of their tricks. "The first was to make

some iron chains red-hot in the fire, which they then put round their body; this, indeed, appeared to give them pain, but without inflicting any wound. Upon this, they stuck a piece of wood into the ground, and asked one of the spectators what kind of fruit he wished this piece of wood to produce? Being told that it should be mangoes, one of the jugglers covered himself with a linen cloth, and bowed five or six times to the earth. Curiosity to see how it was done, induced me to go up into a chamber, from which I could see, through a hole in the cloth, that the juggler made some cuts with a razor under the shoulder, and smeared the piece of wood with the blood that ran out. As often as he raised himself the wood grew visibly, and at the third time, branches with buds appeared, the fourth time, the branches put forth leaves, and on the fifth time, blossoms appeared. An English clergyman, who was present, when he saw these people, in less than half an hour, change pieces of wood into a tree, four or five feet high, with leaves and flowers, as in spring, broke it, and declared publicly, that he would never administer the holy sacrament to any of his congregation who should continue a spectator of such tricks." Every person, however, who judges without prejudice, readily perceives, that the miracle described in the text is not to be compared to such a trick. It is in direct contradiction with the exalted character of Moses, whose divine mission was attested by far greater miracles, that he should have made use of an illusion to obtain his object. ROSENMÜLLER.]

No. 295. — xviii. 16. *Those that are to be redeemed from a month old shalt thou redeem.*] According to LEO of Modena, this was performed in the following manner. When the child is thirty days old, the father sends for one of the descendants of Aaron; several persons being assembled on the occasion, the father brings a cup, containing several pieces of gold and silver coin. The priest then takes the child into his arms, and addressing himself to the mother, says, "Is this thy son?" *Mother.* "Yes." *Priest.* "Hast thou never had another child, male or female, a miscarriage or untimely birth?" *Mother.* "No." *Priest.* "This being the case, this child, as first-born, belongs to me."

Then turning to the father, he says, "If it be thy desire to have this child thou must redeem it." *Father*. "I present thee with this gold and silver for this purpose." *Priest*. "Thou dost wish, therefore, to redeem the child?" *Father*. "I do wish so to do." The priest then turning himself to the assembly, says, "Very well: this child, as first-born, is mine, as it is written in Bemidbar, (*Numb. xviii. 16.*) *Thou shalt redeem the first-born of a month old for five shekels; but I shall content myself with this in exchange.*" He then takes two gold crowns, or thereabouts, and returns the child to his parents.

No. 296. — xix. 2. *On which never came yoke.*] Any animal which had been used for a common purpose was deemed improper to be offered in sacrifice to God. The heathens were very scrupulous in this particular. Neither the Greeks, nor Romans, nor the Egyptians would offer an animal in sacrifice that had been employed in agriculture. Just such a sacrifice as that prescribed here does Diomedes vow to offer to Pallas. *Iliad x. v. 291.*

Ως νυν μοι ἐθέλουσα παρίσασο, καὶ με φυλάσσε.

Σοὶ δ' αὖ ἐγὼ ρέξω βῆν ἡνὶν, εὐρυμέτωπον,

Ἀδμητην, ἣν ἔπω ὑπὸ ζυγὸν ἡγάγεν ἀνὴρ.

Τὴν τοι ἐγὼ ρέξω, χρυσοῦν κερικεῦας.

So now be present, O, celestial maid,

So still continue to the race thine aid.

A yearling heifer falls beneath the stroke

Untam'd, unconscious of the galling yoke.

With ample forehead and with spreading horns,

Whose tapering tops refulgent gold adorns.

In the very same words Nestor promises a similar sacrifice to Pallas. *Odys. iii. v. 382.*

Thus also VIRGIL. *Georg. iv. v. 550.*

Quatuor eximios præstanti corpore tauros,
Ducit, et intacta totidem cervice juvencas.

From his herd he culls,

For slaughter, four the fairest of his bulls:

Four heifers from his female stock he took,

All fair, and all unknowing of the yoke.

DRYDEN

No. 297. — xx. 17, 18. *Let us pass, I pray thee,*

through thy country: we will not pass through the fields or through the vineyards, neither will we drink of the water of the wells. — And Edom said unto him, Thou shalt not pass by me.] “At twelve o’clock the spy came back, and reported that our enemy had posted his men to guard the stream, on both sides of the valley, in such a manner, that he would not allow the shepherds of our Sheikh to water their flocks. We now sent a message to Abou-Zeitun, with a proposal, that if they would allow us to pass, we would not touch their water; but he returned for answer, that we should neither pass through their lands, nor drink of their water.” MACMICHEL’S *Journey from Moscow to Constantinople*, p. 223. This occurred in the land of Edom.

No. 298. — xx. 28. *And Aaron died there in the top of the Mount.]* “Taking a south-westerly direction from the ruined palace, we arrived at the foot of Mount Hor at three in the afternoon, where, finding an Arab boy tending some goats, he offered to conduct us to the summit for a small remuneration. The ascent was rugged and difficult in the extreme, and it occupied us one hour and an half to climb up the almost perpendicular sides. A crippled Arab hermit, about eighty years of age, the one-half of which time he had spent on the top of the mountain, living on the donations of the few Mohammedan pilgrims who resort thither, and the charity of the native shepherds, who supply him with water and milk, conducted us into the small white building, crowned by a cupola, that contains the tomb of Aaron. The monument is of stone, about three feet high; and the venerable Arab, having lighted a lamp, led us down some steps, to a chamber, hewn out of the rock, but containing nothing extraordinary. Against the walls of the upper apartment, where stood the tomb, were suspended beads, bits of cloth and leather, votive offerings left by the devotees. On one side, let into the wall, we were shewn a dark looking stone, that was reputed to possess considerable virtues in the cure of diseases, and to have formerly served as a seat to the prophet.” MACMICHEL’S *Journey to Constantinople*, p. 230.

No. 299. — xxi. 6. *Fiery serpents.]* This species of serpents are provided with wings, by means of which,

instead of creeping or leaping, it rises from the ground, and leaning upon the extremity of its tail, moves with great velocity. It is a native of Egypt, and the deserts of Arabia. The existence of winged serpents is attested by many modern writers. A kind of snakes were discovered among the Pyrenees, from whose sides proceeded cartilages, in the form of wings. *Scaliger* mentions a peasant who killed a serpent of the same species which attacked him, and presented it to the king of France. *Le Blanc* says, at the head of the lake Chiamay are extensive woods and marshes, which it is very dangerous to approach, because they are infested by large serpents, which, raised from the ground on wings resembling those of bats, and leaning on the extremity of their tails, move with great rapidity.

In America, during summer, fire-flies appear every night. After a slight shower in an afternoon, the woods are seen sparkling with them in every direction. Their light is emitted from the tail, each having the power of emitting it or not, at pleasure. They are, undoubtedly, flying glow-worms, still emitting light from the tail-part. *WELD'S Trav. through North America*, vol. i. p. 198.

One night, says *BERNIER* (in the account of his *Voyage to the East Indies*), "when there was not a breath of wind, and the air was so hot and stifling that we could scarcely breathe in the creek, where we had retired out of the main channel, the bushes around us were so full of those little shining worms, that they seemed to be on fire; and there arose flies here and there, which were like flames, and frightened my seamen, who said they were devils. Among the rest there arose two, that were very extraordinary: one was a great globe of fire, which in falling and spinning, lasted above the time of saying a pater-noster; and the other, which lasted about a quarter of an hour, was like a little tree all in a flame." *PINKERTON'S Coll.* part xxxii. p. 229.

[A very venomous kind of serpents, whose inflammatory bite acquired them the name of fiery, and to which the Greeks gave a name that may indicate swelling as well as inflammation (*prester*). Yet some assert, on account of their Hebrew name, that they were winged serpents, of which

HERODOTUS relates (ii. 75. 76.) “that in spring they come from Arabia to Egypt, to be there eaten by the bird called Ibis, which was so highly honoured by the Egyptians, because it cleared the country of those dangerous animals.” He adds, that he found whole heaps of the skeletons of those serpents. BOCHART says, “that they are short, spotted, and have wings like a bat.” STOLLBERG’S *Hist. of the Religion of Jesus*, part ii. p. 162. The winged serpents as they are called, are rather lizards, with wings resembling those of the bat. See OEDMANN, No. vi. c. 7. p. 71. ROSENMÜLLER.

No. 300. — xxi. 9. *A serpent of brass.*] It is remarkable that the Egyptians should worship, under the emblem of a serpent, the Divine Being, whom they called Ich-nuphi, that is, the Good Spirit, (of which the Greeks made Knephis,) and whom they considered as the creator of the world, and the author of all beneficial and happy events. S. JABLONSKY’S *Panth. Ægypt.* p. i. chap. 4. It is not less remarkable that the same animal, by the sight of which the Israelites were made whole, (the serpent,) was an attribute of Esculapius, the god of physic. ROSENMÜLLER.

No. 301. — xxi. 17. *Then Israel sang this song, Spring up, O well; sing ye unto it.*] “The Eleusinian women practised a dance about a well, which was called callichorus, and their dance was also accompanied by songs in honor of Ceres. These songs of the well are still sung in other parts of Greece, as well as in Syria. DE GUYS mentions them. He says that he has “seen the young women in Prince’s Island, assembled in the evening at a public well, suddenly strike up a dance, while others sung in concert to them.” *Lett. on Greece*, vol. i. p. 220. Lond. 1781. The ancient poets composed verses which were sung by the people while they drew the water, and were expressly denominated songs of the well. ARISTOTLE, as cited by *Winkelmann*, says, “the public wells serve as so many cements to society, uniting the people in bands of friendship, by the social intercourse of dancing so frequently together around them. This may serve to explain the cause of the variety of beautiful lamps, pitchers, and other vessels of terra cotta, which have been found at the bottom of wells in different parts of Greece.” CLARKE’S *Travels*, vol. iii. p. 430.

No. 302. — xxi. 18. *The princes digged the well, the nobles of the people digged it, by the direction of the law giver.]* MICHAELIS observes on this passage, that Moses seems to have promised the Israelites that they would discover in this neighbourhood, and that by ordinary human industry and skill, a spring hitherto unknown; and that this promise was fulfilled. The discovery of springs, which often flow at a considerable depth below the surface of the earth, is of great importance to a country so poor in water as Arabia. Often a spot that is dry above has even subterraneous lakes, to reach which it is necessary to dig to some depth. We have a remarkable instance in a part of Africa, which SHAW describes at the end of the eighth chapter of his geographical remarks on Algiers. *Travels*, vol. ii. p. 142. 8vo. “The villages of Wadreag are supplied in a particular manner with water: they have, properly speaking, neither fountains nor rivulets; but by digging wells to the depth of a hundred, and sometimes two hundred fathoms, they never want a plentiful stream. In order, therefore, to obtain it, they dig through different layers of sand and gravel till they come to a fleaky stone, like slate, which is known to lie immediately above the *bahar táht el erd*, or the sea below the ground, as they call the abyss. This is easily broken through, and the flux of water, which follows the stroke, rises generally so suddenly, and in such abundance, that the person let down for this purpose has sometimes, though raised up with the greatest dexterity, been overtaken and suffocated by it.”

In some parts of Arabia, as at Faranard in the valley of Dschirondel, water is found, according to NIEBUHR, on digging only a foot and a half deep. *Description of Arabia*, p. 402. ROSENMÜLLER.

No. 303. — xxii. 15. *And Balak sent yet again princes more and more honourable than they.]* “Men of consequence in the city at different intervals presented themselves: and as we proceeded, two of the brothers of the Ameen-ad-dowlah, arrayed in brocade coats, with shawls round their caps, paid their respects to the ambassador. This succession of personages, whose rank increased as we

approached the city, may bring to mind the princes more and more honourable, which Balak sent to Balaam. *Numbers*, xxii. 15." MORIER'S *Second Journey through Persia*, p. 129.

No. 304. — xxii. 28. *The Lord opened the mouth of the ass.*] Human feelings and a human voice are sometimes ascribed to animals. Witness the ass of Silenus: the ram of Phryxus: the bull of Europa: the lamb in Egypt, in the reign of Boccaris: the elephant of Porus: the horses of Achilles and Adrastus. See *Ancient Universal Hist.* vol. ii. b. 1. c. 3. n. 1. SAURIN'S *Disc.* tom. i. *Disc.* 64. p. 509. HOMER *Il.* xvii. v. 426. xix. v. 405.

No. 305. — xxiii. 22. *An unicorn.*] The Hebrew word (*reem*) which we have translated *unicorn*, after an old Greek translation, means, according to the opinion of most modern interpreters, a kind of wild bulls or buffaloes, but which, cannot be more exactly ascertained. In other passages of Scripture, the animal *reem* is described as possessing great strength and swiftness, as in *Job* xxxix. 9, 10. and in *Psalms* xxii. 22. it is represented as formidable on account of its horns. The present passage mentions his activity, (for this is the meaning of the Hebrew word which is here translated strength, and by *Luther*, spirit.) In northern Africa there is a kind of oxen called *lant*, or *dant*, which are not easily overtaken in the chase by a Barbary horse, as mentioned by LEO AFRICANUS in his *Description of Africa*, b. ix. c. 33. However, this kind of buffalo is easily tamed, and used as a domestic animal; which is entirely at variance with what is said of the *reem* in *Job* xxxix. 9.—12. None of the Scripture passages, where *reem* is mentioned, contain, it is true, any indication that by this name an animal with a single horn is meant. However, it is a very ancient opinion, founded, doubtless, on tradition, that this Hebrew word signifies unicorn, as the ancient Greek translators, in most of the passages where *reem* is mentioned, have placed the Greek name for unicorn (*Monoceros*.) But the accounts of it are so different from each other, that even the existence of such an animal has been called in question. Some confusion in these accounts certainly arose from

many writers confounding the unicorn with the well known rhinoceros. This, however, cannot authorize us to reject, as mere fables, other credible accounts, which very clearly describe another animal, with a horn on the forehead, evidently different from the rhinoceros: on the contrary, it appears, from many ancient and modern independent testimonies, that in the interior of Africa such an animal belonging to the antelope, or some other similar kind, is to be found. The most ancient and decisive account of it is given by PLINY, *Nat. Hist.* b. viii. c. 21. "The unicorn is an uncommonly wild animal, the body resembles that of the horse, the head that of the stag, and the feet those of the elephant; it roars loud, and has a black horn, which projects from the middle of the forehead to the length of four or five feet. It is said to be impossible to catch it alive." *Lodovico de Bartema*, a Roman patrician, who travelled in 1503, in Egypt, Arabia, and India, and by giving himself out for a renegado, found an opportunity of visiting Mecca with the great caravan of pilgrims, says, in his description of the curiosities of this city, in RAMUSIO's *Collection of Travels, Raccotta di Viaggi*, Venet. 1563. p. 163. "On the other side of the temple (the Kaabe) is a court surrounded with a wall, in which we saw two unicorns, which were shewed to us as curiosities, and are, indeed, worthy of admiration. Their figure is as follows: the largest is of the size of a colt three years and a half old, and has a horn on the forehead, which is about six feet long. The other unicorn was smaller, and of the size of a foal one year old, and its horn was about four spans long. This animal is of the colour of a bright yellow brown horse, its head resembles a stag's, its neck, which is not very long, is covered with thin and short hairs which hang down on one side; the legs are thin and slender, like those of a hind or a roe; the hoofs of the forefeet are cloven, and the claws like those of a goat; the hind part of the legs is covered with much hair, which gives it a wild appearance; but its wildness is subdued, and it is pretty tame. Both these animals were sent as a present to the Sultan of Mecca, as curiosities of great value, very rarely met with, by a king of Ethiopia, who

hoped by this present to gain the sultan's favour." Don *Juan Gabriel*, a Portuguese colonel, who lived several years in Abyssinia, affirms he had seen in the country of the Agawos, in the Abyssinian province of Damota, an animal of the form and size of a moderate horse, of a dark chesnut-brown colour, with a handsome whitish horn, five spans long on the forehead, the main and tail black, the legs short and slender; it lives alone in the thickest woods, and seldom comes into the open country. Some Portuguese, who were sent by Adamas Saghedo, king of Abyssinia, on a high mountain in the province of Namnu, relate that they saw many unicorns grazing in the woods at the foot of the mountain. LUDOLPH's *Histor. Æthiop.* b. i. c. 10. No. 80. These accounts are confirmed by Father LOBO, who resided for a long time as missionary in Abyssinia. He adds, "that the unicorn is very shy, and withdraws from the eyes of the observer by a rapid flight into the woods; on which account we have as yet no accurate description of it." *Voyage Historique d'Abyssinie*, Amsterd. 1728. vol. i. p. 83. 291.

A trace of this singular animal has been found in modern times, by ANDREW SPARRMANN, a learned Swede, to whom we are indebted for valuable information on the natural history of Southern Africa. See his *Travels in the Cape of Good Hope*, in 1772 to 1776. *Jacob Cock*, an intelligent farmer on the Sea-Cow river, who travelled through nearly all Southern Africa, found on a perpendicular wall of a rock, a drawing made by Hottentots, representing a quadruped with a horn on the head. The Chinese Hottentots (so called on account of their light colour) told him, that the animal which the drawing represented nearly resembled the horses on which he and his men rode, but only that it had a straight horn on its forehead. They added, that these one-horned animals were very rare, very swift of foot, and very vicious; and that people seldom ventured to attack them, or to appear before them in the open field, but that they must ascend on an eminence, and make a noise, because they know that the animal is very curious, and is thereby enticed, when it may be shot without danger, with poisoned arrows. "It is not probable," says

Sparrmann, "that the savages should have invented this story, and that with so many particulars: and still less can it be imagined, that they had retained the memory of such an animal from the history of former times and traditions. These parts are very seldom visited; and the drawing might, therefore, long remain concealed. That so rare an animal should not be more particularly known is no proof against its existence. A great part of Africa is still terra incognita. The giraffe, has only within a few years been again mentioned by our naturalists. The same is the case with the gnu, which, till very modern times, was considered as a fabrication of the ancients. In like manner we had scarcely any knowledge of the hippopotamus and the two-horned rhinoceros. And how long may it last before quite unknown animals come from their concealed abodes? We find a more decisive account of a one-horned animal which seems to belong to the breed of antelopes, in the fifteenth part of the *Transactions of the Zealand Academy of Sciences*. This information, which bears the stamp of truth and reasoning, was communicated in 1791, to the above mentioned learned society, from the Cape of Good Hope, by *Henry Cloete*. "A half-bred Hottentot, of the name of Gerrit Slinger, on being asked about the different kinds of wild animals that were found in those parts of the colony which are remote from the Cape Town, related the following remarkable particulars: 'That some years ago he served under the commandant *Peter Burgers*, in a detachment sent against the Bosjemans, in which detachment many Hottentots served among the Christians. After completing an expedition with fifteen other Hottentots, while the commandant was in chase of other Bosjemans, Gerrit Slinger, with his companions, saw nine strange animals, which they pursued at their leisure on horseback, and shot one of them. While they were busy in viewing the animal they had killed, which was entirely unknown to them, a townsman, Louis von der Mereve, came up to them, and examined the animal, the figure of which was as follows. It was very much like the horse, of a grisly colour, with narrow white stripes under the jaws; it had a horn in the middle of the forehead, which was as long as

an arm, and at its base as thick; this horn was flattened towards the middle, but at the end it was very pointed; it did not grow to the bone of the forehead, but only in the skin. About two fingers breadth below the horn, was a small short tuft of hair: the head of this animal was like that of a horse, and in height it was the same as the common horses of the Cape. The ears were like those of the ox, but rather larger: it had a pretty long tail, which at a distance resembled that of a horse, but on seeing it nearer it was found to be more fleshy, and covered with short hair; at the end of it was a white tuft of the size and shape of an apple: the hoofs were round like those of the horse, but cloven from below like those of an ox: the testicles resembled those of the tame bull. This singular animal was shot between the Table Mountain and the Sea-Cow river, a distance of sixteen days journey on horseback from Candeb's, which lies about a month's journey with oxen from Cape Town. Many natives and Hottentots affirm that they have seen hundreds of the same animal with *one* horn on the head, drawn upon rocks and stones by the Bosjemans. *M. Cloete*, whose account is dated from the Cape, 8th April, 1791, promises to procure such an animal, if adequately paid for it."

If the few European travellers who in modern times have penetrated a little way into the interior of Africa, either from Egypt and Nubia, or in the south from the Cape, have not seen a unicorn, this is no sufficient ground for doubting its existence. It is not impossible that in ancient times this animal may not have been rare even in the south of Egypt, but, in the sequel, if it did not become wholly extinct, yet greatly decrease in numbers, or retreat farther into the deserts. The hippopotamus, or river-horse, affords a remarkable instance that this may sometimes be the case with entire races of animals. Though this animal was so frequent in ancient times in the south of Egypt, it has not been seen there for nearly two hundred years, and is now scarcely known there by name, having retreated deeper into the interior of Africa. *SONNINI'S Travels in Egypt.*

The various opinions respecting this animal, designated

in the Bible by the name of reem, have been thoroughly examined with much learning and acuteness, in the work of a naturalist, whose early death is a loss to the science, under the title of, *An Essay on the Quadruped of the Scriptures, called Reem: a Contribution towards the Natural History of the Unicorn*, by Dr. FRED. ALBR. ANT. MEYER, 1796, 8vo. This writer is likewise of opinion that by the reem we are to understand the unicorn. "If we assume," says he, (p. 164.) "that this animal was rare, that on account of its being a dangerous neighbour to man it was soon pursued, or gradually extirpated, or that it retired to countries where it was not easily discovered, and by degrees perished for want of food, or other causes, I really see nothing absurd in such a supposition. That whole races of animals may become extinct, is proved by the carnivorous elephants on the Ohio, of the existence of which in former ages we were first informed by the discovery of their colossal skeletons. What happened on the Ohio might surely happen in Asia or Africa. But I will not even assume that this powerful one-horned animal is extinct: perhaps it was only forced to retire from the countries which it once inhabited; perhaps it is still concealed in some corner of Asia or Africa, where it may be discovered by future generations!" It is to be lamented that the critical history of the unicorn, of which this writer gave us hopes, has not been published.

As all the qualities which are ascribed in Scripture to the reem, namely, activity, strength, wildness, and shyness, which rendered it impossible for man to tame it for his service, (*Job xxxix. 9. 12.*) are to be found in the accounts of the unicorn which we have here collected, there seems to be no reason to reject the most ancient interpretation of the Hebrew word, which originates with learned Egyptian Jews. ROSENMÜLLER.

A remarkable animal has been discovered in Southern Africa, by Mr. Campbell, of the London Missionary Society. The Hottentots who shot the creature never having seen nor heard of an animal with a horn of so great a length, cut off its head, and brought it bleeding on the back of an ox to Mr. Campbell. He would gladly have transported the whole of it with him to Europe, but its great

weight, and the distance of the spot (the city of Mashow) from Cape Town, about 1200 miles, determined him to reduce it, by cutting off the under jaw. The head measured, from the ears to the nose, three feet: the length of the horn, which is nearly black, is also three feet, projecting from the forehead, about ten inches above the nose. There is a small horny projection of a conical shape, measuring about eight inches, immediately behind the great horn, apparently designed for keeping fast or steady whatever is penetrated by the great horn. This projection is scarcely observed at a little distance. The animal is not carnivorous, but chiefly feeds on grass and bushes. It is well known in the kingdom of Mashow, the natives of which make from the great horn handles for their battle axes. It appears to be a species of rhinoceros: but judging from the size of its head, it must have been much larger than the common rhinoceros of Southern Africa, which has a large crooked horn, nearly resembling the shape of a cock's spur, pointing backward, and a short one of the same form, immediately behind it. Mr. Campbell was very desirous to obtain as adequate an idea as possible of the bulk of the animal killed near Mashow, and with this view questioned his Hottentots, who described it as being much larger than the rhinoceros, and equal in size to three oxen or four horses.

No. 306. — xxiii. 24. *And drink the blood of the slain.*] Captain FRANKLIN, who visited Shiraz, says, that "a person there assured him, that he saw a Turkoman soldier not only bathe his hands in the blood of some man who had been killed, but taking some in his joined palms, he drank a little, and with the remainder washed his beard, exclaiming, Shooker Allah, or, Thanks be to God. The savage, by this action, meant to recommend himself to the monster he served, as one that delighted to drink the blood of the enemies of his chief." MALCOLM'S *History of Persia*, vol. ii. p. 155.

No. 307. — xxiv. 6. *Cedar trees.*] GABRIEL SIONITA, a learned Syrian Maronite, thus describes the cedars of Mount Lebanon, which he had examined on the spot. "The cedar-tree grows on the most elevated part of the

mountain; is taller than the pine, and so thick, that five men together could scarce fathom one. It shoots out its branches at ten or twelve feet from the ground; they are large, and distant from each other, and are perpetually green. The cedar distils a kind of gum, to which different effects are attributed. The wood of it is of a brown colour, very solid, and incorruptible if preserved from wet; it bears a small apple, like to that of the pine."

DE LA ROQUE relates some curious particulars concerning this tree, which he learned from the Maronites of Mount Libanus: "The branches grow in parallel rows round the tree, but lessen gradually from the bottom to the top, shooting out parallel to the horizon, so that the tree is, in appearance, similar to a cone. As the snows, which fall in vast quantities on this mountain, must necessarily, by their weight on such a vast surface, break down these branches, nature, or rather the God of nature, has so ordered it, that at the approach of winter, and during the snowy season, the branches erect themselves, and cling close to the body of the tree, and thus prevent any body of snow from lodging on them."

MAUNDRELL, who visited Mount Libanus in 1697, gives the following description of the cedars still growing there: "These noble trees grow among the snow, near the highest part of Lebanon, and are remarkable, as well for their own age and largeness, as for those frequent allusions to them in the word of God. Some of them are very old, and of a prodigious bulk; others younger, and of a smaller size. Of the former I could reckon only sixteen, but the latter are very numerous. I measured one of the largest, and found it twelve yards and six inches in girth, and yet sound; and thirty-seven yards in the spread of its branches. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree." *Journey from Aleppo to Jerusalem*, p. 142.

[The aloe-tree here meant is the aloe which grows in the East Indies, to the height of eight or ten feet, and (not to be confounded with the aloe-plant originally from America) its stem is the thickness of a thigh. At the top grows a tuft of jagged and thick leaves, which is broad

at the bottom, but becomes gradually narrower towards the point, and is about four feet long; the blossom is red, intermingled with yellow, and double like cloves. From this blossom comes a red and white fruit, of the size of a pea. This tree has a very beautiful appearance, and the wood has so fine a smell that it is used for perfume. The Indians consider this tree as sacred, and are used to fell it with various religious ceremonies. The Orientals consider this aloe as a tree of Paradise, on which account the Dutch call it the tree of Paradise. See RUMPH'S *Herbarium of Amboyna*, part. ii. p. 29. Therefore, rabbi SOLOMON JARCHI explains the Hebrew word as "myrrh and sanderswood, which God planted in the garden of Eden." ROSEN-MÜLLER.]

No. 308. — xxv. 3. *Baal-peor*.] *Maimonides* and the Jews are of opinion, that this idol resembled the Priapus of the Greeks and Romans, whose rites were attended with prostitution and other obscenities. *Selden*, however, thinks, that as Peor was the name of a mountain in the country of the Moabites, there was a temple in honor of Baal erected on it, and from that circumstance he was called Baal-peor, because he was worshipped there in a distinguished manner; as Jupiter was called Olympus, from the celebrated temple which was built and dedicated to him on Mount Olympus.

The following curious particulars are taken from Dr. JAMIESON'S *Dictionary of the Scottish Language*. "A festival called Beltane or Beltein, is annually held on the first of May, O. S. It is chiefly celebrated by the cow-herds, who assemble by scores in the fields to dress a dinner for themselves, of boiled milk and eggs. This they eat with cakes baked for the occasion, having small lumps in the form of nipples, raised all over the surface. The cake might, perhaps, be an offering to some deity in the days of Druidism." P. LOGIERAIT, *Perths. Statist. Acc.* v. 84. A town in Perthshire, on the borders of the highlands, is called Tillee Beltane, that is, the eminence or rising-ground of the fire of Baal. In the neighbourhood is a druidical temple of eight upright stones, where it is supposed the fire was kindled; at some distance from this is

another temple, of the same kind, but smaller, and near it a well, still held in great veneration. On Beltane morning superstitious people go to this well and drink of it; then they make a procession round it nine times; after this, they in like manner go round the temple. So deeply rooted is this heathenish superstition in the minds of many who reckon themselves good protestants, that they will not neglect these rites even when Beltane falls on the Sabbath. But the most particular and distinct narration of the superstitious rites observed at this period, which I have met with, is in the statistical account of the parish of Callander, Perthshire. The people of this district have two customs which are fast wearing out, not only here, but all over the highlands, and, therefore, ought to be taken notice of while they remain. Upon the first day of May, which is called Beltan, or Bel-tein day, all the boys in a township or hamlet meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such a circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard; they knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black; they put all the bits of cake into a bonnet; every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit; whoever draws the black bit, is the devoted person who is to be sacrificed to Baal, whose favour they mean to implore in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the East, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames, with which the ceremonies of this festival are closed.

Mr. PENNANT, *Tour in Scotland*, 1769, p. 110. gives a similar account, with the addition of other circumstances.

He says, "On the first of May the herdsmen of every village hold their bel-tein, a rural sacrifice. They cut a square trench on the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal, and milk, and bring, besides the ingredients of the caudle, plenty of beer and whiskey: for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that, every one takes a cake of oatmeal, upon which are raised nine square knobs; each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them. Each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulder, says, 'This I give to thee, preserve thou my horses; this to thee, preserve thou my sheep,' and so on. After that, they use the same ceremony to the noxious animals: 'This I give to thee, O fox, spare thou my lambs; this to thee, O hooded crow; this to thee, O eagle.' When the ceremony is over they dine on the caudle."

"In Ireland, Bel-tein is celebrated on the twenty-first of June, at the time of the solstice. There, as they make fires on the tops of hills, every member of the family is made to pass through the fire, as they reckon this ceremony to ensure good fortune through the succeeding year. This resembles the rite used by the Romans in the Palilia. Bel-tein is also observed in Lancashire." MACPHERSON'S *Critical Dissert.* xvii. p. 286.

No. 309. — xxviii. 11. *In the beginning of your months ye shall offer a burnt-offering unto the Lord.*] Among many ancient nations, the first day of every month was celebrated with religious ceremonies. At Athens, as PLUTARCH observes, (*De Vitand. Ær. Alien.* p. 828. a.) sacrifices were made at the Neomenia, that is, every new moon. DEMOSTHENES says, (in the *Oration against Aristog.* p. 505.) that they went at the new moon up to the citadel of Athens, and there sacrificed, and implored the gods for the welfare of the city and all individuals, in the following month. Among the Romans, according to MACROBIUS, *Saturnal.*

i. 15. it was the business of the junior pontifex to watch for the appearance of the new light. As soon as he observed the new moon, he announced it to the chief-priest, on which they performed together the sacrifice usual on that day. See HORACE, *Ode* iii. 23. ROSENMÜLLER.

No. 310. — xxx. 2. *If a man vow a vow unto the Lord.*] The custom of making vows is common, and very rigidly observed in Japan. THUNBERG (*Travels in Japan*, vol. iv. p. 29.) mentions a curious instance of an old man advanced in years, who had made a vow, a long time back, never to make use of shoes; and being that year employed to accompany the Dutch embassy to the imperial court, in the depth of winter, marched along very patiently upon his bare feet, bearing all the inclemency of the weather with the greatest unconcern.

No. 311. — xxxi. 23. *It shall be made clean: it shall be purified.*] The following is an interesting account of the mode of sacrificing practised by the Caufirs, a people inhabiting the high range of the Hindoo Corsh, or Indian Caucasus. The narrator was a Mussulman, of the name of Moollah Nugeeb, who had undertaken the journey at the desire of Mr. Elphinston. The people assemble round a stone of about four feet high, and in breadth, that of a stout man. This was the Imotan, or holy stone, and behind it to the north is a wall. This stone represents Imra, the one and only God. To the south of the Imotan burns a fire, of a species of pine, thrown on green, for the purpose of giving a great deal of smoke. A priest stood before the fire, and behind him the worshippers in a row. Water is brought, with which he washes his hands, and taking some in his right hand, throws it three times through the smoke on the Imotan, saying every time *sooch*, that is, be pure; then he throws a handful of water on the sacrifice, usually a goat or a cow, and says *sooch*. Then taking some water, and repeating some words, meaning, Do thou accept the sacrifice, he pours it into the left ear of the sacrifice. If the animal now turn up his head to heaven, it is a sign of acceptance. After some other ceremonies, the priest kills the goat, and receiving in both hands the blood, allows a little to drop into the

fire, throwing the remainder on the Imotan. *Account of Caubul*, p. 621.

No. 312. — xxxi. 50. *We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets.]* “As we travelled onwards, we discerned the gilt cupola of the tomb of Fatmeh, at Koom. We were not permitted to enter within the mausoleum; but we were told that the tomb itself, and the bars of the grate which surround it, are of solid silver, and that its gates are plated with gold, upon which are inscribed sentences of the Koran. All around the tomb are hung up, in great display, various offerings, consisting of pieces of jewellery, arms, rich apparel, and other things that are counted scarce and precious. *Numb.* xxxi. 50. One of the most costly offerings is a *jika*, or ornament for the head, presented by his majesty, and which formerly belonged to his mother. This circumstance will acquire more interest from the coincidence of Cræsus having consecrated his wife’s necklaces and girdles at Delphi.” *HERODOTUS, Clio.* 51. *MORIER’S Second Journey through Persia*, p. 165.

No. 313. — xxxii. 23. *Be sure your sin will find you out.]* Sin, however secretly committed, most commonly is brought to light by the very circumstances which promised concealment.

Πλησάμενοι δέ τε νῆας ἔβαν οἰκονδε ἕκασϑ.

Καὶ μὲν τοῖς ὄπιδϑ κρατερόν δέϑ ἐν φρεσὶ πίπτει.

Odyss. l. xiv. v. 85.

When Jove in vengeance gives a land away,

E’en these, when of their ill-got spoil possess’d,

Find sure tormentors in the guilty breast:

Some voice of God close whispering from within,

“Wretch, this is villany, and this is sin.”

POPE.

Ὅρέσῃ τλήμον, τίς σ’ ἀπόλλυται νόσϑ;

Ἡ σύνεσις, ὅτι σύνοιδα δεῖν’ εἰργασμένϑ.

EURIPIDES.

—— At mens sibi conscia facti

Præmetuens, adhibet stimulos torretque flagellis.

LUCRETIVS, l. iii. v. 103.

Magna vis est conscientiae, iudices, et magna in utramque partem: ut neque timeant, qui nihil commiserint; et poenam semper ante oculos versari putent, qui peccarint. CICERO, *pro Milone Orat.*

Animi labes nec diuturnitate evanescere, nec annibus ullis elui potest. CICERO, *de Legibus*, l. ii. et alibi.

Mala facinora conscientia flagellantur. SENECA.

Diu non latent scelera. FLORUS.

Adeo facinora atque flagitia sua ipsi quoque in supplicium verterant. Neque frustra praestantissimus sapientiae firmare solitus est, si recludantur tyrannorum mentes, posse aspici laniatus et ictus, quando ut corpora verberibus, ita saevitiâ, libidine, malis consultis, animus dilaceretur. Quippe Tiberium non fortuna, non solitudines protegebant, quin tormenta pectoris suasque ipse poenas fateretur. TACITUS, *Annal.* vi. 6.

Exemplò quodcunque malo committitur, ipsi
Displicet auctori: prima est hæc ultio, quòd se
Judice, nemo nocens absolvitur, improba quamvis
Gratia fallaci Prætoris vicerit urna. JUVENAL, *Sat.* xiii. v. 1.

*He that commits a sin shall quickly find
The pressing guilt lie heavy on his mind;
Though bribes or favour shall assert his cause,
Pronounce him guiltless, and elude the laws:
None quits himself; his own impartial thought
Will damn, and conscience will record the fault.* CREECH.

No. 314.—xxxii. 36. *Beth-nimrah.*] This place, probably, was so called from some idolatrous representation of the starry heavens, perhaps a leopard, or an image clothed in a leopard's skin. So PHURNUTUS *De Nat. Deor.* says of Pan, that is, the universe, Νεβριδα δε η παρδαλιν αυτον ενηφθαι, δια την ποικιλιαν των ασρων, και των αλλων χρωματων α θεωρειται εν αυτω, that he was clad in a fawn's or leopard's skin, as representing the stars and the various colours the world exhibits. DIODORUS SICULUS (b. i.) says, that the νεβρις, or spotted fawn's skin, was ascribed to Dionysius or Bacchus, on account of the great variety of the stars. See VOSSIUS *de Orig. et Prog. Idol.* lib. ii. cap. 14. VOSSII *Etymol. Latin.* and MARTINII

Lexic. Etymol. in Nebris. Perhaps for the same reason it is that Bacchus is sometimes represented in a car drawn by leopards, tigers, or panthers; at other times, as riding on a tiger, and even clothed in a tiger's skin. SPENCE'S *Polymetis*, p. 130. not. 90.

No. 315. — xxxv. 13. *And of these cities which ye shall give, six cities ye shall have for refuge.*] “The North American Indian nations have most of them either a house or town of refuge, which is a sure asylum to protect a man-slayer, or the unfortunate captive, if they can once enter it. The Cheerake, though now exceedingly corrupt, still observe that law so inviolably, as to allow their beloved town the privilege of protecting a wilful murderer, but they seldom allow him to return home afterwards in safety: they will revenge blood for blood, unless in some very particular case, where the eldest can redeem. In almost every Indian nation there are several peaceable towns, which are called old beloved, ancient, holy, or white towns, (white being their fixed emblem of peace, friendship, prosperity, happiness, purity, &c.) they seem to have been formerly towns of refuge, for it is not in the memory of their oldest people that ever human blood was shed in them, although they often force persons from thence, and put them to death elsewhere.” ADAIR'S *Indians*, p. 158. 389.

“The stable of the king is deemed one of the most sacred of all sanctuaries. During the present reign, a nobleman of the first rank in the kingdom, who had aspired to the throne, took refuge in the royal stable, and remained there till he obtained pardon for his offence. The military tribes in Persia have always regarded this sanctuary with the most superstitious reverence. A horse, they say, will never bear him to victory by whom it is violated.” MALCOLM'S *History of Persia*, vol. ii. p. 559. In a note it is added, that all the misfortunes of Nadir Meerza, the grandson of Nadir Shah, are attributed to his having violated the honour of the stable, by putting to death a person who had taken refuge there. The monarch or chief at whose stable a criminal takes refuge, must feed him as long as he stays there; but he may be slain the moment before he reaches it, or that on which he leaves

it; but when there, a slave who has murdered his master cannot be touched. The place of safety is at the head of the horse, and if that is tied up in the open air, the object of him who takes refuge is to touch the head-stall.

No. 316.—xxxv. 19. *The revenger of blood himself shall slay the murderer.*] The following extracts will prove how tenaciously the Eastern people adhere to the principle of revenging the death of their relations and friends.

“Among the Circassians, all the relatives of the murderers are considered as guilty. This customary infatuation to revenge the blood of relations, generates most of the feuds, and occasions great bloodshed among all the tribes of Caucasus, for unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called thlil-uasa, or the price of blood; but neither princes nor usdens accept of such a compensation, as it is an established law among them to demand blood for blood.” PALLAS'S *Travels*, vol. i. p. 405.

“The Nubians possess few traces among them of government, or law, or religion. They know no master, although the cashief claims a nominal command of the country. They look for redress of injuries to their own means of revenge, which in cases of blood extends from one generation to another, till blood is repaid by blood. On this account they are obliged to be ever on the watch and armed; and in this manner even their daily labours are carried on; the very boys are armed.” LIGHT'S *Travels*, p. 95. See also WELD'S *Travels in America*, vol. ii, p. 84. MICHAUX'S *Travels*, p. 215.

In consequence of having killed a chief in a duel, “Chelika Negusta was soon afterwards laid hold of by the more powerful relations of the deceased, and carried before the ras. Whatever might have been the inclinations of the latter, as complete proof was adduced of the fact, he was compelled by the custom of the country, which on this point is absolute, to condemn the young warrior to death; and, according to the established rule, which is borrowed

from the laws of the Mosaic institution, he was given up to the relations of the deceased, to do with him as they pleased. The course commonly followed on these occasions is, to take the offender to the market-place, and there, in the face of the public, to dispatch him with knives and spears, every relation and friend of the deceased making it a point of duty to strike a blow at the criminal. The young man was conducted towards the market-place, and so much violence was expressed by the relations, that his fate seemed inevitable. Fortunately for Chelika Negusta, he was a particularly handsome man, which circumstance, together with the intrepidity he had displayed throughout the trial, interested all the orozos belonging to the court, and, through their intercession, a deputation of priests was immediately sent to plead in his behalf, every lady offering to contribute her share towards commuting the punishment. The relations, however, appeared inexorable, and he was led in awful silence to the place of execution, where their spears were raised in readiness to strike the fatal blow. But the priests again interfering, and threatening the anger of the church if they persisted, the fear of excommunication fortunately produced its due effect, and, after a long debate, it was finally agreed that he should receive a pardon, though no less a sum than three hundred wakeas of gold were paid down on this occasion, as the price of the blood that had been shed." SALT'S *Voyage to Abyssinia*, p. 346.

"If one Nubian happen to kill another, he is obliged to pay the debt of blood to the family of the deceased, and a fine to the governors, of six camels, a cow, and seven sheep, or they are taken from his relations. Every wound inflicted has its stated fine, consisting of sheep and dhourra, but varying in quantity, according to the parts of the body wounded." BURCKHARDT'S *Travels in Nubia*, p. 138.

When a man or woman is murdered, the moment the person by whom the act was perpetrated is discovered, the heir-at-law to the deceased demands vengeance for the blood. Witnesses are examined; and if the guilt be established, the criminal is delivered into his hands, to deal with as he chooses. It is alike legal for him to forgive

him, to accept a sum of money as the price of blood, or to put him to death. It is only a few years ago that the English resident at Abusheher saw three persons delivered into the hands of the relations of those whom they had murdered. They led their victims bound to the burial-ground, where they put them to death; but the part of the execution that appeared of the most importance, was to make the infant children of the deceased stab the murderers with knives, and imbrue their little hands in the blood of those who had slain their father. The youngest princes of the blood that could hold a dagger were made to stab the assassins of Aga Mahomed Khan. When they were executed, the successor of Nadir Shah sent one of the murderers of that monarch to the females of his harem, who, we are told, were delighted to become his executioners. MALCOLM'S *History of Persia*, vol. ii. p. 110. 451.

When two families are desirous of putting an end to their long protracted resentments, whether for the purpose of uniting against a common enemy, or because time or their mutual interest has blunted the rage of pursuit, or from any other motive, they implore the convocation of a Kmeti; a special tribunal, composed of twenty-four old men, twelve of whom are chosen by each family. Of this special commission, the curate of the village, where the person last aggrieved or slain resided, or some other highly respected individual, is appointed president: and in case the members of the court are equally divided, he has a casting vote. This, however, rarely occurs, as the several interests of the parties concerned are previously discussed, so that the result of the meeting is almost certain. On the day appointed for holding this commission, a solemn mass is celebrated. Flags are displayed upon the church, and in every avenue approaching to it, and the bells ring incessantly. It is, however, worthy of remark, that, on this occasion, they do not discharge a single musket, until the affair is completely terminated, and all parties are on the point of separating. All the members of the Kmeti are fasting; and the company present, whether men or women, vie with each other in the brilliancy of their apparel on this day. The Kmeti assembles one hour before the cele-

bration of mass, to make a calculation of the blood that has been shed. A wound, which they call a blood, is valued at ten sequins, (about 4*l.* 10*s.* sterling). The death of a man, which they term a head, is equivalent to ten wounds; consequently, on paying one hundred sequins, (about 45*l.* sterling,) a Montenegrin may rid himself of any one who has either displeased or offended him. The head of a priest, as well as of the chief man of a commune, is fixed at seven times the value of any other person. This kind of valuation has been established from time immemorial; but at present it is varied according to certain circumstances, that may induce the Kmeti to lessen it; though sometimes the prices are fixed, by mutual consent, through the intervention of a third person. SOMMIERE's *Voyage Historique et Politique au Montenegro*.

“ The interest of the common safety has for ages established a law among the Arabians, which decrees that the blood of every man who is slain must be avenged by that of his murderer. This vengeance is called *tar*, or retaliation, and the right of exacting it devolves on the nearest a-kin to the deceased. So nice are the Arabs on this point of honor, that if any one neglects to seek his retaliation, he is disgraced for ever. He, therefore, watches every opportunity of revenge; if his enemy perish from any other cause, still he is not satisfied, and his vengeance is directed against the nearest relation. These animosities are transmitted as an inheritance from father to children, and never cease but by the extinction of one of the families; unless they agree to sacrifice the criminal, or purchase the blood for a stated price in money or in flocks. Without this satisfaction there is neither peace, nor truce, nor alliance between them, nor sometimes even between whole tribes. There is blood between us, say they, on every occasion; and this expression is an insurmountable barrier.” VOLNEY's *Travels in Egypt and Syria*, vol. i. p. 367.

[What is said above of the revenge of blood among the Abyssinians, is confirmed by Father LOBO (*Relation Historique d'Abissinie*, t. i. p. 123.) “ On our return we came through a village, where two men were arrested who had

killed one of the servants of the viceroy. As they had been taken in the fact, the penalty of death, according to the laws of the country, should have been immediately executed upon them; but the viceroy had deferred the sentence, and ordered that they should wait till his return. As soon as we arrived, the two murderers were delivered to the relations of the murdered person, that they might treat them at their discretion. They indulged the whole night in all kinds of expressions of joy, that they were on the point of revenging the murder of their relation. The unfortunate men were witnesses of all the festivities, and of the preparations made for their execution. There are in Abyssinia three different kinds of capital punishment. The first consists in burying the criminal in the earth up to the mouth, his head is then covered with brushwood, and a large stone is cast upon him: the second mode, is by beating him to death, with two thick clubs, two feet long, with knobs at the end twice as large as a fist: the third and the most common, is by piercing him with their lances. The nearest relation of the person murdered gives the first stab, upon this the others follow, according to the degrees of their relationship. Those whose turn comes after the criminal is already dead, dip the point of their lances in his blood, to shew that they participate in the revenge taken for the murder of their relation. The family of the criminal endeavour in their turn to revenge his death, and thus the revenge of blood often costs also the life of one of those who have taken part in it."

Mahomet endeavoured to modify the right of revenge of blood which had existed among the Arabs from time immemorial, by the following ordinance (*Koran Sur. xvii. v. 35.*): "If any one is unlawfully killed, we have given to his nearest relation the right of revenge: only let him not exceed due measure when he kills him;" *i. e.* let him not choose cruel and torturing kinds of death. This law is referred to in the custom observed by CHARDIN among the Persians, (*Travels*, b. vi. p. 110.) that when the judge delivers up the murderer to the relations of the person killed, he says, "I deliver to you, according to the law, the mur-

derer; avenge upon him the blood shed; but remember that God is equitable and merciful."

"Among the Bedouin Arabs," says D'ARVIEUX, "the revenge of blood is implacable. If one man has killed another, the friendship between the two families and their descendants is dissolved. If an opportunity should occur to join in some common interest, or if one family propose a marriage to the other, they answer, quite coolly, 'You know that there is blood between us, we cannot accept your proposal, and must consider our honour.' They do not forgive each other till they have had their revenge, with which, however, they are not in haste, but wait for time and opportunity." This is confirmed by NIEBUHR, *Description of Arabia*, p. 32. "The Arabs seldom wish to see the murderer put to death by the magistrates, or take his life themselves, because they would deliver his family from a bad member, and, consequently, from a great burthen. The family of the person murdered generally reserve to themselves the right to declare war, as it were, against the murderer and his relations. But an honourable Arab must observe some equality of strength; it would be considered disgraceful if a strong person should attack one old or sick, or many, a single individual. They are, however, permitted to kill even the most distinguished, and, as it were, the support of the family: for they require that he in particular, who is considered as the chief, and who acknowledges himself as such, should have a watchful eye on the conduct of all the members. The murderer is, however, arrested by the magistrates, and released again, after paying a certain sum, for instance, 200 dollars. This is, probably, the reason why the law is not abolished. After this, every member of both families must live in constant fear of any where meeting his enemy, till at length one of the family of the murderer is killed. There have been instances that similar family feuds have lasted fifty years, or more, because they do not challenge each other to single combat, but fight only when opportunity offers. A man of consequence at Loheia, who used to visit us frequently, besides the usual Arabian weapon, that is, a broad and sharp-pointed knife, always carried a small

lance, which he hardly ever put out of his hands, even in the company of his friends. As we were not accustomed to see such a weapon in the hands of the other Arabs, and enquired about it, he complained that some years before he had had the misfortune to have one of his family killed. The injured family had then reserved to revenge themselves in single combat, of the murderer or his relations. One of his enemies, and the very one whom he principally feared, was also in this town. He once met him in our house also, armed with a lance. They might have terminated their quarrel immediately, but they did not speak one word to each other, and much less did any combat ensue. Our friend assured us, that if he should meet his enemy in the open country, he must necessarily fight him; but he owned at the same time, that he strove to avoid this opportunity, and that he could not sleep in peace for fear of being surprised. After the bombardment of Mocha by the French, and when peace was already concluded, the captain of a French ship was stabbed before his door, where he sat asleep, by an Arab soldier, one of whose relations had been killed by a bomb. Compare MICHAELIS's *Mosaic Law*, ii. p. 131. ROSENMÜLLER.

No. 317. — xxxvi. 8. *Every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.*] We find a very remarkable similarity between this law of Moses and that of the Athenians on the same subject. At Athens, daughters, in like manner, inherited nothing when there was a son alive: and a daughter who had no brother, and, consequently, was herself heiress, (in the Attic laws termed *επικληρος*) was bound to marry her nearest relation. See JAC. PEREZONII *Dissert. de Lege Voconia*, vii. p. 137.

No. 318. — DEUTERONOMY, i. 44.

And chased you as bees do.

THE bee is sometimes a very formidable adversary. They were so troublesome in some districts of Crete, that, according to *Pliny*, the inhabitants were actually compelled to forsake their houses. *Aelian* reports that some places in Scythia were formerly inaccessible on account of the numerous swarms of bees by which they were infested. Mr. PARK (*Travels*, vol. ii. p. 37.) relates, that some of his associates imprudently attempted to rob a numerous hive, which they found in their way. The exasperated little animals rushed out to defend their property, and attacked them with so much fury that they quickly compelled the whole company, men, horses, and asses, to scamper off in all directions. The horses were never recovered, and a number of the asses were so severely stung, that they died next day.

No. 319. — iii. 13. *The region of Argob, with all Bashan, which was called the Land of Giants.*] “The tradition that giants formerly dwelt in this part, still remains in Arabia, only that it makes them rather taller than Moses does Og, and calls the land in which they lived, not Bashan, but Hadrach, which name occurs in *Zech.* ix. 1. I received this information from the verbal communication of a credible Arab, who was born on the other side of the Jordan, about three days’ journey from Damascus.” MICHAELIS.

No. 320. — iii. 25. *Lebanon.*] In 1754, *Rauwolff* visited Lebanon. Of its celebrated cedars he found only twenty-four, in a circle, and two decayed with age. They are evergreens, have long stems, several fathoms in girth, and are as high as our fir-trees. *Maundrell* visited the mountains of Lebanon. Having proceeded about half an

hour through the olive-yards of Sidon, he came to the foot of Mount Libanus. He had an easy ascent for two hours, after which it grew more steep and difficult: in about an hour and a half more he came to a fountain of water, where he encamped for the night. Next day, after ascending for three hours, he reached the highest ridge of the mountain, where the snow lay by the side of the road. He began immediately to descend on the other side, and in two hours came to a small village, where a fine brook, gushing at once from the side of the mountain, rushes down into the valley below, and after flowing about two leagues, loses itself in the river Letane. The valley is called Bocat. "After travelling six hours in pleasant valleys," says D'ARVIEUX, "and over mountains covered with different species of trees, we entered a small plain, on a fertile hill, wholly covered with walnut-trees and olives, in the middle of which is the village of Eden. It is truly an epitome of the terrestrial paradise of which it bears the name. We quitted it about eight o'clock in the morning, and advanced to mountains so extremely high, that we seemed to be travelling in the middle regions of the atmosphere. The sky was clear and serene above us, while we saw below us thick clouds dissolving in rain, and watering the plains. After three hours of laborious travelling, we arrived at the famous cedars, about eleven o'clock. We counted twenty-three of them. The circumference of these trees is thirty-six feet."

No. 321. — vii. 2. *Thou shalt smite them and utterly destroy them.*] The extermination of the Canaanites has been paralleled in other instances. Schah Abbaz extirpated the inhabitants of several villages in Persia, for their abominable wickedness. *Ambassador's Travels*, l. vii. p. 294.

The Romans had three ways of exterminating a man from his country, namely, *exilium*, *relegatio*, and *deportatio*. The person condemned to exile, lost the rights of a citizen, and forfeited all kinds of property. Sentence of relegation removed the person to a certain distance from Rome; but, if no fine was imposed, it took away no other right. Deportation was invented by Augustus. It was the severest kind of punishment; the person condemned

was hurried away in chains, stripped of all property, and confined to some island or inhospitable place.

No. 322. — viii. 7—9. *The Lord thy God bringeth thee into a good land, &c.*] Honey is used in large quantities in these countries; and Egypt was celebrated for the assiduity with which the people there managed their bees. MAILLET, *Lett.* ix. p. 24. says, “There are abundance of bees in that country; and a singular manner of feeding them, introduced by the Egyptians of ancient times, still continues there. Towards the end of October, when the Nile, upon its decrease, gives the peasants an opportunity of sowing the lands, sainfoin is one of the first things sown, and one of the most profitable. As the Upper Egypt is hotter than the Lower, and the inundation there goes sooner off the lands, the sainfoin appears there first. The knowledge they have of this, causes them to send their bee-hives from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers, which grow in this part of the country sooner than in any other district of the kingdom. The hives, upon their arrival at the farther end of Egypt, are placed one upon another in the form of pyramids, in boats prepared for their reception; after having been numbered by the people, who place them in the boats. The bees feed in the fields there for some days; afterwards, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues round, they cause the boats to go down the stream, two or three leagues lower, and leave them there, in like manner, such a proportion of time as they think to be necessary for the gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them, to their usual place of abode: for they take care to set down exactly in a register, each district, from whence the hives were carried in the beginning of the season, their number, and the names of the persons that sent them, as well as the number of the boats, where they are ranged according to the places they are brought from. What is astonishing in this affair is, that with the greatest fidelity

of memory that can be imagined, each bee finds its own hive, and never makes any mistake. That which is still more amazing to me is, that the Egyptians of old should be so attentive to all the advantages deducible from the situation of their country; that after having observed that all things came to maturity sooner in Upper Egypt, and much later in Lower, which made a difference of above six weeks between the two extremities of their country, they thought of collecting the wax and the honey, so as to lose none of them; and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of nature."

HASSELQUIST, in the progress of his journey from Acre to Nazareth, tells us, that he found "great numbers of bees, bred thereabouts, to the great advantage of the inhabitants. They make their bee-hives, with little trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten or twelve of them, one on another, on the bare ground, and build over every ten a little roof." Mr. MAUNDRELL, (observing also many bees in the Holy Land,) takes notice, "that by their means the most barren places of that country in other respects became useful, perceiving in many places of the great salt-plain near Jericho, a smell of honey and wax, as strong as if he had been in an apiary." P. 153. HARMER, iii. 243.

HASSELQUIST tells us, (p. 117.) that he eat olives at Joppa, (upon his first arrival in the Holy Land,) which were said to grow on the Mount of Olives, near Jerusalem; and that, independent of their oiliness, they were of the best kind he had tasted in the Levant. As olives are frequently eaten in their repasts, the delicacy of this fruit in Judea ought not to be forgotten; the oil that is gotten from these trees much less, because still more often made use of. In the progress of his journey, he found several fine vales abounding with olive-trees. He saw also olive-trees in Galilee, but none farther, he says, than the mountain where it is supposed our Lord preached his sermon. P. 159.

The fig-trees in the neighbourhood of Joppa were as beautiful as any he had seen in the Levant. P. 119.

[If Palestine was now cultivated and inhabited as much

as it was formerly, it would not be inferior in fertility and agreeableness to any other country. The situation and nature of the country favour agriculture, and amply reward the farmer. Between the 31st and 32d degrees of north latitude, it is sheltered towards the south by lofty mountains, which separate it from the sandy deserts of Arabia; breezes from the Mediterranean cool it from the west side; the high Mount Lebanon keeps off the north wind, and Mount Hermon the north-east. Mountains which decline into hills, are favourable for the cultivation of the vine and olive, and the breeding of cattle; the plains and valleys are watered by innumerable streams. The fame of the fertility of Palestine, and its former riches in corn, wine, and dates, is even immortalized by ancient coins which are still in existence. But since the land has been several times devastated, greatly depopulated, and come under the Turkish dominion, and the Arab tribes, who rove about it, not only make it insecure for natives and strangers, but also have continual feuds among each other, agriculture has decreased, and the country has acquired its present desert appearance, particularly near the roads; but the traces of its original fertility and beauty are not even now wholly obliterated. As a proof, we may adduce the following passage from D'ARVIEUX's *Account of his Travels*, (vol. ii. p. 204.) "We left the road to avoid the Arabs, whom it is always disagreeable to meet with, and reached, by a side path, the summit of a mountain, where we found a beautiful plain. It must be confessed, that if one could live secure in this country, it would be the most agreeable residence in the world, partly on account of the pleasing diversity of mountains and valleys, partly on account of the salubrious air which we breathe there, and which is at all times filled with balsamic odours from the wild flowers of these valleys, and from the aromatic herbs on the hills. Most of the mountains are dry and arid, and more rock than mould adapted for cultivation; but the industry of its old inhabitants had triumphed over the defects of the soil. They had hewn these rocks from the foot to the summit into terraces, carried mould there, as on the coast of Genoa, planted on them the fig, olive, and vine; sowed corn

and all kinds of pulse, which, favoured by the usual spring and autumnal rains, by the dew which never fails, by the warmth of the sun and the mild climate, produced the finest fruit, and most excellent corn. Here and there you still see such terraces, which the Arabs, who live in the neighbouring villages, keep up, and cultivate with industry. We then came through a valley about six hundred feet long; and, to judge from the fineness and fresh verdure of the grass, it appeared to be an excellent pasture; at the end of which we found a deeper, longer, broader, and by far more agreeable valley than the former, in which the soil was so rich and fertile, and so covered with plants and fruit-trees, that it seemed to be a garden cultivated by art." Remains of the practice of making terraces on the hills for the purpose of cultivation, were also found by *Maundrell*, as he states in the account of his journey from Aleppo to Jerusalem.

The produce of Palestine is still considerable, not only serving for the supply of the inhabitants, but also affording an overplus for exportation. Corn and pulse are excellent in their kind, and much corn is annually sent from Jaffa to Constantinople. Though the Mahomedan religion does not favour the cultivation of the vine, there is no want of vineyards in Palestine. Besides the large quantities of grapes and raisins which are daily sent to the markets of Jerusalem and other neighbouring places, Hebron alone, in the first half of the eighteenth century, annually sent three hundred camel loads, that is, nearly three hundred thousand weight of grape-juice or honey of raisins to Egypt. The cotton which is grown on the plains of Ramle and Esdraëlon, is superior to the Syrian, and is exported partly raw and partly spun. Numerous herds of oxen and sheep graze on the verdant hills of Galilee, and on the well-watered pastures of the northern valley of the Jordan. Countless swarms of wild bees collect honey in the trees and clefts of the rock; and it is still literally true that Palestine abounds in milk and honey. ROSENMÜLLER.]

No. 323. — xii. 2. *And under every green tree.*] Frequent mention is made in Scripture of idolaters sacrificing or serving their false gods under every green tree. 1 Kings

xiv. 23. 2 *Kings* xvi. 4. *Jer.* ii. 20. We have a scene of this kind in HOMER, *Il.* ii. v. 305.

Ἡμεῖς δ' ἀμφὶ περὶ κρήνην, ἱεροὺς κατὰ βωμοὺς
Ἐρδομεν ἀθανάτοισι τελεσσοῦσας ἑκατομβάς,
Καλὴν ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ.

*Beside a fountain's sacred brink we rais'd
Our verdant altars, and the victims blaz'd;*

'Twas where a plane-tree spread its shades around. POPE.

Thus also VIRGIL, *Æn.* ii. v. 513.

*Ædibus in mediis, nudoque sub ætheris axe,
Ingens ara fuit, juxtaque veterrima laurus,
Incumbens aræ, atque umbra complexa penates.*

*Without the wall, stands Ceres' vacant fane,
Rais'd on a mount; an aged cypress near,
Preserv'd for ages with religious fear.*

PITT.

Much information on this subject may be found in Sir W. OUSELEY'S *Travels in the East*, vol. i. *Append.* No. ix. *Sacred Trees*, p. 359.

No. 324. — xiv. 1. *Ye shall not cut yourselves, nor make any baldness between your eyes for the dead.*] Among the Romans it was ordained by one of the laws of the Twelve Tables; *Mulieres genas ne radunto, neve lessum funeris ergo habento.* CICERO. *de Leg.* ii. 23. This proves what the Roman custom was previous to this law. No doubt the law itself was immediately borrowed from the Athenian, (*Translata de Solonis fere Legibus*, says Cicero,) of which it seems a literal translation, “Let not women tear their faces, or make lamentations or dirges at funerals.” See POTTER'S *Antiq.* vol. i. p. 208. edit. *Edinburgh*, 1813.

No. 325. — xiv. 5. *The wild goat.*] Or, according to the LXX. and Vulg. the *Tragelaphus*, or goat-deer, so named, doubtless, in Greek and Latin, from its resemblance to both those species. SCHULTENS in his MS. *Origines Hebraicæ*, observes, that the Hebrew root is extant in Arabic, with the sense of loathing, abhorring, and conjectures, that this animal might have its name *ob fugacitatem*, from its shyness, or running away. This conjecture is confirmed by Dr. SHAW, who, from the LXX.

and Vulg. concludes it means some animal resembling both the goat and the deer: and such an one he shews there is in the East, known by the name of the *fishtall*, and in some parts called *lerwee*, which, he says, is the most timorous species of the goat kind, plunging itself, whenever it is pursued, down rocks and precipices, if there be any in its way. See more in SHAW'S *Travels*, p. 415, 416. 170.

No. 326. — xviii. 3. *This shall be the priests' due from the people, from them that offer a sacrifice.*] The athletic triumphs among the Greeks always concluded with feasts made for the victor, their relations and friends, either at the public expence, or by individuals, who regaled, not only their families and friends, but often a great part of the spectators. Empedocles of Agrigentum, having conquered in those games, caused an ox to be made of a paste, composed of myrrh, incense, and all sorts of spices, of which pieces were given to all who were present. ATHE-
NÆUS, lib. i. p. 3. ROLLIN'S *Ancient History*, vol. i. Preface, p. 84.

No. 327. — xviii. 10. *An observer of times.*] “It is not an indifferent matter to travellers in Japan what day they set out on their journey, for they must choose for their departure a fortunate day; for which purpose they make use of a particular table, which, they say, has been observed to hold true by a continued experience of many ages, and wherein are set down all the unfortunate days of every month, upon which, if travellers were to set out on any journey, they would not only expose themselves to some considerable misfortune, but likewise be liable to lose all their expences and labour, and to be disappointed in the chief interest of their journey. However, the most sensible of the Japanese have but little regard for this superstitious table, which is more credited by the common people, the mountain priests, and monks. A copy of this table is printed in all their road and house books.” KAEM-
PHER'S *Japan*, vol. ii. p. 447.

“The Chinese make choice of a fortunate and lucky day to send a portion to a bride, and to be married on. The president of the College of Mathematics has the care

of appointing these days, not only for marriages, but for every thing else they take in hand." FERNANDEZ NAVARETTI's *Account of China*. CHURCHILL's *Collect*. vol. i. p. 76. also GROSIER's *China*, vol. ii. p. 274.

"Many of the superstitious prejudices that are to be found among the Hindus prevail equally with the people of Siam. They observe the feasts of the new and full moon, and think the days that from the change precede the full, more fortunate than those that follow it. Their almanacks are marked with lucky and unlucky days. Neither the prince, nor any one who has the means of applying to astrologers, will undertake any thing without consulting them." *Sketches of the Hindus*, vol. ii. p. 135.

"The distribution of the signs or characters, both of days and years, served the Mexicans as superstitious prognostics, according to which they predicted the good or bad fortune of infants, from the sign under which they were born; and the happiness or misfortune of marriages; the success of wars; and of every other thing from the day on which they were undertaken, or put in execution; and on this account also, they considered not only the peculiar character of every period of days or years; for the first sign or character of every period was the ruling sign through the whole of it." CULLEN's *Mexico*, vol. i. p. 295. See also AULUS GELL. b. v. c. 17. SONNERAT, vol. ii. p. 199.

No. 328. — xviii. 11. *A charmer.*] This means one who uses spells, a peculiar conjunction as the word implies, of words or things, tying knots, &c. for the purposes of divination. This was a custom among the heathen, as appears from the following verses:

Necte tribus nodis ternos, Amarylli, colores:

Necte, Amarylli, modo; et veneris, die vincula necte.

VIRGIL. *Eclog.* viii. v. 77.

Knit with three knots, the fillets, knit them straight;

Then say, these knots to love I consecrate.

DRYDEN.

No. 329. — xx. 7. *What man is there that hath betrothed a wife, and hath not taken her; let him go and return to his house, &c.*] HOMER represents the case of Protesilaus as

very afflicting, because he was obliged to go to the Trojan war, leaving his wife in the deepest distress, and his house unfinished.

Του δε και αμφιδυφης αλοχος φυλάκη ελελειπτο,
Και δομος ημιτελης· τον δ' εκτανε Δαρδανος ανηρ,
Νηος αποθρωσκοντα πολυ πρωτισον Αχαιων. *Il.* 2. v. 700.

*A wife he left,
To rend in Phylace her bleeding cheeks,
And an unfinish'd mansion: first he died
Of all the Greeks; for as he leap'd to land,
Long ere the rest, a Dardan struck him dead.*

COWPER.

No. 330. — xx. 11. *All the people that is found therein shall be tributaries unto thee, and they shall serve thee.*] A draught or levy of men was to be taken from the rest of their countrymen to perform some servile work. It is not long since the Turks used to raise a tribute of Christian children out of the conquered provinces in Europe, to wait on the grand seignior or other great men, or to serve as janizaries. See BUSBEQUII *de Re Mil. cont. Turc. Instit. Consilium*, p. 432. edit. Elzevir. SANDYS'S *Travels*, p. 37. Sir W. TEMPLE'S *Miscellanies*, part ii. p. 263, 267, 8vo. *Complete System of Geography*, vol. ii. p. 27. and HANWAY'S *Hist. of Nadir Shah*, p. 100.

No. 331. — xx. 10. 12. *When thou comest nigh unto a city to fight against it, then proclaim peace unto it.*] It was a part of the political system of the ancient Indian kings, as we are told by STRABO, and by ARRIAN, in his *History of Alexander's Expedition to India*, that they never entered the territories of their neighbours in a hostile manner but on the most urgent occasions. If they could not possibly avoid it, they at least suffered the people employed in agriculture to remain at peace, and molested neither their temples nor their priests.

The chief magistrate shall first attempt with his enemy accommodations of peace, and shall not at once prepare for war. If the enemy do not make a composition, then, by disbursing some money, he shall shew the way to a reconciliation. If the enemy be discontented with this also, he shall send to the adverse party a man of intelligence, well

skilled in the arts of political negotiation: if by all these means the affair shall fail of being compromised, he may then prepare for battle. HALHED'S *Preface to Gentoo Laws*, p. 114.

At the Pelew islands, it is customary for the king, before he engages in war, to send information of his proposed attack, and at the same time terms of peace; and, after a few days, to enquire of his opponents whether they will submit or fight. If the terms be refused, he immediately orders the conch to be sounded, and waves his chinam stick in the air; the signal for forming the line of battle. Captain WILSON.

When the American Indians would make peace, their chiefs of the most extensive abilities and of the greatest integrity, bear before them the pipe of peace, which is of the same nature as a flag of truce among the Europeans, and is treated with the greatest respect and veneration. It is termed by the French the calumet, and is about four feet long; the bowl of it is made of red marble, and the stem of it of a light wood, curiously painted with hieroglyphics in various colours, and adorned with feathers of the most beautiful birds; it is, however, differently ornamented by the different nations; and is the introduction to all treaties, great ceremony attending the use of it on such occasions. CARVER'S *Trav. in N. America*, p. 233.

No. 332. — xxi. 12. *And pare her nails.*] This signifies making the nails neat, or beautifying them. Sir J. CHARDIN says, that in the East the barbers cut and pare the nails of the feet with a proper instrument, because they often go barefoot. The women stain the nails with the leaves of an odoriferous plant, which they call al-henna, of a red or tawny saffron colour. HASSELQUIST says, the "alhenna grows in India and in Upper and Lower Egypt, flowering from May to August; the leaves are pulverised, and made into a paste with water; they bind this paste on the nails of their hands and feet, and keep it on all night: this gives them a deep yellow, which is greatly admired by the Eastern nations: the colour lasts for three or four weeks before there is occasion to renew it. This custom is so ancient in Egypt, that I have seen the nails of mummies

dyed in this manner. The powder is exported in large quantities yearly, and may be reckoned a valuable commodity." The nails of the toes of the mummy inspected in London in 1763, retained a reddish hue, as if they had been painted. *Philosophical Transactions*, vol. iv. p. 133. 4th edit.

"The men of superior rank encourage the growth of their hand-nails, particularly those of the fore and little fingers to an extraordinary length, frequently tinging them with red with the expressed juice of a shrub called eeni; as they do the nails of their feet also, to which, being always uncovered, they pay as much attention as to their hands." MARSDEN'S *History of Sumatra*, p. 41. 76. WALPOLE'S *Memoirs of Turkey*, vol. i. p. 391. Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 77. HOLDERNESS on the *Manners of the Crim Tartars*, p. 15.

"About this time all the women of the camp (at Benown) had their feet, and the ends of their fingers, stained of a dark saffron colour. I could never ascertain whether this was done from motives of religion, or by way of ornament." PARK'S *Travels*, p. 132.

"During the time I was in the country, the chief magistrate of a district, for some iniquitous transaction, was ordered by the king not to shave his beard, pare his nails, or wash himself for a certain number of moons; and in this dirty state, to sit daily at the palace-gate several hours for public inspection." Dr. M'LEOD'S *Voyage to Africa*, p. 48.

No. 333. — xxi. 20, 21. *They shall say unto the elders of his city, this our son is stubborn and rebellious; and all the men of the city shall stone him with stones, that he die.*] At Canton, in China, if children grow incorrigible, and despise the threats or admonitions of their parents, according to law, the parents are to complain of them to the magistrate, and, on full conviction, the magistrate will severely correct them. For if a son break the established laws, the parent suffers punishment as well as the criminal son, if he had not before made the magistrate acquainted with his son's vices. Captain HAMILTON. *Pinkerton's Coll.* part xxxiii. p. 506.

No. 334. — xxi. 22, 23. *If a man have committed a sin*

worthy of death, and he be to be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him on that day.] “In one street we saw five, in another two bodies, of the proscribed Janissaries lying dead; their bodies were washed and their wounds exposed to view, as they were laid on their backs naked, excepting a clean linen cloth about their waist. There was not a person who stood looking on, but all passed by seemingly quite unconcerned: they were to be exhibited until sun-set, and then buried.” PARSON’S *Travels in Asia and Africa*, p. 40.

No. 335. — xxii. 4. *Thou shalt not muzzle the ox when he treadeth out the corn.*] The Tartars beat out their corn as soon as it is gathered, and their mode may rather be called trampling than treading. After selecting an even spot of ground, they fix a pole or stake into the earth, placing the corn in a circle round it, so as to form a circumference of about eight or nine yards in diameter: they then attach a horse by a long cord to the pole, and continue driving him round and round upon the corn; until the cord is wound upon the pole; after this, turning his head in an opposite direction, he is again set going until the cord is untwisted. CLARK’S *Travels*, vol. i. p. 527.

“The mixture of eastern and western customs is to be seen sometimes in China. Thus, in the neighbourhood of Tong-choo-foo, the season of the harvest gave occasion to observe, that the corn is sometimes threshed with the common flail of Europe, and sometimes pressed out by cattle treading on the sheaf, as is described by oriental writers.” MACARTNEY’S *Embassy*, vol. ii. p. 278.

This mode is also practised in Bootan, on the confines of Thibet. Captain TURNER says, “The harvest having been gathered in, we saw them threshing out the grain; the straw was spread upon the ground, and a couple of oxen, driven round in a circle, trod it.” *Embassy to Thibet*, p. 184. CHANDLER’S *Travels in Asia Minor*, p. 40.

No. 336. — xxii. 7. *Thou shalt in any wise let the dam go, and take the young to thee.*] The poet Phocylides has a maxim in his admonitory poem very similar to that in the text.

Μηδε τις ορνιθας καλινς αμα παντας ελεσθω,
Μητερα δ' εκπρολιπης ιν εχης παλι της δε νεοττους.

Phocyl. ποιημα νουθετ. v. 80.

*Nor from a nest take all the birds away,
The mother spare, she'll breed a future day.*

W. M. JOHNSON.

No. 337. — xxii. 10. *Thou shalt not plough with an ox and an ass together.*] *Le Clerc* and some others think that this text is to be taken in a symbolical sense, and that intermarriages with pagans and unbelievers are forbidden by it. *Maimonides* and the Jewish rabbies are of opinion, that this prohibition was given in consequence of the ox being a clean, and the ass an unclean animal. But no other interpretation need be sought than that which arises from the humanity shewn to animals in various parts of the Mosaic laws. The ass is lower than the ox, and when in a yoke together must bear the principal weight, and that in a very painful position of the neck: his steps are unequal, and his strength is inferior, which must occasion an irregular draught, and great oppression to both. The ass is a stubborn, refractory, and, in these countries, a spirited creature: the ox, on the contrary, is gentle, tractable, and patient: writers on agriculture, therefore, have given the same precept as Moses, and *Calpurnius* says generally, *Nepcora quidem Jugo nisi paria succedant.* “Let no cattle be yoked together except they match.” Cruel and unnatural as this practice is, we may suppose it was not uncommon: for we find it alluded to in the *Aulularia* of *Plautus*, act i. s. 4. Old *Euclio*, addressing himself to *Megadorus*, says, *Nunc si filiam locassem meam tibi, in mentem venit. Te bovem esse, et me esse asellum, ubi tecum conjunctus sim.* “If I were to give my daughter to you, it occurs to me, that when we had formed this alliance, I should be the ass, and you the ox.”

NIEBUHR (*Descript. de l'Arabie*, p. 137.) tells us, that near Bagdad he twice saw an ass harnessed to a plough together with oxen. *RUSSELL's Nat. History of Aleppo*, p. 16. *HARMER*, vol. i. p. 279.

No. 338. — xxii. 14, 15. *The tokens of the damsel's virginity.*] *D'ARVIEUX* tells us, that the bridegroom and

bride being brought in ceremony to the place of marriage, the men and women sit down to table in different huts, where the marriage-feast is celebrated: that in the evening the bride is twice presented to the bridegroom: that the third time he carries her into the tent where the marriage is to be consummated; and that, after the consummation, the bridegroom returns to his relations and friends, whom he had left feasting together, with such a proof of the virginity of his bride as Moses supposeth the Jews used to preserve with care, that in case the honour of their daughters should afterwards be aspersed, they might be freed from the reproach: which being shewn, the bridegroom is complimented afresh, and passes the rest of the night in rejoicing. Dr. RUSSELL (*Nat. Hist. of Aleppo*, p. 113. note), says, "The tokens of virginity are expected by all sects in this country, but more indecently exposed by the Turks than any other." See also NIEBUHR's *Description de l'Arabie*, p. 31. *Complete System of Geography*, vol. ii. p. 19. SAVARY *Lettres sur l'Egypte*, tom. iii. p. 38. and HARMER on *Solomon's Song*, p. 11. The Abyssinians have a peculiar custom relative to this point. If the bridegroom is satisfied with his new wife, "he sends back to the girl's father or friends, by one of his companions, a piece of white cloth dipped in the blood of a fowl, which they kill for that purpose, a fat she-goat, and a hornful of honey, for which he who takes the present receives something in return of more value from the girl's parents; but if he is not satisfied with the trial, he sends back a poor lean goat, of which he cuts one ear close off, and a horn not half full of honey. This is the custom throughout the country." *Transactions of the Literary Society of Bombay*, vol. ii. p. 41.

No. 339. — xxiii. 24.] *When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put any in thy vessel.*] In the territories of Hormuz the people are industrious and honest. "They give one-tenth of their dates to the king, like the people of Bazrah; and whatever dates are shaken from the trees by the wind, they do not touch, but leave them for those who have not any, or for travellers. It

happened one year that half the dates were thus blown off the trees, yet the owners did not take one of them." *Ibu Haukal.* Sir WM. OUSELEY'S *Trans.* p. 143.

"Wherever the date-tree is found, it not only presents a supply of salutary food for men and camels, but Providence has so wonderfully contrived the plant, that its first offering is accessible to man alone; and the mere circumstance of its presence, in all seasons of the year, is a never-failing indication of fresh water near its roots. Botanists describe the trunk of the date-tree as full of rugged knots; but the fact is, that it is full of cavities, the vestiges of its decayed leaves, which have within them a horizontal surface, flat and even, exactly adapted to the reception of the human feet and hands, by which it is as easy to ascend to the tops of the trees as to climb the steps of a ladder: and it is impossible to view them without believing that He, who in the beginning fashioned *every tree, in the which is the fruit of a tree yielding seed, as meat for man*, has here manifested one among the innumerable proofs of his beneficent design. Indeed a considerable part of the inhabitants of Egypt, of Arabia, and Persia, subsist almost entirely on its fruit. They boast also of its medicinal virtues: their camels feed on the date stones: from the leaves they make couches, baskets, bags, mats, and brushes; from the branches cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap they receive a most salutary beverage; and the body of the tree furnishes fuel; it is even said that from one variety of the palm-tree, the *Phoenix farinifera*, meal has been extracted, which is found among the fibres of the trunk, and has been used for food." CLARKE'S *Travels*, vol. v. p. 409. 8vo.

No. 340. — xxiv. 5. *When a man hath taken a new wife, he shall not go out to war; he shall be free at home one year.*] It is remarkable, that Alexander the Great, in his expedition against Persia, nearly conformed to this law. After the battle of the Granicus, and before he went into winter quarters, he ordered all of his army who had married that year to return into Macedonia, and spend the

winter with their wives, appointing three captains over them to lead them home, and bring them back at the time appointed. ARRIAN. lib. i. See PRIDEAUX *Connect.* part i. b. 7. *Ann.* 334.

No. 341. — xxviii. 39. *Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes : for the worms shall eat them.*] This threatening has often been fulfilled to the great disappointment and injury of the inhabitants of those countries where wine is produced or consumed. An insect, called the vine weevil, which is a small beautiful beetle, is extremely hurtful to the vines. The caterpillar, which mines or cuts the leaves of the vine, has no feet; and yet, by a singular expedient, can make a progressive motion in all positions, and even over the smoothest and most polished bodies. It advances its body out of its oval pod, (constructed of the two outer skins of a vine leaf,) forms a kind of hillock of silk, and, by means of a thread which attaches it to it, draws its pod or case to the hillock. It continually repeats the same operation, and in this (laborious) manner advances progressively. The traces of its progress are marked by hillocks of silk at the distance of half a line from each other. Its food is the parenchyma or pith of the vine leaf, between the two epidermes of which it eats out its oval habitation or pod. When it is taken out of its habitation, it never attempts to make a new one: it writhes about very much, but can make no progressive motion; and after having overspread the place in which it is with threads of silk, in an irregular manner, it dies at the end of twenty-four hours. See *Memoires de Mathematiques et de Physiques, presentes a l'Academie Royale de Sciences.* Paris, 4to. tom. i. p. 177 — 190

No. 342. — xxix. 29. *The secret things belong unto the Lord our God.*]

Ον δ'αν εγων απανευθε θεων εθελοιμι νοησαι,
Μητι συ ταυτα εκασα διειρεο, μηδε μεταλλα.

Il. l. i. v. 549.

*But from my secret thoughts, which I withhold
From all in heav'n beside, them search not thou
With irksome curiosity and vain.*

COWPER.

Παντὴ δ' ἀθανάτων ἀφανὴς νοὸς ἀνθρώποισι. SOLON.

Θεὸν νομίζε, καὶ σεβὲς ζητεῖ δὲ μὲ.

Πλείον γὰρ ἔθεν ἄλλοτε ζητεῖν ἔχεις. PHILEMON.

Τὰ θεῶν βελευμαῖα ἐρευνῆσαι

Βροτῆα φρενὶ δυσκόλον· θνατὰς

Δ' ἀπο μητρος ἐφυς.

PINDAR. *Frag.*

Atque illum quidem hujus universitatis invenire, difficile ;
et, quum jam inveneris, indicare in vulgus, nefas. CICERO
Frag.

Sanctius est ac reverentius de Deo credere, quam scire.
TACITUS *De Mor. Ger.*

No. 343. — xxxii. 2. *My doctrine shall drop as the rain,
my speech shall distil as the dew.]* So Homer speaks of
Nestor's eloquence :

Τὲ καὶ ἀπο γλώσσης μελιτὸς γλυκίων ῥεῖν αὐδῇ.

Il. i. v. 249.

Words sweet as honey from his lips distill'd.

POPE.

And a shepherd, speaking of himself in *Theocritus* :

My voice flow'd sweeter than the honeycomb. Idyll. xx. v. 26.

————— His tongue

Dropt manna.

MILTON, *Par. Lost*, ii. v. 112.

Ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ σῆθεος ἱεῖ,

Καὶ ἐπεὰ νιφάδεσσιν εἰκοτὰ χειμεριῇσιν.

Il. i. v. 221.

But when he speaks, what elocution flows,

Soft as the fleeces of descending snows.

No. 344. — xxxii. 4. *God is the rock ; his way is perfect.]*
At the place of burial, the coffin, containing the body, is
set down on the ground, and if the deceased be of rank,
some one makes his encomium ; after which they walk ten
times about the grave, repeating a long prayer, beginning,
God is the rock, &c. The body is then let down into the
grave, its face turned towards heaven : the nearest relations
throw the earth upon it, and the grave is filled. When
they depart from the spot, they walk backward, and pulling
up some grass three several times, they throw it behind

their backs, repeating, *They shall flourish like the grass of the earth.* On the subject of funeral orations, the following information is curious and important. When the women contributed their golden ornaments to complete the sum demanded by the Gauls, the Roman senate granted to them the privilege of having funeral orations pronounced over them. PLUTARCH, in his *Life of Cæsar*, says, "It had long been the custom in Rome for the aged women to have funeral panegyrics, but not the young. Cæsar first broke through it, by pronouncing one over his own wife, who died at an early age." GAMALIEL BEN PEDAHZUR says, in his book of the *Jewish Religion*, p. 13. that a sort of sermon is preached at the grave, in praise of the deceased, by the priest, who is always present, and who generally speaks in praise, and gives honour and titles to the dead, according to the pay which he expects from the surviving relations. CALMET, in his *Dissertation on the Funerals of the Hebrews*, in *Tindal's Translation*, p. 259. says, Then the body is laid on the ground, and if the deceased was famous upon any account, one of the company made his funeral oration; a very ancient custom, mentioned in the Scriptures, and by ecclesiastical and profane writers. Among the Egyptians, the deceased king had a judgment passed on him before he was buried: every one had the privilege of praising or blaming what good or ill they had remarked during his reign. Private persons were treated in the same manner. The custom of making funeral orations is of ancient standing in the Christian church. There are several recorded in the Scriptures, as those of Saul and Jonathan, of Abner, of Josiah, and Judas Maccabeus. In OGILBY's *Chinese Embassies*, p. 184. we are told, "In the hall of a deceased nobleman, stand two trumpeters, and at the great gate of the court within, two drummers: over the gate hangs upon a board a long scroll of paper, even to the ground, wherein is to be read, who it is that is deceased, and what he had done in his lifetime for the service and benefit of his country." We are told in OGILBY's *Japan*, p. 67. that the priests, among their other functions, take especial care in ordering obits and noble-men's funerals, not only as churchmen, but in the manner

of heralds, setting them forth with all order and ceremony, and going before the hearse, singing new elegies in honour of the deceased.

No. 345. — xxxii. 5. *Their spot is not the spot of his children.*] There may be here an allusion to the marks which the worshippers of particular idols had on different parts of their bodies, particularly on their foreheads. The different sects of idolaters in the East are distinguished by their sectarian marks, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of Seeva and the worshippers of Vishnoo. In many cases these marks are renewed daily; for they account it irreligious to perform any sacred rite to their god without his mark on the forehead. The marks are generally horizontal and perpendicular lines, crescents, circles, leaves, eyes, &c. in red, black, white, and yellow.

It is pleasing to see the Hindoos every morning perform their ablutions in the sacred lakes, and offer an innocent sacrifice under the solemn grove. After having gone through their religious ceremonies, they are *sealed* by the officiating Brahmin with the mark either of Vishnoo or Seeva, the followers of whom respectively form the two great sects among the Hindoos. The mark is impressed on the forehead with a composition of sandal-wood dust and oil, or the ashes of cow-dung and turmeric: this is a holy ceremony, which has been adopted in all ages by the Eastern nations, however differing in religious profession. FORBES'S *Oriental Memoirs*, vol. iii. p. 15.

No. 346. — xxxii. 12 — 14. *And to eat of the fat of kidneys of wheat.*] In allusion to this expression, Mr. FORBES (*Oriental Memoirs*, vol. i. p. 47.) observes, that some of the greatest delicacies in India are made from the *rolong* of flour, which is called the heart or kidney of wheat.

No. 347. — xxxii. 23. *I will spend mine arrows upon them.*] The judgments of God, in general, are termed the arrows of God. *Job* vi. 4. *Psalms* xxxviii. 2, 3. xci. 5. *Ezek.* v. 16. *Jer.* l. 14. *2 Sam.* xxii. 14, 15. The heathens did the same. Apollo is ever represented as bear-

ing a bow and quiver, full of deadly arrows. HOMER *Il.* i. v. 43.

Ως εφατ' ευχομενος· του δ' εκλυε φοιβος Απολλων·
 Βη δε κατ' Ολυμποιο καρηνων χωμενος κηρ,
 Τοξ' ωμοισιν εχων αμφηρεφεια πε φαρετρην. —
 Εζετ' επειτ' απανευθε νεων, μετα δ'ιον εηκε
 Δεινη δε κλαγγη χεννετ' αργυρεοιο βφιοιο. κ. τ. λ.

*Thus Chryses pray'd: the favouring power attends,
 And from Olympus' lofty tops descends.
 Bent was his bow, the Grecian hearts to wound;
 Fierce as he mov'd, his silver shafts resound:
 The fleet in view, he twang'd his deadly bow,
 And hissing fly the feather'd fates below.
 On mules and dogs th' infection first began;
 And last, the vengeful arrows fixed in man.*

The following beautiful saying occurs in the *Toozuki Teemour*. “It was once demanded of the fourth Khaleefeh (Aaly) on whom be the mercy of the Creator, if the canopy of heaven were a bow; and if the earth were the cord thereof: and if calamities were arrows: if mankind were the mark for those arrows: and if Almighty God, the tremendous and the glorious, were the unerring archer, to whom could the sons of Adam flee for protection? The Khaleefeh answered, saying, The sons of Adam must flee unto the Lord.”

No. 348. — xxxii. 31. *For their rock is not as our rock, even our enemies themselves being judges.*] In VIRGIL, *Ec.* iv. v. 58. there is a passage very similar to this saying of Moses:

Pan etiam, Arcadia mecum si judice certet,
 Pan etiam, Arcadia dicat se judice victum.

“Should even Pan contend with me, were even Arcadia judge, Pan would acknowledge himself to be vanquished; Arcadia herself being judge.”

No. 349. — xxxii. 32. *Their vine is of the vine of Sodom.*] MICHAELIS (*Recueil Quest.* 64. and *Suppl. ad Lex. Heb.* p. 345.) thinks that the vine of Sodom is the solanum, or night-shade, which bears a considerable resemblance to the vitis, or white vine, in its leaves and fruit, which is vinous but poisonous, and which the Arabs call

fox-grapes. HASSELQUIST (*Travels*, p. 287.) tells us, that about Jericho, in the vales near Jordan, not far from the Dead sea, he found in plenty the poma sodomitica, or mad-apple, which are the fruit of the solanum melongena, *Linnaei*. He says, "It is true, they are sometimes filled with a dust; yet this is not always the case, but only when the fruit is attacked by an insect, (*tenthredo*,) which turns all the inside into dust, leaving the skin only entire, and of a beautiful colour." *Michaelis's* opinion is more probable, as the fruit of the *Linnaean* solanum melongena, or mad apple, is not poisonous, at least in Spain, Italy, and Barbary, but commonly dressed and eaten by the inhabitants of those countries. MILLER's *Gardener's Dict. in Melongena*. It is pretty plain, however, that the poma sodomitica gave rise to the exaggerated story of fruits growing in those parts, which are fair to the sight, but which when gathered dissolve into smoke and ashes. This fable seems first to have been broached by JOSEPHUS (*De Bell. lib. iv. cap. 8. § 4. edit. Hudson*,) who, however, pretends to have had his account from eye witnesses.

CHATEAUBRIAND says, that the shrub which bears the true apple of Sodom, grows two or three leagues from the mouth of the Jordan; it is thorny, and has small taper leaves; its fruit is exactly like the little Egyptian lemon, both in size and colour; before it is ripe, it is filled with a corrosive and saline juice; when dried, it yields a blackish seed, which may be compared to ashes, and which resembles bitter pepper in taste.

"I looked for these apples with unusual avidity, and after making a proper deduction for the rhetorical flourishes of Tacitus and Josephus, I am willing to fancy that I discovered the peculiar fruit mentioned by those writers. They grow in clusters, on a shrub five or six feet high, and are about the size of a small apricot; the colour is a bright yellow, which, contrasting with the delicate verdure of the foliage, seemed like the union of gold with emeralds. Possibly, when ripe, they may crumble into dust upon any violent pressure, but those which I gathered did not retain the slightest mark of any indenture from the touch. I found them in a thicket of brush-wood, about half a mile

distant from the plain of Jericho." JOLLIFFE's *Letters from Palestine*, p. 125.

Poisonous vines entwine themselves around large trees, and are extremely like the common grape vines. If handled in a morning, when the branches are moist with dew, they infallibly raise blisters on the hands, which are not easily cured. WELD's *Travels through North America*, vol. i. p. 187.

M. Seetzen observes on the subject of the apples of Sodom, "Whilst I was at Karrak, at the house of a Greek curate of the town, I saw a sort of cotton, resembling silk, which he used as tinder for his match-lock, as it could not be employed in making cloth. He told me that it grew in the plains of El-gor, to the east of the Dead sea, on a tree like a fig-tree, called aoeschaer. The cotton is contained in a fruit resembling the pomegranate, and by making incisions at the root of the tree, a sort of milk is procured, which is recommended to barren women, and is called lebbin aoeschaer. It has struck me that these fruits being, as they are, without pulp, and which are unknown throughout the rest of Palestine, might be the famous apples of Sodom."

In the infernal regions,

A grove sprung up, laden with fair fruit,

————— *greedily they pluck'd*

The fruitage fair to sight, like that which grew

Near that bituminous lake, where Sodom flam'd;

This more delusive, not the touch, but taste

Deceiv'd; they fondly thinking to allay

Their appetite with gust, instead of fruit

Chew'd bitter ashes; which the offended taste

With spattering noise rejected.

MILTON.

No. 350. — xxxii. 33. *The poison of dragons.*] The gecko of Egypt contains a deadly poison. "Nature in this instance appears to act against herself, in a lizard, whose species is but too prolific, she exalts a corrosive liquor, in such a degree as to carry corruption and dissolution among all animals into whom this active humour may penetrate. One might say, she prepares in the gecko only principles of death and of annihilation. This deadly lizard, who deserves all our attention by his dangerous

properties, has some resemblance to the camelion: his head, almost triangular, is large in comparison to his body; the eyes are very large, the tongue flat, covered with small scales, and the end is rounded; the teeth are sharp, and so strong, that, according to *Bontius*, they are able to make impressions on the hardest substances, even on steel. The gecko is almost entirely covered with little warts, more or less rising; the under part of the thighs is furnished with a row of tubercles, raised and grooved. The feet are remarkable for oval scales, more or less hollowed in the middle, as large as the under surface of the toes themselves, and regularly disposed one over another, like the slates on a roof. The tail of the gecko is commonly rather longer than the body, though sometimes not so long; it is round, thin, and covered with circular rings, or bands, formed of several rows of very small scales. The colour of the gecko is a clear green, spotted with brilliant red. The name gecko intimates the cry of this animal, which is heard especially before rain. It is found in Egypt, India, at Amboyna, the Moluccas, &c. It inhabits, by choice, the crevices of half-rotten trees, as well as humid places; it is sometimes met with in houses, where it occasions great alarm, and every exertion is used to destroy it speedily. *Bontius* writes, that his bite is so venomous, that if the part bitten is not cut away, or burned, death ensues in a few hours." *Natural History of Oviparous Quadrupeds*, by the Count DE LA CEPEDE, and NIEUHOFF's *Travels in Churchill's Collect.* vol. ii. p. 12.

No. 351. — xxxiii. 25. *Thy shoes shall be iron and brass.*] The Hebrew word here translated *shoes*, signifies *bolts*. The proper translation of this word is, *thy bolts shall be iron and brass*: that is, thy cities must be strong and secure against your enemies. To understand the force of these words, we must know that in the East, and even in modern times, the locks and bolts of houses, and even of city gates, were of wood. "Their doors and houses," says RAUWOLFF, (*Travels*, part i. p 98.) "are mostly closed with wooden bolts, which are hollow within; to open which they have wooden keys, which are a span long, and a thumb thick, and have on one side 5, 6, 7, 8, 9, &c.

short nails or strong wires, so placed as to catch in others that fit into them, and thus move the bolt backwards and forwards." THEVENOT observes, (in his *Description of Cairo*, b. ii. chap. 10.) "all their locks and keys are made of wood; they have none of iron, not even those of the city gates, which are, therefore, also opened without keys." He describes the keys like Rauwolff, and adds, that the door may be opened without the key, by smearing the finger with clay. ROSENMÜLLER.

No. 352. — xxxiii. 26. *Who rideth upon the heavens.*] From what is said of Jehovah in this and other passages of Scripture, probably originated the heathen custom of equipping their idols with chariots and horses. 2 *Kings* xxiii. 11. The chariot and horses of Apollo, or the sun, are famous in the Roman mythology. OVID *Metam.* lib. ii. fab. 1. v. 105. 153. XENOPHON (*Cyropæd.* lib. viii. p. 460. edit. Hutchinson, 8vo.) mentions two white chariots, crowned, the one sacred to Jupiter, the other to the sun, among the Persians, in the time of Cyrus; and HERODOTUS (lib. vii. cap. 40.) speaks of a chariot drawn by eight horses, and consecrated to Jupiter, among the same people, in the reign of Xerxes. See also HOMER *Il.* viii. v. 41. HORACE *Carm.* lib. i. Ode xii. v. 58. Ode xxxiv. v. 5. VIRGIL *Æn.* i. v. 21. 160. *Herodian.* lib. v. cap. 16. *Joshua* xix. 5. 1 *Chron.* iv. 31.

No. 353. — JOSHUA ii. 1.

And the spies went to Jericho, and came into a harlot's house, named Rahab, and lodged there.

“**M**OST of the Eastern cities contain one caravansary at least, for the reception of strangers; smaller places, called choultries, are erected by charitable persons, or munificent princes, in forests, plains, and deserts, for the accommodation of travellers. Near them is generally a well, and a cistern for the cattle: a brahmin or fakeer often resides there to furnish the pilgrim with food, and the few necessities he may stand in need of. Beautifully does Sir W. JONES describe such an act of beneficence in an Arabian female:

*To cheer with sweet repast the fainting guest,
To lull the weary on the couch of rest,
To warm the traveller, numb'd with winter's cold,
The young to cherish, to support the old;
The sad to comfort, and the weak protect,
The poor to shelter, and the lost direct:
These are Selima's cares, her glorious task,
Can heaven a nobler give, or mortals ask?
When, chill'd with fear, the trembling pilgrim roves
Through pathless deserts, and through tangled groves,
Where mantling darkness spreads a dragon wing,
And birds of death their fatal dirges sing:
While vapours pale a dreadful glimmering cast,
And thrilling horror howls in every blast;
She cheers his gloom with streams of bursting light,
By day a sun, a beaming moon by night.*

“When benighted in dreary solitude, travellers in India were thus certain, within a moderate distance, to find one of these buildings appropriated for their accommodation,

and were often supplied with the necessaries of life gratis." FORBES's *Oriental Memoirs*, vol. iii. p. 122. vol. i. p. 250.

Dr. FRANKLIN says, that among the Indians of North America there is in every village a vacant dwelling, called the stranger's house. Hither the traveller is led by two old men, who procure him victuals, and skins to repose on, exacting nothing for the entertainment. See BARTOLOMEO, by *Johnston*, p. 68. 287. BUCHANAN, in *Pinkerton*, part xxiii. p. 579. vol. viii. p. 775. vol. ix. p. 89. Among the ancients, women generally kept houses of entertainment. "Among the Egyptians, the women carry on all commercial concerns, and keep taverns, while the men continue at home and weave." HERODOTUS (*Euterp.* c. 35. DIODORUS SICULUS, lib. i. s. 8.) asserts, that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract, that the woman shall be the ruler of her husband, and that he shall obey her in all things." See also SOPHOCLES, *Ædip. Col.* v. 352. APULEIUS, *Metam.* lib. i. p. 18. edit. bip.

No. 354. — v. 2. *Make thee sharp knives.*] Knives of rock-stone, or flint. Such were once in general use. *Exod.* iv. 25. The tribe Alnajab in Æthiopia, who follow the Mosaic institution, perform the right of circumcision, according to LUDOLF, *cultris lapidibus*, with knives made of stone. *Hist. Æthiop.* lib. iii. c. 1. See also OVID. *Fast.* lib. iv. v. 237. JUVENAL, *Sat.* vi. v. 513.

[We find the use of stone knives recorded of many people. Joshua used such to circumcise the Israelites at Gilgal. The Egyptians used such to open the bodies for embalming. HERODOTUS, ii. Similar notices are found in other eminent writers. It is well known that the Armenians used stone knives before they were acquainted with the use of iron. ROSENMÜLLER.]

No. 355. — vi. 1. *Now Jericho was straightly shut up.*] The stratagems of war bear a near resemblance to each other among different people. When the Mahrattas intend to besiege a town, they generally encamp round the walls; and having by that measure deprived the garrison of all external means of assistance, the besieging army waits with patience, sometimes for several years, until the

garrison is starved into a capitulation. FORBES's *Oriental Memoirs*, vol. ii. p. 63.

No. 356. — vi. 20. *The wall fell down flat, so that the people went up into the city.*] The custom in Greece was to throw down part of the city wall, that the conqueror in the sacred games might enter through the breach. Nero ordered an opening to be made for himself, and entered the city in a triumphal car, drawn by six milk-white horses. See VITRUVIUS, b. ix. and SÜETONIUS, s. xxv.

No. 357. — vi. 26. *And Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this city Jericho.*] It appears from the following passage from STRABO's *Geography of Troy*, (b. xiii. chap. 1. § 42.) that it was not unusual in remote antiquity to pronounce a curse upon those who should rebuild a destroyed city. "It is believed that those who might have afterwards wished to rebuild Ilium, were deterred from building the city in the same place, either by what they had suffered there, or because Agamemnon had pronounced a curse against him that should rebuild it. For this was an ancient custom. Thus Croesus, after he had destroyed Sidene, into which the tyrant Glaucias had thrown himself, uttered a curse upon him who should rebuild the walls of that place." ZONARAS says, (*Annals*, b. ix. p. 409.) that the Romans pronounced a curse upon him who should rebuild Carthage. Joshua's curse on the rebuilder of Jericho, was fulfilled according to 1 *Kings* xvi. 34. on one Hiel, who lost his eldest son, Abiram, when he laid the foundation, and his youngest son, Segub, when he built the gate. ROSENMÜLLER.

No. 358. — vii. 21. *A goodly Babylonish garment.*] Babylonish robes were very splendid, and in high reputation. *Calmet* says, they are generally allowed to have been of various colours, though some suppose they were woven thus; others, that they were embroidered with the needle; and others that they were painted. SILIUS ITALICUS appears to think they were woven.

Vestis spirantes referens subtemine vultus,
Quæ radio cœlat Babylon.

Punic. l. xiv. v. 657.

MARTIAL supposes them to have been embroidered with the needle.

Non ego prætulerim Babylonica picta superbe
Texta, Semiramia quæ variantur acu.

Lib. viii. Ep. xxviii. v. 17.

PLINY, lib. viii. c. 48. and APULEIUS, *Florid.* lib. i. speak of them as if painted.

No. 359. — vii. 24. *And Joshua and all Israel with him, took Achan, and his sons and his daughters, and stoned them with stones.*] “The custom of including whole families in the punishment due to the heads of them has been observed in the East Indies and South America. When the king of Ava conspired against the king of Pegu, his nephew, the king of Pegu declared war against Ava, and ordered his grandees (by whose advice one of his ambassadors had been murdered) to be imprisoned and burnt alive on a large scaffold, with their wives and children: which I saw, (says Gaspard Balbi,) hearing with great pity their lamentable shrieks and cries.” HARRIS’S *Collect.* vol. i. p. 279.

“We learn from the ancient Mexican paintings that such was the practice. In the *Codex Mexicanus*, so called from having been presented to the Emperor Charles the Fifth by the first Viceroy of Mexico, Antonio de Mendoza, is represented a governor of a province, strangled for revolting against his sovereign, and the infliction of punishment upon his whole family.” HUMBOLDT, vol. i. p. 187.

No. 360. — ix. 4. *They did work wilily, and went and made as if they had been ambassadors.*] An ambassador is a person upon whom the business turns as upon an hinge. The Latin *Cardinales*, Cardinals, from *cardo*, a hinge, was the title of the prime ministers of the Emperor Theodosius. The term is now used in the church of Rome as an appellation of the Pope’s electors and counsellors. See Father PAUL’S *Trattato delle materie Benefic.* p. 44. MOSHEMII, *Institut. Hist. Eccles.* p. 398. and note c.

No. 361. — ix. 23. *Drawers of water.*] “Like others

of our English party who had never before visited a land contaminated by slavery, I was surprised on stepping ashore, and must add, shocked, at the appearance of many wretched Africans, employed in drawing water, near the landing-place. Some were chained in pairs, by the wrists; others, five or six together, by links attached to heavy iron collars. These, it was said, had endeavoured to escape from the lash of their owners, by seeking refuge in the woods and mountains. I remarked, that from the iron collar which was fastened round the neck of one, proceeded a long handle, of iron also, contrived by its projection, to embarrass the wearer when forcing his way through forests or thickets. This handle also would afford to any European who might unfortunately detect the poor fugitive, very easy means of securing, and even by immediate strangulation, of destroying him. All these were as nearly in a state of perfect nakedness as decency would allow; and many bore on their backs and shoulders the marks either of stripes recently inflicted, or of others by which their skins had long since been lacerated.

“To drag an immense cask of water from the public fountain to their master’s house, seemed a common employment of the slaves; five or six pulling the vessel on a sledge or low four-wheeled frame. During this exertion they cheered each other by singing short sentences, either in the language of their own country, or in Portuguese. There was a pleasant kind of melody in their simple chant: and a gentleman, who had resided many years at Rio Janeiro, informed me, that the usual burden of their Portuguese song was little more than an address to the water cask. ‘Come load, come soon home.’ But that if they belonged to a cruel master or mistress, their own language served as a vehicle for lamentation and condolence, and for imprecations on their oppressor.” Sir W. OUSELEY’s *Travels in various Countries of the East*, vol. i. p. 12.

No. 362. — x. 13. *The sun stood still, and the moon stayed.*] Some traces of the miracle of the sun and moon being stayed for a whole day by Joshua, are discovered in

the Chinese records, (MARTINI *Hist. Sinic.* lib. i. p. 37.) as well as in the disfigured accounts of STATIUS (*Thebais*, lib. iv. v. 307.) and OVID *Metam. de Phaeton*. "How far the Almighty may have produced this effect by means of the refractive power of the atmosphere, we leave for others to decide; but that refraction may have such an effect, is proved by the testimony of *Heemskerk*, who in a voyage within the polar circle, says, "that owing to the refraction of the sun's rays, its image appeared above the horizon, even whole weeks sooner than it otherwise would, according to the ordinary course of nature." FORSTER'S *Voyages*, p. 421.

[*Agamemnon* makes a similar prayer. *Iliad* ii. 412. As the sun, here, remains longer above the horizon to favour the Israelites, so, according to a Greek tradition, it set earlier than usual, during a doubtful contest between the Greeks and Trojans, at the command of Juno, who feared for the Greeks. *Iliad* xviii. 239.

At the command of Minerva, the sun remained longer under the horizon, previous to its rising, that the night in which Ulysses killed his rivals, and discovered himself to Penelope, might be lengthened. *Odyssey* xxiii. 241. ROSENMÜLLER.]

No. 363. — x. 24. *Come near, put your feet upon the necks of these kings.*] This was an expression of triumph over an adversary, very frequently used. After relating the previous circumstances of the contest between Dioxippus and Horratas, and stating the manner in which the former overcame the other, it is added, "Dioxippus seized him, tripped up his heels, and threw him with great violence on the ground. He then put his foot on his neck, drew out his sword, and lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king." Q. CURTIUS, lib. ix. c. 7. Sapor is said to have placed his foot on the neck of Valerian, when he mounted his horse, and, after a long captivity, to have flayed him. Genghiz Chan threw the victuals from his table to a woman, a captive queen, the proudest monarch whom he had conquered. PETIT DE LA CROIX, *Life of Genhiz*, p. 276. The Carmathian

prince who advanced against Bagdad, tied the lieutenant of the caliph Moctadi with his dogs. Badin, king of Cambray, prepared a cage to convey one of the Portuguese heroes to the great Turk. *Faria Asia Portuguesa*, by STEVENS, vol. i. p. 405.

No. 364. — xiii. 27. *Beth-aram.*] The Canaanites had a temple to *the Projector*, by which they seem to have meant the Material Spirit, or rather heavens, considered as projecting, impelling, and pushing forwards the planetary orbs in their courses. The Egyptian and Grecian Hermes was originally an idol of the same kind. Hence he was represented with wings on his head and feet; hence in his hand the Caduceus, or rod, the emblem of power, encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or of the light and spirit in expansion: and hence it was reckoned a piece of honour done to him, to throw a stone at the foot of his statue. *Vincentius Belovacensis* makes mention of two Indian nations, among whom it was an ancient custom to go round their idols with their hair torn off, naked, and howling, and to cast stones on an heap, which was raised to the honour of their gods: this they did twice a year, at the vernal and autumnal equinox. MARTINIUS, *Lexic. Etymol. in Mercurius*. SELDEN *de Diis Syris Syntag.* ii. c. 15. MAIMONIDES, *De Idolat.* cap. iii. § 2. The custom is still observed by the Mahometan hadgees, or pilgrims, on their return from Mecca. PITTS's *Account of the Mahometan Religion*, cap. vii. p. 139. 4th edit. SALE's *Prelim. Disc. to Koran*, § iv. p. 120. *Modern Univ. Hist.* vol. i. p. 215. 356. 1st edit.

No. 365. — xv. 8. *And the border went up by the valley of the son of Hinnom.*] It is common in Hindostan to add to the name of a person after his father's death, that he is the son of such a one: as, this land belongs to Gölükü, the son of Kalee-prüsadü. WARD's *View of the Hindoos*, vol. ii. p. 321.

No. 366. — xv. 27. *Beth-palet.*] This town was probably named from a temple there dedicated to the heavens, under the notion of delivering females of their young. The first of the Orphic hymns is addressed to the god-

dess, Προθυραία, or the door-keeper; and as it is, perhaps, the most ancient monument extant of the adoration paid to the deity who was supposed to preside over child-births, and whom the Romans afterwards called Juno Lucina, or Diana Lucina, (BOYSE'S *Pantheon*, p. 32. 72. TERENT. *Andr.* act. iii. sc. 1. v. 15. HORAT. *Carm.* lib. iii. *Od.* xxii. v. 1. 4. *et Carm. Sæc.* v. 13.) the following literal translation shall here be inserted.

“To Prothyraea, the incense Storax.

“Hear me, O venerable goddess, demon with many names, and in travel, sweet hope of childbed women, saviour of females, kind friend to infants, speedy deliverer, propitious to youthful nymphs; Prothyraea, key-bearer, gracious nourisher, gentle to all, who dwellest in the houses of all, and delightest in banquets. Zone-looser secret, but in thy works to all apparent! Thou sympathizest with throes, but rejoicest in easy labours; Ilithyia, in dire extremities putting an end to pangs; thee alone, parturient women invoke; rest of their souls, for in thy power are those throes that end their anguish; Artemis, (or Diana!) Ilithyia, revered Prothyraea. Hear, immortal dame, and grant us offspring by thy aid, and save, as thou hast always been saviour of all.”

No. 367. xv. 53. *Beth-tappuah*.] The Canaanites appear to have had a temple to Tappuah, or the Blower, which name seems to express the complex act of the expansion, driving the spirit into the orb of the sun; melting and dissipating it there; forcing it out again in atoms or light; re-forming the same into spirit; making it the instrument to give breath, to move and impel the planetary orbs and other bodies; and when made a god, to give oracles; to inspire or blow into his priests or prophets a power of vaticination, to reveal secrets, and foretel things to come. An apple, probably of the citron or orange kind, seems to have been the emblem of these celestial agents, particularly of the sun, even from the beginning. Hence the very general sacredness of various apples among the heathen. See VITRINGA, *Obs. Sac.* lib. iv. cap. 12. § 15. p. 1067. HOLLOWAY'S *Originals*, vol. i. p. 76. Vol. ii. p. 249.

No. 368. — xviii. 25. *Ramah.*] “The oriental geographers speak of this as the metropolis of Palestine; and every appearance of its ruins even now confirm the opinion of its having been once a considerable city. Its situation, as lying immediately in the high road from Jaffa to Jerusalem, made it necessarily a place of great resort; and from the fruitfulness of the country around it, it must have been equally important as a military station or a depot for supplies, and as a magazine for the collection of such articles of commerce as were exported from the coast. In its present state, the town of Ramah is about the size of Jaffa, in the extent actually occupied. The dwellings of this last, however, are crowded together around the sides of a hill, while those of Ramah are scattered widely over the face of the level plain on which it stands. The style of building here is that of high square houses, with flattened domes covering them; and some of the old terraced roofs are fenced around with raised walls, in which are seen pyramids of hollow earthenware pipes, as if to give air and light, without destroying the strength of the wall itself. The inhabitants are estimated at little more than five thousand persons, of whom about one-third are Christians of the Greek and Catholic communion, and the remaining two-thirds Mohammedans, chiefly Arabs; the men of power and the military being Turks, and no Jews residing there. The principal occupation of the people is husbandry, for which the surrounding country is highly favourable, and the staple commodities produced by them are corn, olives, oil, and cotton, with some soap and coarse cloth made in the town. There are still remains of some noble subterranean cisterns at Ramah, not inferior either in extent or execution to many of those at Alexandria: they were intended for the same purpose, namely, to serve in time of war as reservoirs of water.” BUCKINGHAM’S *Travels in Palestine*, p. 168.

No. 369. — xxiv. 27. *And Joshua said unto all the people, Behold, this stone shall be a witness unto us.*] We find similar instances among other nations of antiquity of invoking inanimate natural objects as witnesses. LIVY relates, book iii. chap. 25. “The Æqui, notwithstanding

the peace so lately concluded with the Romans, had made an incursion into the Roman territory, and retired loaded with booty. Three ambassadors were sent from Rome to the camp of the Æqui, to complain of this offence, and to demand back the booty. The general of the Æqui informed the Roman ambassadors, that they might deliver their message to an oak, which shaded his tent. On this one of the ambassadors turning away, said: This venerable oak and all the gods shall know that you have violated the peace; they shall now hear our complaints, and may they also soon be witnesses, when we revenge with our arms the violation of divine and human rights."

ROSENMÜLLER.

No. 370. — xxiv. 32. *And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem.*] Joseph was not interred in Shechem, but, according to the ancient custom, in a field adjoining. Probably the other children of Jacob received the like honour, each tribe taking care to bury its ancestor, either at Machpelah, or elsewhere in the land of Canaan. JOSEPHUS asserts that it was so, upon the credit of an ancient tradition. *Hist. Jud.* lib. ii. c. 4. St. Stephen confirms the relation. *Acts* vii. 16. CLARKE'S *Travels*, vol. ii. p. 513.

Savages consider the tombs of their ancestors as titles to the possessions of the lands which they inhabit. This country is ours, say they: the bones of our fathers are here laid to rest. When they are forced to quit it, they dig them up with tears, and carry them off with every token of respect. St. PIERRE'S *Studies of Nature*, vol. iii. p. 265.

About thirty miles below the Falls of St. Anthony, in North America, several bands of the Naudowessie Indians have a burying-place, where these people, though they have no fixed residence, living in tents, and abiding but a few months on one spot, always contrive to deposit the bones of their dead. At the spring equinox these bands annually assemble here to hold a grand council with all the other bands; wherein they settle their operations for the ensuing year. At this time, in particular, they bring with them their dead, for interment, bound up in buffaloes' skins. If

any of these people die in the summer, at a distance from the burying ground, and they find it impossible to remove the body before it would putrify, they burn the flesh from the bones, and preserving the latter, bury them in the manner described. CARVER'S *Travels in North America*, p. 40. 53. 263.

No. 371. — JUDGES, i. 7.

Having their thumbs and their great toes cut off.

THAT this was an ancient mode of treating enemies, we learn from ÆLIAN, (*Var. Hist.* l. ii. c. 9.) who tells us, that “the Athenians, at the instigation of Cleon, son of Cleaenetus, made a decree that all the inhabitants of the island of Ægina should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear, yet might handle an oar.” It was a custom among those Romans who disliked a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to *Suetonius*, a Roman knight, who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. *Equitem Romanum, quod duobus filiis adolescentibus, causa detractandi sacramenti; pollices amputasset, ipsum bonaque subjecit hastæ.* *Vit.* AUGUST. c. 24. *Calmet* remarks, that the Italian language has preserved a term, *poltrone*, which signifies one whose thumb is cut off, to designate a soldier destitute of courage.

“It is remarkable to what excellent uses the toes are applied in India. They are second-hand fingers; they are called the feet-fingers in Bengalee. In his own house, a Hindoo makes use of them to fasten the clog to his feet by means of a button, which slips between the two middle toes. The tailor, if he does not thread his needle, certainly twists his thread with them. The cook holds his knife with his toes, while he cuts fish, vegetables, &c. The joiner, the weaver, &c. could not do without them; and almost every native has twenty different uses for his toes.”

WARD's *View of the Hindoos*, vol. iii. p. 187.

The insensibility of Adonibezek surprises us, who cut off the thumbs and great toes of his captives; but much severer is the cruelty practised by some of the Indians in their wars. The inhabitants of the town of Lelith Pattan were disposed to surrender themselves, from the fear of having their noses cut off, like those of Cirtipur, and also their right hands; a barbarity the Gorchians had threatened them with, unless they would surrender within five days.

No. 372. — i. 7. *As I have done, so God hath requited me.*]

————— Ο δε φρεσιν ησιν αθεις

ΗΙΕΝ ΗΝ ΑΤΗΝ ΟΧΕΩΝ ΑΕΣΙΦΟΝΙ ΔΥΜΩ. *Odyss. xxi. v. 289.*

ΣΥ ΔΕ ΤΑΥΤΑ ΑΙΣΧΡΩΣ ΕΣΠΕΙΡΑΣ, ΚΑΚΩΣ ΔΕ ΕΘΕΡΙΣΑΣ.

ARISTOT. *Rhet. iii. ex Gorgia.*

Quod quisque fecit, patitur, &c.

SENECA.

By the penal code of the Egyptians, the member of the body supposed to be chiefly in fault was cut off, as the punishment of most offences. Persons convicted of treasonable communications with an enemy had their tongues cut out; persons guilty of forgery, or similar offences, had both their hands cut off. DIODOR. *Hist. lib. i. cap. 6.*

No. 373. — i. 19. *Sisera had nine hundred chariots of iron.*] From the work called the Dhunoor-vedu, it appears that the Hindoos had war-chariots, similar to those of Sisera. They are described as having had many wheels, and to have contained a number of rooms. WARD'S *View of the Hindoos*, vol. ii. p. 321.

No. 374. — i. 31. *Accho.*] “It was one of the strong holds of which the tribe of Asher could not dispossess their Canaanitish enemies, but consented to dwell among them as inhabitants of the land. It rose to higher consequence under the liberal auspices of the first Ptolemy, who, after enlarging and beautifying it, honoured it with his name. STRABO, lib. xvi. p. 758. CELLARIUS *Geog. Antiq.* lib. iii. c. 13. p. 294. CLUVERIUS, lib. v. c. 21. p. 370. 4to. 1711. RELAND *Palaestina Illustrata*, lib. iii. *de urbibus*, 534. In after ages it became a warmly contested post between the Crusaders and the Saracens, (*Extraits His-*

toriques, relatifs au Temps de Croisades, du livre Insol. Djelil fet tarikhi Koceds vel Khalit, par M. de Hammer, insère dans les Mines de l'Orient, vol. iii. p. 80, Vienne, en folio,) was long possessed by the former, and adorned with cathedral churches and other public works; and, after passing from the Christians to the Mohammedans, and from the Mohammedans to the Christians again, it fell at length under the power of the Arabs, after a long and bloody siege. It is said to have been then laid utterly waste, in revenge for the blood it had cost its besiegers; after which, in the emphatic language of one of the most eloquent of our historians, a mournful and solitary silence prevailed along the coast, which had so long resounded with the world's debate. GIBBON, vol. ii. c. 59. p. 142. 168. MAUNDRELL (*Journey*, p. 72.) even so late as the year 1696, after recapitulating the advantages of its situation, both by sea and land, says, "notwithstanding all those advantages it has never been able to recover itself since its last fatal overthrow. For besides a large cave, in which the French factors have taken up their quarters, and a mosque and a few poor cottages, you see nothing here but a vast and spacious ruin. It has risen again from its ashes since that period, as its present state will best testify; and ever since the period of the celebrated struggle here between the English and French, the history of which is familiar to every one, it has been strengthened, beautified, and improved. Of the Canaanitish Accho, it would be thought idle, perhaps, to seek for remains, yet some presented themselves to my observation, so peculiar in form and materials, and of such high antiquity, as to leave no doubt in my own mind of their being the fragments of buildings constructed in the earliest ages. On the south-east part of the newly-erected outer walls of the city, in sinking the ditch before them to the depth of twenty feet below the level of the present soil, the foundations of buildings were exposed to view, apparently of private dwellings of the humblest order, as they were not more than from ten to twelve feet square, with small door-ways and passages leading from one to the other. As we obtained admittance into the ditch, for the purpose of examining these remains

more closely, we found the materials of which they were originally constructed to be a highly burnt brick, with a mixture of cement and sand, as well as small portions of stone in some parts; the whole so firmly bound together by age and the strongly adhesive power of the cement used, as to form one solid mass. As the walls were of some thickness, though the apartments they enclosed were small, they offered an excellent material for building, and portions of it had been used in the foundations of the outer walls of the fort, in the same way as fragments of the old Greek city have been applied to the building of fortifications before the modern Alexandria. Of the splendour of Ptolemais no useful monument remains, but throughout the town are seen shafts of red and grey granite and marble pillars, some used as thresholds to large door-ways, others lying neglected on the ground, and others again used as supporters of the interior galleries of okellas or public inns, forming piazzas around the central courts below. Of these, altogether, we counted nearly two hundred in different parts of the town; and besides several slabs of fine marble, perhaps once used in the pavement of some hall or palace, now collected near a magazine at the north end of the town, we observed a fine Corinthian capital, in perfect preservation, lying at the door of a new mosque on the west, and the fragment of another of the composite order, the diameter of which was upwards of five feet. The Saracenic remains are only to be partially traced in the inner walls of the town, which have themselves been so often broken down and repaired, as to leave little visible of the original work; and all the mosques, fountains, bazars, and other buildings, are in a style rather Turkish than Arabic, excepting only an old but regular and well built khan or caravanserai, which might, perhaps, be attributed to the Saracen age. The Christian ruins are altogether gone, scarcely leaving a trace of the spot on which they stood." BUCKINGHAM'S *Travels in Palestine*, p. 71.

The city of Accho is now a square, of somewhat more than a mile in circumference. On the north-west and south-west sides it is enclosed by a single wall, which on the north-west side ranges along a sandy beach, and is

unfortified, and on the south-west side is built on rocks, having its base washed by the sea, being mounted with about forty pieces of cannon, chiefly of brass. Opposite to the south-east front is a Turkish cemetery and a small garden; and by the beach near the sea, where boats are laid up for repair, is the only gate of entrance to the city. The way is here paved with large white stones, and on passing within the gate the appearance of the whole is prepossessing. The interior of the town presents a mixture of the gaudy and the miserable, the ill-contrived and the useful, in which, however, the latter may be said to prevail.

No. 375. — ii. 16. *Judges.*] Among the Tyrians, who spoke the same language as the Hebrews, with a slight difference of dialect, the chiefs of the state bore for a time the name of judges. JOSEPHUS, in the first of his books against Apion, (§21.) states from the Tyrian annals, that after the conquest of the city of Tyre by Nebuchadnezzar, king Baal reigned nineteen years, but that the regents then bore the name of judges, whose names, as they succeed each other, as well as the time of their government, Josephus expressly states. The Suffetes of the Carthaginians, were similar only in name to the Hebrew schofetim or judges. For it was not individual governors, as among the Tyrians and Hebrews, but the members of the supreme senate who bore this name among the Carthaginians. See LIVY xxviii. 37. xxx. 7. xxxiii. 46. ROSENMÜLLER.

No. 376. — iii. 1. *Now these are the nations which the Lord left to prove Israel by them, even as many of Israel as had not known all the wars of Canaan.*] For a similar reason Scipio Nasica (according to FLORUS ii. 15.) voted in the Roman senate against the destruction of Carthage, that Rome might not, by the destruction of her rival, become disused to war, and *sink into effeminacy*. Cato inexpressible odium delendam esse Carthaginem, et quum de alia consuleretur, pronunciabat, Scipio Nasica servandam, ne, metu ablato æmulæ urbis luxuriari felicitas urbis inciperet.

No. 377. — iii. 7. *Served Baalim and the groves.*] Groves were never worshipped, but the deities which were sup-

posed to be resident in them. In many cases temples and altars were built in groves: and the superstition of consecrating groves and woods to the honour of the deities, was frequently practised by the ancients. *Pliny* assures us, that trees in old times served for the temples of the gods. *Tacitus* reports this custom of the old Germans. *Quintus Curtius*, of the Indians: and *Cæsar*, and our old writers, mention the same of the Druids in Britain. The Romans had their *luci*, or groves, in most parts of the city, dedicated to some deity.

No. 378. — iii. 15. *Ehud, the son of Gera, a Benjamite, a man left-handed.*] To be an *ambidexter* was in high repute among the ancients. The Septuagint render these words *ανδρα αμφοτεροδεξιον*. and the Vulgate *qui utraque manu pro dextera utebatur*. This is not the sense of the original, though most generally so interpreted. Agreeably to this view of it, HOMER makes Hector boast:

ΑΥΤΑΡ ΕΧΩΝ ΕΥ ΟΙΔΑ ΜΑΧΑΣ Τ', ΑΝΔΡΟΚΤΑΣΙΑΣ ΤΕ·
ΟΙΔ' ΕΠΙ ΔΕΞΙΑ, ΟΙΔ' ΕΠ' ΑΡΙΣΤΕΡΑ ΝΩΜΗΣΑΙ ΒΩΝ
ΑΖΑΛΕΗΝ, ΤΟ ΜΟΙ ΕΣΙ ΤΑΛΑΥΡΙΝΟΝ ΠΟΛΕΜΙΖΕΙΝ.

Il. lib. vii. ver. 237.

*But am in arms well practised: many a Greek
Hath bled by me, and I can shift my shield
From right to left, reserving to the last
Force that suffices for severest toil.*

COWPER.

Asteropæus is also represented by HOMER as an *ambidexter*, from which he derives great advantages in fight.

Ως ΦΑΤ' ΑΠΕΙΛΗΣΑΣ' Ο Δ' ΑΝΕΣΧΕΤΟ ΔΙΟΣ ΑΧΙΛΛΕΥΣ
ΠΗΛΙΑΔΑ ΜΕΛΙΗΝ Ο Δ' ΟΜΑΡΤΗ ΔΟΥΡΑΣΙΝ ΑΜΦΙΣ
ΗΡΩΣ ΑΣΕΡΟΠΑΙΟΣ, ΕΠΕΙ ΠΕΡΙΔΕΞΙΟΣ ΗΕΝ.

Il. lib. xxi. ver. 161.

*So threatened he. Then raised Achilles high
The Pelian ash; and his two spears at once
Alike a practised warrior, with both hands
Asteropæas hurl'd.*

COWPER.

We are informed by ARISTOTLE, that Plato recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of Plato,

he says, Καὶ τὴν ἐν τοῖς πολεμικοῖς ἀσκήσιν, ὅπως ἀμφιδέξιοι γίνωνται κατὰ τὴν μελέτην, ὥς δεῖον μὴ τὸν μὲν χρησίμον εἶναι ταῖν χερσίν, τὴν δὲ ἀγρηστον. *De Repub.* lib. ii. cap. 12.

“He (Plato) also made a law concerning their warlike exercises, that they should acquire a habit of using both hands alike; as it is not fit that one of the hands should be useful, and the other useless.” See also *Judges* xx. 16.

No. 379. — iii. 23. *Then Ehud went forth through the porch, and shut the doors of the parlour upon him.*] If he thus retired for sleep, it was conformable to the general practice. In all the warmer climates of the globe, the custom of sleeping after dinner is invariably preserved. It appears from modern travellers, that many of the present inhabitants of Athens have their houses flat-roofed, and decorated with arbours, in which they sleep at noon. HERODOTUS, *Clio*, lxiii.

No. 380. — iii. 24, 25. *The doors of the parlour were locked: — they took a key, and opened them.*] The wooden locks commonly used in Egypt, “consist of a long hollow piece of wood, fixed in the door, so as to slide backwards and forwards, which enters a hole made for it in the door-post, and is there fastened by small bolts of iron wire, which fall from above into little orifices made for them in the top of the lock. The key is a long piece of wood, having at the end small pieces of iron wire of different lengths, irregularly fixed in, corresponding in number and direction with the bolts which fall into the lock: these it lifts upon being introduced into the lock, which it then pulls back. The bolts of wire differ in number from three to fourteen or fifteen, and it is impossible to guess at the number a lock contains, or at the direction in which they are placed.” TURNER’S *Journal of a Tour in the Levant*, vol. iii. p. 496.

No. 381. — iv. 5. *She dwelt under the palm tree of Deborah.*] It is common for Hindoos to plant trees in the names of themselves and friends: and some religious mendicants live for a considerable time under trees. WARD’S *View of the Hindoos*, vol. ii. p. 321.

No. 382. — iv. 6. *Mount Tabor.*] “Arriving at the top, we found ourselves on an oval plain, of about a quar-

ter of a mile in its greatest length, covered with a bed of fertile soil on the west, having at its eastern end a mass of ruins, seemingly the vestiges of churches, grottos, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. First were pointed out to us three grottos, two beside each other, and not far from two cisterns of excellent water; which grottos are said to be the remains of the three tabernacles proposed to be erected by St. Peter, at the moment of the transfiguration, when Jesus, Elias, and Moses were seen talking together. *Luke ix. 30. 33.* In one of these grottos, which they call more particularly the Sanctuary, there is a square stone used as an altar; and on the sixth of August in every year, the friars of the convent come from Nazareth, with their banners and the host, to say mass here; at which period they are accompanied by all the Catholics of the neighbourhood, who pass the night in festivity, and light large bonfires, by a succession of which they have nearly bared the southern side of the mountain of all the wood that once clothed it. Besides these grottos, no particular history is assigned to any other of the remains, though among them there seem to have been many large religious buildings. The whole of these appear to have been once enclosed with a strong wall, a large portion of which still remains entire on the north side, having its firm foundation on the solid rock. This appeared to me the most ancient part. See *Judges iv. 10. 12. 14.* JOSEPHUS *Jewish War*, b. iv. c. 1. 8. b. ii. c. 205. and *Antiq.* b. xiv. c. 6. 4. CLARKE'S *Trav.* vol. ii. p. 484. Traditions here speak of a city built on the top, which sustained a five years' siege, drawing its supplies by skirmish from different parts of the fertile plains below, and being furnished with water from two excellent cisterns still above; but as no fixed period is assigned to this event, it may probably relate to the siege of Vespasian. As there still remained the fragments of a wall on the south-east angle, somewhat higher than the rest, we ascended it over heaps of fallen buildings, and enjoyed from thence a prospect truly magnificent, wanting only the verdure of spring to make it beautiful as well as grand. Placing my compass before me, we had on the

north-west a view of the Mediterranean sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills: to west-north-west a smaller portion of its waters were seen: and on the west again the slender line of its distant horizon was just perceptible over a range of land near the sea coast. From west to south the plain of Esdrælon extended over a vast space, being bounded on the south by the range of hills, generally considered to be the Hermon, whose dews are poetically celebrated. *Psalm cxxxiii. 3.* and having in the same direction, nearer the foot of Tabor, the springs of Ain-el-Sherrar, which send a perceptible stream through its centre, and form the brook Kison of antiquity. *Psalm lxxxiii. 9.* From south-east to the east is the plain of Galilee, being almost a continuation of Esdrælon, and, like it appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed Hermon is seated Endor, famed for the witch who raised the ghost of Samuel to the terror of the affrighted Saul. *1 Sam. 28.* and Nain, equally celebrated as the place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent. *Luke vii.* The range which bounds the eastern view is thought to be the mountains of Gilboa, where the same Saul, setting an example of self-destruction to his armour-bearer and his three sons, fell on his own sword, rather than fall wounded into the hands of the uncircumcised, by whom he was defeated. *1 Sam. xxxi.* The Sea of Tiberias, or the Lake of Gennasseret, famed as the scene of many miracles, is seen on the north east, filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea. *Luke viii. 33.* In the same direction, below, on the plain of Galilee, and about an hour's distance from the foot of Mount Tabor, there is a cluster of buildings, used as a bazar for cattle, frequented on Mondays only. Somewhat farther on is a rising ground, from which it is said that Christ delivered the long and excellent dis-

course, called the Sermon on the Mount. *Matt.* v. vi. vii. and the whole view in this quarter is bounded by the high range of Gebel-el-Telj, or the Mountain of Snow, whose summit was at this moment clothed with one white sheet, without a perceptible breach or dark spot in it. The city of Saphet, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm, which says, "a city set on a hill cannot be hid." *Matt.* v. 14. is also pointed out in this direction: but though the day was clear, I could not distinguish it, its distance preventing its being defined from hence without a glass. To the north were the stony hills over which we had journeyed hither, and these completed this truly grand and interesting panoramic view." BUCKINGHAM'S *Travels in Palestine*, p. 104.

No. 383. — iv. 8. *And Barak said unto her, If thou wilt go with me, then I will go.*] Strabo relates, that among the Cimbrian women, who followed their husbands in the invasion of Italy, there were several who had the gift of prophecy, and marched barefoot in the midst of the lines, distinguished by their grey hairs and milk-white linen robes. B. 7. See also POMPONIUS MELA, b. iii. c. 6. CHARLEVOIX, *Lett.* 13. When Julius Cæsar enquired of the prisoners why Ariovistus declined an engagement, he found that it was the custom among the Germans for women to decide by lots and divination, whether it was proper to hazard a battle; and that they had declared against coming to action before the new moon. CÆSAR, b. i. c. 50.

No. 384. — iv. 18. *And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me, fear not.*] There is an apparent treachery in the conduct of Jael to Sisera; and it appears from the following account as if the inhabitants of that country were still actuated by the same principle of interested dissimulation. "It was about noon when we reached the small village of Deborah, where we alighted to refresh, not suspecting that the treachery for which it is traditionally infamous, both in holy and profane records, (JOSEPHUS relates, that some young men of this place who kept guard in the great plain, laid wait for one Ptolemy, who was steward of Agrippa and Bernice, and plundered

him of all that he had with him. *De Bell.* l. ii. c. 21. s. 3.) was still to be found here at so distant a period. We entered into this village, and, like the unfortunate Sisera, demanded only a little water to drink, for with every thing else our scrip was well provided. It was furnished to us, as we desired, with provender for our beasts, and the offer of all that the village possessed. While the animals were feeding, I was desirous of ascending to the summit of Mount Tabor, for the enjoyment of the extensive view which it commands. Our guide from the convent offering to accompany me, we took with us a man from the village, who promised to facilitate our ascent by directing us to the easiest paths; and taking our arms with us, while my servant and the muleteer remained below to take care of the beasts, we all three set out together; by forced exertions we reached the summit in about half an hour. In our descent from Mount Tabor we entered a grotto, in which there had formerly been a church, and had scarcely got within it, before we heard the rushing of persons before the outer part of the passage by which we had entered. On turning round to ascertain the cause of this noise, we observed five or six armed men, three of whom we recognized to be those who had made such offers of their hospitality in the village of Deborah below. They called out to us in a loud voice, that if we attempted the slightest resistance we should be murdered, but that if we submitted to be quietly stripped no violence should be offered to our persons. There was no time for parley, though my companions at first cried for mercy, but as I rushed out with my musket cocked, and presented, they instantly followed me, and an unexpected discharge drove our assailants to seek shelter behind the masses of rock near the cave. A regular skirmish now commenced, in which we kept up a retreating fire, and often exposed ourselves to their shot, for the sake of getting to our mules at the foot of the hill. During a full hour of this kind of running fight, none of our party was hurt. From the first it seemed evident to us that we had been betrayed by our Deborah guide, and our notion was at length confirmed by his going over to the assailing party, and using his arms

against us. Fortunately, and justly too, this man was himself wounded by a ball from my musket, and when he fell shrieking, on the side of the hill, his companions hastened to his relief, while we profited by the alarm of the moment to continue our retreat, and rejoin our mules below. Here we drew off at a short distance from the village of Deborah, and, with arms in our hands, being exhausted and fatigued, refreshed ourselves beneath a tree; but we had not yet remounted, when a large party, professing to be from the scheik of Deborah, a village consisting only of a few huts, came to sequester our beasts, for what they called the public service. We treated this with a proper degree of warmth, and threatened death to the first that should dare to lay hands on any thing belonging to us: so that the brave villagers kept aloof." BUCKINGHAM'S *Travels in Palestine*, p. 102. 111.

No. 385. — v. 21. *The river of Kishon swept them away.*] In the rainy months the mountain floods swell the small rivers of India in a wonderful manner; within a few hours they often rise twenty or thirty feet above their usual height, and run with astonishing rapidity. The larger rivers, generally gentle and pellucid, are then furious and destructive, sweeping away whole villages with their inhabitants and cattle. FORBES'S *Oriental Memoirs*, vol. iii. p. 51.

"At Shofatia we were obliged to pass a river; a river we might call it now, it being swollen so high by the late rains that it was impassable; though at other times it might be but a small brook, and in summer perfectly dry. These mountain rivers are ordinarily very inconsiderable; but they are apt to swell on sudden rains, to the destruction of many a passenger, who will be so hardy as to venture unadvisedly over them." MAUNDRELL, p. 8.

No. 386. — v. 25. *She brought forth butter in a lordly dish.*] Speaking of the hospitable manner in which he was received at a house in Tronyen in Norway, Dr. CLARKE, (*Travels*, vol. v. p. 620.) says, "If but a bit of butter be called for in one of these houses, a mass is brought forth weighing six or eight pounds; and so highly ornamented, being turned out of moulds, with the shape of cathedrals

set off with Gothic spires, and various other devices, that, according to the language of our English farmers' wives, we should deem it almost a pity to cut it. Throughout this part of Norway, the family plate of butter seemed to be the state dish of the house : wherever we sat down to make a meal, this offering was first made, as in the tents of the primeval Arabs, when Jael, the wife of Heber the Kenite, brought forth butter in a lordly dish."

No. 387. — v. 28. *The mother of Sisera looked out at a window.*] "The method of building both in Barbary and the Levant seems to have continued the same from the earliest ages. All the windows open into private courts, if we except sometimes a latticed window or balcony towards the street. It is only during the celebration of some Zeenah, or public festival, that these houses and their latticed windows are left open : for this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and outside of their houses with the richest part of their furniture ; while crowds of both sexes, drest out in their best apparel, and laying aside all modesty, ceremony, and restraint, go in and out where they please. The account we have 2 *Kings* ix. 30. of Jezebel's painting her face, tiring her head, and looking out at a window, upon Jehu's public entry into Jezreel, gives us a lively idea of an Eastern lady at one of those solemnities." SHAW'S *Travels*, p. 273. fol.

No. 388. — vi. 2. *Because of the Midianites the children of Israel made them the dens which are in the mountains.*] We find, in the history of the Croisades, by the archbishop of Tyre, that Baldwin the First presenting himself with some troops before Ascalon, the citizens were afraid to venture out to fight with him. On this, finding it would be of no advantage to continue there, he ranged about the plains between the mountains and the sea, and found villages whose inhabitants, having left their houses, had retired with their wives and children, their flocks and herds, into subterraneous caves. See 1 *Sam.* xiv. 11.

"As the natives live under ground, a person unacquainted with the circumstance might cross the mountain without once suspecting that it was inhabited. All the

dwelling-places being formed in the same manner, a description of the scheik's may suffice for the rest. The upper soil is sandy earth of about four feet in depth; under this sand, and in some places lime-stone, a large hole is dug to the depth of twenty-five or thirty feet, and its breadth in every direction is about the same, being as nearly as can be made, a perfect square. The rock is then smoothed, so as to form perpendicular sides to this space, in which doors are cut through, and arched chambers excavated, so as to receive their light from the doors: these rooms are sometimes three or four of a side, in others, a whole side composes one: the arrangements depending on the number of the inhabitants. In the open court is generally a well, water being found at about ten or twelve feet below the base of the square. The entrance to the house is about thirty-six yards from the pit, and opens above ground. It is arched overhead; is generally cut in a winding direction, and is perfectly dark. Some of these passages are sufficiently large to admit a loaded camel. The entrance has a strong wall built over it, something resembling an ice-house. This is covered over head, and has a very strong heavy door, which is shut at night, or in cases of danger. At about ten yards from the bottom is another door, equally strong, so that it is almost impossible to enter these houses, should the inhabitants determine to resist. Few Arab attacks last long enough to end in a siege. All their sheep and poultry being confined in the house at night, the bashaw's army, when here, had recourse to suffocating the inmates, being unable to starve them out." LYON'S *Travels in Northern Africa*, p. 25.

No. 389. — vi. 22. *Gideon said, Alas, O Lord God, for because I have seen an angel of the Lord face to face.*] It was a prevalent sentiment, as well before as under the law, that if any man saw God, or his representative angel, he must surely die. On this account Gideon is alarmed, and prays for his life. This notion prevailed among the heathens: we find an instance of it in the fable of Jupiter and Semele: she wished to see his glory; she saw it, and was struck dead by the effulgence. A similar opinion pre-

vailed among the Greeks. In the hymn of *Callimachus*, *Εἰς Λουτρα τῆς Παλλάδας*, (ver. 100.) are these words:

Κρονιοὶ δ' ὠδε λεγόντι νομοὶ,
Ὅς με τιν' ἀθανάτων, ὅπα μὴ θεὸς αὐτὸς ἰληταὶ
Ἀθρήσῃ, μισθῶ τοῦτον ἰδεῖν μεγαλῶ.

“The laws of Saturn enact, that if any man see any of the immortal gods, unless that god himself shall choose it, he shall pay dearly for that sight.”

No. 390. — vi. 31. *If he be a god, let him plead for himself, because one hath cast down his altar.*] If Baal were the true God, he would avenge his own injured honour. This sentiment was common among the heathen. Thus TACITUS, (lib. i. c. 73. A. U. C. 768.) mentioning the letter of Tiberius to the consuls in behalf of Cassius and Rubrius, two Roman knights, one of whom was accused of having sold a statue of Augustus, in the auction of his gardens; and the other of having sworn falsely by the name of Augustus, who had been deified by the senate; among other things he said, “Non ideo decretum patri suo cœlum, ut in perniciem civium is honor verteretur. Nec contra religiones fieri quod effigies ejus, ut alia nominum simulachra venditionibus hortorum, et domuum accedant. Jusjurandum perinde æstimandum quam si Jovem fefellisset: deorum injuriæ diis curæ.” “That divine honours were not decreed to his father (Augustus) to lay snares for the citizens; and if his statue, in common with the images of the gods in general, was put up to sale with the houses and gardens, it could not be considered an injury to religion. That any false oath must be considered as an attempt to deceive Jupiter himself; but the gods themselves must take cognizance of the injuries done to them.” LIVY (*Hist.* lib. x. c. 6.) has a similar sentiment, where, speaking of some attempts made to increase the number of the augurs out of the commons, with which the senators were displeased; but, says he, “Simulabant ad deos id magis, quam ad se pertinere; ipsos visuros, ne sacra sua polluantur.” “They pretended

that these things belonged more to the gods than themselves; and that they should take care that their sacred rites were not polluted."

No. 391. — vii. 5. *Every one that lappeth of the water with his tongue, as a dog lappeth.*] A dog laps by forming the end of his tongue into the shape of a shallow spoon, by means of which he laves or throws up the water into his mouth. The Hottentots have a curious custom resembling the dog, and the three hundred chosen men of Gideon's army. When they come to water, if thirsty, they stoop down; but no farther than is sufficient to allow the right hand to reach the water, by which they throw up the water so dexterously that their hand seldom approaches nearer to the mouth than a foot. On such occasions I never observed any of the water to be spilt so as to wet their breasts. They perform it nearly as quickly as the dog, and satisfy their thirst in half the time taken by another man. CAMPBELL.

In Asiatic armies, a panic frequently diffuses itself without cause: one party flees; the other pursues, and shouts victory: the vanquished submits to the will of the conqueror, and the campaign often terminates without a battle. VOLNEY'S *Trav.* vol. i. p. 126.

No. 392. — vii. 12. *Camels.*] This animal remembers an injury long, and seizes with great keenness a proper opportunity of revenge. A camel's anger is, among the Arabians, a proverb for an irreconcilable enmity. They estimate their riches by the number of their camels. They can sustain great labour and fatigue upon the poorest means of subsistence; travelling four or five days without water, whilst half a gallon of beans and barley, or a few balls made of the flour, will sustain him for a whole day. Dr. SHAW says, that before drinking, they disturb the water with their feet, first of all thrusting their heads a great way above the nostrils into the water, and then, after the manner of pigeons, make several successive draughts. "Nature has furnished the camel with parts and qualities adapted to the office he is employed to discharge. The driest thistle and the barest thorn is all the food this useful quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping, or oc-

causing a moment of delay. As it is his lot to cross immense deserts, where no water is found, and countries not even moistened with the dew of heaven, he is endued with the power, at one watering-place, to lay in a store, with which he supplies himself for thirty days to come. To contain this enormous quantity of fluid, nature has formed large cisterns within him, from which, once filled, he draws at pleasure the quantity he wants, and pours it into his stomach, with the same effect as if he then drew it from a spring; and with this he travels patiently and vigorously all day long; carrying a prodigious load upon him, through countries infected with poisonous winds, and glowing with parching and never-cooling sands." *BRUCE'S Travels*, vol. iv. p. 596.

No. 393. — vii. 13. *And when Gideon was come, behold, there was a man that told a dream unto his fellow.*] A Midianite warrior here relates to another his dream, which he considers very ominous. Thus the Formosans, when they are about to take the field, pay particular attention to their dreams. See the *Second and Third Embassy of the East India Company to China*, p. 17. When the savages in Brazil approach their enemy's territory, their leaders command them, when they intend to attack their enemies on the following day, to remember the dreams they have had the preceding night. *STADES'S Description of Brazil*, p. 82. ROSENMÜLLER.

No. 394. — vii. 16. *And lamps within the pitchers.*] Large splinters of wood, either of a resinous nature in themselves, or, perhaps, prepared in some cases by art, are made use of in the Levant instead of flambeaux; and if they are in use in these times, in which great improvements have been made in all the arts of life, it is natural to suppose they were in use anciently, particularly among the peasants, shepherds, and travellers of the lower class. This is frequently done in Ireland. Large fir blocks are frequently found deeply buried in their bogs, and which have lain there perhaps from the remotest antiquity; these, when dug up, and rended like laths, and dried, become, through their resinous nature, an excellent substitute for candles, and are thus used by multitudes of the common people, especially in the province of Ulster.

So Dr. *Richard Chandler* (p. 115.) found lighted brands made use of in Asia Minor, by some villagers, instead of torches, and he refers to VIRGIL, (*Georg.* lib. i. p. 292.) representing the Roman peasants as preparing, in his days, the same sort of flambeaux, in winter time, for their use.

If this kind of torch was used, Gideon might easily procure three hundred of them; and the manner in which they blazed would terrify the Midianites. HARMER, vol. iv. p. 199. "Instead of candles, they make use of splinters of deal, about four feet in length, and these are called Pætor." CLARKE'S *Travels*, vol. v. p. 380. 442. "In the middle of the court, a large quadrangle was elevated, a great torch, in an open iron lantern, raised on a pole stuck in the ground, which threw a partial and unequal light on the groups of armed guards and other objects scattered round it. These torches are commonly used in the Levant. When a strong light is required in the open air, they are filled with pine wood, which, being very resinous, burns most brightly." TURNER'S *Tour in the Levant*, vol. i. p. 388.

No. 395. — vii. 18. *The sword of the Lord and of Gideon.*] The practice of giving names to swords was very common. Thus, in the *Orlando Furioso*, b. ii. v. 72. 74.

*The sword Fusberta, rushing from on high,
Pierc'd the tough plates, the sounding woods reply.*

Joyosa is the name of Charlemain's sword, in Aspramonte: Chrysaor is the name of Arthegal's sword, in Spenser: Caliburn, of King Arthur's, in the romance of that name: Ascalon, of St. George's, in the Seven Champions: Tranchera, of Agrican's, in Boyardo: and in Ariosto, besides Fusberta, we have Rogero's Balisarda, and Orlando's Durindana. In Spenser, Arthur's sword is called Mordure, and his shield or banner, Pridwen, and his spear, Roan, by the romance writers.

No. 396. — vii. 25. — *They slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.*] "A few days afterwards the pasha invited the remaining janissaries to a banquet in his camp,

and they, relying on the most solemn oaths and promises, were so unwise as to accept his invitation. The result was such as might easily have been foreseen; they were seized, tortured, and put to death; and their heads, preserved in wax, were dispatched to Constantinople." KINNEIR'S *Travels in Asia Minor*, p. 169.

No. 397.—viii. 7. *I will tear your flesh with the thorns of the wilderness and with briars.*] This threat probably relates to a cruel method of torture used in those times for putting captives to death, by laying briars and thorns on their naked bodies, and then drawing over them some heavy implements of husbandry. *Drusius* thinks, that persons put to death in this manner were laid naked on thorns and briars, and then trampled on.

No. 398.—ix. 5. *And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, on one stone.*] "The altar of the greater temple of Mexico was a green stone, convex above, and about three feet high, and as many broad, and more than five feet long; upon this the human victims were offered, whole multitudes being frequently put to death at one sacrifice." CULLEN'S *Mexico*, vol. i. p. 278. The altar of the stupendous temple of Stonehenge, also consists of one large dark-coloured stone, of a different quality from those of which the rest of the circle is composed.

No. 399.—ix. 36. *Thou seest the shadow of the mountains, as if they were men.*] JOSEPHUS, (*Antiq.* l. v. c. 7. § 4. edit. *Haverc.*) represents Zebul as telling Gaal that he mistook the shadow of the rocks for men. This variation in the account may be explained by the description which DOUBDAN (*Voy.* p. 98, and 455.) has given of some parts of the Holy Land. He says, "that in those places there are many detached rocks scattered up and down, some growing out of the ground, and others are fragments broken off from the rocky precipices." The shadows of these, *Josephus* thought, might be most naturally imagined to look like troops of men at a distance, rather than the shadow of mountains. HARMER, vol. iii. *Spec.* 61.

"The dreariness of the far stretching ruins was dis-

mally increased by the shadowy hour of our approach; and being again in the region of the Bactriani descents, our own flitting shades as we passed between old mouldering walls and the moon-light, sometimes bore an alarming interpretation. Our mehmander was ready to embattle every frowning heap with a murderous legend." Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 33.

No. 400.—ix. 45. *He took the city and slew the people that was therein, and beat down the city, and sowed it with salt.*] Adrian, A. D. 118. resolved to level the city of Jerusalem with the ground, and sowed salt on the ground on which it stood: thus fulfilling the prophecy of our Saviour. *Matt.* xxiv. 2. *Luke* xix. 44. Allusion is made to the same sterile qualities of salt in the *Georgics*.

Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix : ea nec mansuescit arando,
Nec baccho genus, aut pommis sua nomina servat;
Tale dabit specimen, &c.

Lib. ii. v. 238.

No. 401.—ix. 53. *And a certain woman cast a piece of a milstone upon Abimelech's head.*] "April the 9th, we were all called up, and acquainted that the walls were assaulted and scaled in five different places, though it was so exceedingly dark that neither moon nor star was to be seen; yet the agent, and all the gentlemen of the factory, (excepting a young gentleman, who was so obliging as to stay for me,) rose immediately, and made the best of their way for the creek's mouth. In our way, the women threw tiles and stones at us from the tops of our houses, though we called to them in Arabic, to forbear, as we were English: they answered, we lied, for that we were Agema (Persians) in English dress: but as it was so very dark that we could not see each other at four yards distance, we were obliged to run the gauntlet, and were so lucky as to escape without being knocked on the head, although we received many blows on the arms and shoulders, which left their marks for some days." PARSONS's *Travels in Asia*, p. 174.

No. 402.—ix. 54. *Draw thy sword and slay me, that men say not of me, a woman slew him.*] It was formerly

considered a great disgrace to be killed by a woman. On this account, Seneca, the tragedian, deplores the death of Hercules.

O turpe fatum ! fœmina Herculeæ necis

Auctor feritur.

HERC. *Ætæus*. v. 1177.

“ O dishonourable fate ! a woman is reported to have been author of the death of Hercules.”

No. 403. — xi. 30. *And Jephthah vowed a vow unto the Lord.*] The last words of this account hardly leave any doubt remaining that Jephthah, in conformity with his vow, and the law, (*Lev. xxvii. 29.*) really sacrificed his daughter; and not, as some commentators suppose, devoted her to a perpetual virginity. There is much resemblance in this account with the Grecian tradition of the daughter of Agamemnon, Iphigenia, in whose name some persons have already imagined they recognized Jephthah's daughter. When Agamemnon in his voyage to Troy was detained at Aulis by a storm, excited by Diana, because he had killed a hind consecrated to this goddess; the seers declared, that Diana could only be appeased by Agamemnon's sacrificing to her his daughter Iphigenia. According to some writers, however, (for example, EURIPIDES, *Iphigenia in Aulis*, v. 1587. 7. ANTONINUS, *Liberalis*, c. 27.) Diana, at the moment when Iphigenia was to be killed, touched with compassion, enveloped her in a cloud, and brought her to Taurus, where she became a priestess of Diana. But, according to LUCRETIVS (i. 85.) HORACE (*Sat. ii. 3. 195.*) and VIRGIL (*Æneid ii. 116.*) she was really sacrificed for the salvation of the Greeks. There is more resemblance to the Scripture narrative, so far as relates to a vow, in the tradition of Iphigenia, which CICERO had in his mind in the following passage, in his *Third Book of Offices*, c. 25. “ What did Agamemnon do? He had vowed to Diana to sacrifice to her the most beautiful object that should be born in that year in his kingdom. Accordingly, he sacrificed his daughter Iphigenia, because in that year nothing had been born which exceeded her in beauty. A vow which he should rather not have performed, than commit so cruel an action.” Another tradition, similar to the narrative of Jephthah's vow, is men-

tioned by SERVIUS, in his *Commentary on the Æneid*, iii. 121. When Idomeneus king of Crete was overtaken by a storm on his return from Troy, he vowed to sacrifice to the gods the first object which should meet him on his return. The first person that met him was, unfortunately, his son; and, as he sacrificed him, or, according to others, was going to sacrifice him, and thereupon a plague arose, he was banished the kingdom by his subjects. ROSEN-MÜLLER.

No. 404. — xi. 34. *His daughter came out to meet him with timbrels and with dances.*] Biddulph, the chaplain to the English factory at Aleppo, in the reign of Queen Elizabeth, was greatly surprised at observing, that the women in the Holy Land used instruments of music in their lamentations, and that, before the melancholy event happened, to which their wailing referred. *Coll. of Voy. and Trav.* (from the Earl of Oxford's library,) vol. i. p. 814. He would have been equally surprised, if he had met the companions of the daughter of Jephthah, while she wandered up and down the mountains bewailing her virginity.

“While I was at Saphetta,” says this traveller, “many Turks departed from thence towards Mecca in Arabia. And the same morning they went, we saw many women playing with timbrels as they went along the streets, who made a yelling, or shrieking noise, as if they cried. We asked what they meant in so doing? It was answered us, that they mourned for the departure of their husbands, who were gone that morning on pilgrimage to Mecca, and they feared that they should never see them again, because it was a long way, and dangerous, and many died there every year. It seemed strange to us, that they should mourn with music about the streets, for music is used in other places at times of mirth, and not at times of mourning.”

No. 405. — xi. 38. *She went with her companions, and bewailed her virginity upon the mountains.*] It is supposed, that the reason why, on such occasions, the Israelitish virgins bewailed their virginity, was, because every woman flattered herself with the hope of being mother to the Mes-

siah, then promised to the descendants of Abraham, but not in Jephthah's days limited to the house of David. Dr. W. ALEXANDER's *Hist. of Women*, vol. i. p. 341.

But the Israelitish damsels were not the only women of ancient or modern times who reckoned perpetual virginity a misfortune. The ancient Persians were of opinion, that matrimony was so essentially necessary to man, that such of either sex as died single, must infallibly be unhappy in the next world. Virginity was likewise reckoned a misfortune and disgrace by the Greek women. Sophocles makes Electra bewail bitterly her hard fate in not being married; and Polycrates, tyrant of Samos, being angry with his daughter, for dissuading him from going to meet Orates, governor of Sardis, threatens her, that should he return in safety, he would defer giving her in marriage for a long time. But this female dislike to single life has not been peculiar to any period or people, it has universally prevailed among the sex. In many nations, laws have been promulgated to prompt the men to enter into matrimony; to prompt the women, none have ever been needed. "Young women," says the celebrated *Montesquieu*, "who are conducted by marriage alone to liberty and pleasure, who have a mind which dares not think, a heart which dares not feel, eyes which dare not see, ears which dare not hear; who appear only to shew themselves silly; condemned without intermission to trifles and precepts; have sufficient inducements to lead them on to marriage: it is the young men that want to be encouraged." Dr. W. ALEXANDER's *Hist. of Women*, vol. i. p. 240, 241.

No. 406. — xiii. 19, 20. *So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord.*] The circumstances in the histories of Gideon and Manoah are well illustrated, by some things mentioned occasionally by Doubdan, in the account of his journey to the Holy Land, for he speaks of many rocks which he found rising up out of the earth there, and some as parts of great rocks fallen down. Some of them are described in such a manner, as shews they resembled altar tombs, or altars. Speaking of his return from a town called St. Samuel, to Jerusalem, by a way leading to the sepulchres of the judges of Israel, he

tells us, (p. 98, 99,) that he found them in a great field planted with vines, in which were great rocks, which rose out of the earth ; among them, one, near the way-side, was so large, as to be hollowed out into several rooms, in whose sides were long and narrow holes cut out, proper for placing the dead in, even with the floor. When he was at Joppa, waiting to embark,* upon his return, he describes himself and his companion as placing themselves, after they had walked until they were tired, on the beach, viewing some Greek pilgrims, who were also waiting to take ship, and who amused themselves with dancing on the shore, as placing themselves in the shade of a great rock, newly fallen down from the mountains. P. 455. Rocks appear in this country: some in their original situation, rising out of the ground; others are fragments, that have been detached from rocky eminences, and have fallen down on the ground below. Of this considerable number of rocks, some were flat, or nearly flat, on the top, so as conveniently to be used for altars. There are some such now found in that country.

No. 407. — xiv. 5, 6. *Then went Sampson down, and, behold, a young lion roared against him, and the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.*] An instance in quite modern times of an unarmed man attempting to combat a lion is related by POIRET (*Travels in Barbary*, vol. i. p. 218.) “In a douar, or camp of Bedouin Arabs, near La Calle, (a French factory), a young lion had seized a cow. A young Moor threw himself upon the savage beast, to tear his booty from him, and as it were to stifle him in his arms, but he would not let go his prey. The father of the young man hastened to him, armed with a kind of hoe; and aiming at the lion, struck his son’s hand, and cut off three of his fingers. It cost a great deal of trouble to rescue the prey from the lion. I saw this young man, who was attended by Mr. Gay, at that time surgeon to the hospital of La Calle.” David, according to 1 *Sam.* xvii. 34, had, when a shepherd, once fought with a lion, and another time with a bear, and rescued their prey from them. “The Arabians,” says THEVENOT, in

his *Travels*, (vol. ii. chap. 13. p. 113.) “are so far from fearing a lion, that if they have only a stick in their hand, they pursue and kill him.” TELLEZ relates, (*History of Ethiopia*, b. i. chap. 14.) that an Abyssinian shepherd had once killed a lion of extraordinary size with only two poles. It certainly requires more than ordinary courage, and this is ascribed to Samson in the above narrative; for it is said that the spirit of the Lord came upon him; that is, that he was inspired with supernatural courage, and endowed with extraordinary strength. ROSENMÜLLER.

No. 408. — xiv. 8. *And, behold, there was a swarm of bees and honey in the carcase of the lion.*] This circumstance was of frequent occurrence, according to ancient writers: the carcasses of slain beasts often became the receptacle of wild bees. Such particularly is the representation of VIRGIL:

Hic vero subitum ac dictu mirabile monstrum
Aspiciunt: liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis:
Immensasque trahi nubes: jamque arbore summa
Confluere, et lentis uvam demittere ramis.

Georg. iv. ver. 554.

*Four altars raises, from his herd he calls
For slaughter, four the fairest of his bulls:
Four heifers from his female store he took,
All fair, and all unknowing of the yoke.
Nine mornings thence, with sacrifice and prayers,
The powers atoned, he to the grove repairs.
Behold a prodigy! for, from within
The broken bowels, and the bloated skin,
A buzzing noise of bees his ears alarms,
Strait issue through the sides assembling swarms.
Dark as a cloud they make a wheeling flight,
Then on a neighbouring tree, descending light:
Like a large cluster of black grapes they show,
And make a large dependance from the bough.*

DRYDEN.

Similar to this is what HERODOTUS, (b. v. c. 114.) relates of the skull of Onesilus. “In revenge for his besieging them, the Amathusians took the head of Onesilus, and carrying it back in triumph, fixed it over their gates: some time afterwards, when the inside of the head was decayed,

a swarm of bees setting within it, filled it with honey.”
BELOE'S *Trans.*

No. 409.—xiv. 18. *If ye had not ploughed with my heifer.] Calmet* observes, that to *plough with one's heifer*, or to *plough in another man's ground*, are delicate turns of expression used both by the Greeks and Latins, as well as the Hebrews, to point out the infidelities of a wife. Thus, THEOGNIS, *Gnom.* v. 581.

Εχθαιρω δε γυναικα περιδρομον, ανδρα τε μαργον,
Ος την αλλοτριην βουλετ' αρουραν αρουν.

“I detest a woman who gads about: and also a libidinous man: and whosoever wishes to plough in another man's ground.”

Fundum alienum arat, incultum familiarem deserit. PLAUTUS.

“He ploughs another's farm, and leaves his own heritage uncultivated.”

Milo domi non est, peregré at Milone profecto
Arva vacat, uxor non minus inde parit. MARTIAL.

“Milo is not at home; and, Milo, being from home, his field lies uncultivated: his wife, nevertheless, continues to breed; and brings forth children.”

There is the same metaphor in the following lines of VIRGIL, *Geor.* iii. v. 135.

Hoc faciunt nimio ne luxu obtusior usus,
Sit genitali arva, sulcosque oblimet inertes.

See BOCHART, *Hierozoic.* p. i. lib. ii. cap. 41. col. 406.

No. 410.—xv. 6. *Then the Philistines said, Who hath done this? And they answered, Samson.]* Among several of the smaller tribes of the Eastern people, who are a good deal independent, persons take upon them to do themselves justice, if they think they are injured, without much notice of it being taken by their superiors. A state of things so nearly resembling anarchy as appears very surprising to Europeans. It seems to have been the same anciently.

NIEBUHR says, that if two scheiks of the Druses quarrel, “they send their peasants into the village of their

enemy, cause the inhabitants to be massacred, cut down the mulberry and olive-trees, and the emir oftentimes does not punish these excesses." In other cases he mentions the burning of houses. *Voy. en Arabie*, tom. ii. p. 550.

I should suppose we are to understand the Philistine burning the spouse of Samson and her father, not as the consequence of the regular decision of the nation, but the tumultuary exercise of justice like that of the modern Druses.

No. 411. — xv. 8. — 13. *And he went down and dwelt in the top of the rock Etam.*] The following history is pretty similar to that of Samson. "Emana Christos had retired to a high mountain in Gojam, called Melca Amba, where he continued. Soon after, Af Christos, by forced marches, surrounded Melca Amba, where Emana Christos was, and had assembled a number of troops. The mountain had neither water in it nor food for such a number of men, nor had Emana Christos forces enough to risk a battle with an officer of the known experience of Af Christos, who had chosen the ground at his full leisure, and with complete knowledge of it. Three days the army within the mountain held out without complaining; but, in the evening of the third day, some monks and hermits came to Af Christos to remonstrate, that there were several convents and villages in the mountain, also small springs, and barely enough to answer the necessities of the inhabitants, but not enough for such an additional number which had taken forcible possession of the wells, and drank up all the water, to the immediate danger of the whole inhabitants perishing with thirst. To this Af Christos answered, that the reducing the mountain, and the taking Emana Christos, was what was given him in commission by the king, to attain which end he would carefully improve all the means in his power. He was sorry, indeed, for the distress of the convents in the mountain, but could not help it: nor would he suffer one of them to remove or come down into the plain; nor would he discontinue blockading the mountain while Emana Christos was there and alive. No other alternative, therefore, remained but the delivering up Emana Christos. His army would have fought for him against a

common enemy, but against thirst their shields and swords were useless." BRUCE'S *Travels*, vol. ii. p. 333.

No. 412. — xv. 19. *But God clave an hollow place that was in the jaw, and there came water thereout.*] All that this passage affirms is, that in the place where Samson then was, and which, from this transaction, he called *Lehi*, or the Jaw-bone, there was a *hollow place* which God clave, from whence a fountain flowed, which relieved Samson when ready to perish, and which continued to yield a considerable supply of water, at the time this sacred book was written, and possibly may flow to this day.

DOUBDAN, in one single day, when he visited the country about Jerusalem, met with two such places. On Easter Monday, the first of April, 1652, he set out, he informs us, with about twenty in company, to visit the neighbourhood of Jerusalem. They went the same road the two disciples are supposed to have taken, when our Lord joined them, (*Luke xxiv.*) when he made their hearts burn within them. A convent was afterwards built in the place where our Lord is imagined to have met them. Only some pieces of the walls of freestone are now remaining, with some walls and half-broken arches, and heaps of rubbish, together with a great cistern full of water, derived partly from rain, and partly from the springs in the mountain there, particularly from a most beautiful and transparent fountain, a little above it, which breaks out at the farther end of the grotto, naturally hollowed out in the hard rock, and which is over-hung with small trees, where they made a considerable stop to refresh themselves. The water of this spring running by a channel into the cistern, and afterwards turning a mill which was just by the cistern, and belonged to the monastery, and from thence flowed, as it still does, into the torrent-bed of that valley, from whence David collected the five smooth stones of which one proved fatal to Goliath.

Here we see an hollow place, a grotto, in which the God of nature had divided the rock for the passage of the water of a beautiful spring. It was a grotto in *Lehi*, in which God, on this occasion, made the water to gush out,

and run in a stream into the adjoining country, where the exhausted warrior stood.

What DOUBDAN says of the spring continuing to flow into the bed of the torrent in that valley to this day, gives a natural explanation of the words, *wherefore he called the name thereof En-hakkore, which is in Lehi, unto this day* : that is, which spring continued to flow from that grotto to the day in which he wrote, in contradistinction from some springs which had been known to have been stopped by some of the many earthquakes which are so frequent in that country, or by some other operation of Providence.

So it has happened in Italy, according to Mr. ADDISON, in his beautiful letter from that country.

*" Sometimes, misguided by the tuneful throng,
I look for streams immortalized in song,
That, lost in silence and oblivion, lie,
(Dumb are their fountains, and their channels dry,)
Yet run for ever by the Muse's skill,
And in the smooth description murmur still."*

The same day pursuing their journey, they came to another fountain, adorned with freestone, and dignified by being named the Fountain of the Apostles, where the way parted, the left-hand road leading them to Emmaus, which they visited : then turning back to the Fountain of the Apostles, they took the right-hand road, which led them to a village, full of cattle and fowls, by which the inhabitants were greatly enriched, named Bedon : from whence they went to a town called St. Samuel, where that prophet is supposed to have been buried, anciently Rama of Silo : from whence they proceeded to an excellent fountain, called St. Samuel's, hollowed out in the heart of a mighty rock, shaded over by small trees, where they stopped to dine, sitting on the grass, in the shade. In taking his repast, he could not but admire the extreme abstemiousness of the Armenian bishops and the Maronite monk, who, though great entreaty was used, would eat nothing but herbs, without salt, without oil, or vinegar, together with bread, and drinking nothing but water, not so much as a single

drop of wine, excepting the Maronite, who drank a little, and eat an egg, it being their Lent.

No. 413. — xvi. 7. *Seven green withs.*] That is, any kind of pliant, tough wood, twisted in the form of a cord or rope. Such are used in many countries, formed out of oziars, hazle, &c. In Ireland, very long and strong ropes are made of the fibres of bog-wood, or the larger roots of the fir, which is often dug up in the bogs or mosses of that country. In some places, they take the skin of the horse, cut it lengthwise from the hide, into thongs about two inches broad; and after having laid them in salt for some time, take them out for use. This is frequently done in the country parts of Ireland; and is chiefly used for agricultural purposes, particularly for drawing the plough and the harrow, instead of iron chains.

No. 414. — xvi. 21. *But the Philistines took him, and put out his eyes.*] With the Greeks and Asiatics, the way of putting out the eyes, or blinding, was not by pulling or cutting out the eyes, as some have imagined; but by drawing, or holding a red-hot iron before them. This method is still in use in Asia. *Modern Univer. Hist.* vol. iv. p. 114. According to *Chardin*, however, the pupils of the eyes were pierced and destroyed on such occasions. But *THEVENOT* says, (*Trav.* part ii. p. 98.) that “the eyes in these barbarous acts are taken out whole, with the point of a dagger, and carried to the king in a basin.” He adds, that, “as the king sends whom he pleases to do that cruel office, some princes are so butchered by unskilful hands, that it costs them their lives.”

In Persia it is no unusual practice for the king to punish a rebellious city or province by exacting so many pounds of eyes; and his executioners accordingly go and scoop out from every one they meet, till they have the weight required. *MALCOLM'S History of Persia*, vol. ii. chap. 19. p. 198. *Sir R. K. PORTER'S Travels in Persia*, vol. i. p. 453.

No. 415. — xvi. 23. *Dagon.*] This idol resembled a fish in the lower part, with a human head and hands. The idolaters in those parts had anciently some fishy idols.

Sir *John Chardin* twice mentions fish reputed in the East to be sacred. *Piscem Syri venerantur*. The Syrians worship a fish, says COTTA in *CICERO de Nat. Deor.* iii. cap. 15.

No. 416. — xvi. 25. *And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport.*] “By this time all the kaavy in that house was exhausted, the drinkers therefore removed to another, and Staus, the prisoner, was told to follow; his legs were then tied together, and he was told to jump, while they laughed and shouted, See our meat is jumping. He asked if this was the place where he was to die. No, his master replied; but these things were always done with foreign slaves. Having seen him dance, they now ordered him to sing: he sung a hymn; they bade him interpret it, and he said it was in praise of God. They then reviled his God; their blasphemies shocked him, and he admired in his heart the wonderful indulgence and long-suffering of God towards them.” SOUTHEY’S *Brazil*, p. 192.

“DON GABRIEL DE CARDENAS gives an account nearly similar of the treatment of prisoners by the Iroquois Indians. He describes the sufferings of father Bresano, a Spanish priest, who had the misfortune to be captured by them. As soon as he arrived at the place of assembly, they inflicted many wounds, and treated him in the most cruel manner; as soon as the warriors appeared, he was commanded to sing like the other prisoners; he was also commanded to dance: in vain he excused himself on the plea of inability. Forced into the middle of the circle by these barbarians, he was by one ordered to sing, by another to dance; if he persisted in keeping silence, he was cruelly beaten, and when he attempted to comply with their requests, his treatment was nearly the same. For upwards of a month during their revels, he endured the most exquisite sufferings, which were to have been terminated by his being burnt to death, had not one of the chiefs mitigated his sentence, and delivered him to an old woman in place of her grandson, who had been killed some years before.” *Ensayo Cronologico*, vol. i. p. 211.

No. 417. — xxi. 19. *On the north side of Bethel.*] It was usual anciently for people to celebrate their festivals out of

their cities. Tents were most probably pitched for their accommodation. On this occasion it is likely that virgins from other towns attended, though those of Shiloh might be most numerous. When Dr. PERRY arrived at Suit, a large town near the Nile, about seventy leagues above Cairo, it was "the first day of Biram, and going to the town we found a great many tents pitched, and an innumerable concourse of people, without the town, to the south-west of it. These people were partly of Suit, and partly from the circumjacent villages, who came thither to celebrate the happy day." HARMER, vol. i. p. 151.

No. 418. — RUTH ii. 2.

Glean ears of corn.

THE word *glean* comes from the French *glaner*, to gather ears or grains of corn. This was formerly a general custom in England and Ireland: the poor went into the fields, and collected the straggling ears of corn after the reapers; and it was long supposed that this was their right, and that the law recognized it: but although it has been an old custom, it is now settled by a solemn judgment of the Court of Common Pleas, that a right to glean in the harvest field cannot be claimed by any person at common law. See *Law Dictionary*, art. *Gleaning*. Any person may permit or prevent it in his own grounds. By the Irish acts 25 Henry VIII. c. 1. and 28 Henry VIII. c. 24. gleaning and leasing are so restricted, as to be, in fact, prohibited in that part of the united kingdom.

No. 419, — ii. 4. *And, behold, Boaz came from Bethlehem, and said unto the reapers, &c.*] He went into the field to see how his workmen performed their service, and to encourage them by his presence. Though he was both rich and great, he did not think it beneath him to go into his field, and personally inspect his servants. Thus HOMER represents a king among his reapers, with his sceptre in his hand, and discovering great cheerfulness on the occasion.

—— — βασιλεὺς δ' ἐν τοῖσι σιωπῇ
Σκηπτρον ἔχων ἐσηκεῖ ἐπ' οὔρου γηθοσυνος κῆρ.

Iliad, xviii. ver. 556. 557.

*Amid them, staff in hand, the master stood
Enjoying mute the order of the field,
While, shaded by an oak, apart, his train
Prepared the banquet.*

COWPER.

No. 420. — ii. 5. *His servant that was set over the reapers.]* This was a kind of steward or hind, who had the management of the land. Some think that an officer of this kind is intended in the description given by HOMER of the labours of the harvest field, as represented by Vulcan, on one compartment of the shield which he made for Achilles.

Εν δ' ἐτίθει τεμενος βαθυληιον· ἐνθα δ' ἐριθοι
 Ἦμαν, οἷας δρεπανας ἐν χερσιν ἐχοντες·
 Δραγματα δ' ἄλλα μετ' οἷμον ἐπητριμα πιπτον ἐραζε,
 Ἀλλα δ' ἀμαλλοδετηρες ἐν ἐλλεδανοισι δεοντο.
 Τρεις δ' ἀρ' ἀμαλλοδετηρες ἐφ' ἑσασαν· αὐταρ οπισθε
 Παιδες δραγμαευοντες, ἐν ἀγχαλιδεσσι φεροντες,
 Ἀσπερχες παρεχον· βασιλευς δ' ἐν τοισι σιωπῇ
 Σκηπτρον ἐχων ἐσηκεῖ ἐπ' οἷμου γηθοσυνος κῆρ.
 Κηρυκες δ' ἀπανευθεν ὑπο δρυι δαιτα πενοντο·
 Βουν δ' ἱερευσαντες μεγαν, ἀμφεπον· αἱ δὲ γυναῖκες
 Δειπνον ἐριθοισιν, λευκ' ἀλφίτα πολλὰ παλυνον.

Iliad, xviii. v. 550.

*There too he formed the likeness of a field,
 Crowded with corn, in which the reapers toil'd,
 Each with a sharp tooth'd sickle in his hand.
 Along the furrow here, the harvest fell
 In frequent handfuls; there, they bound the sheaves.
 Three binders of the sheaves this sultry task
 All plied industrious: and behind them boys
 Attended, filling with the corn their arms,
 And offering still their bundles to be bound.
 Amid them, staff in hand, the master stood,
 Enjoying, mute, the order of the field:
 While shaded by an oak apart, his train
 Prepared the banquet, a well thriven ox
 New slain, and the attendant maidens mix'd
 Large supper for the hinds, of whitest flour.*

COWPER.

No. 421. — ii. 14. *He reached her parched corn, and she did eat.]* “To day we crossed the valley of Elassar, and bathed in the hot-baths of Solomon, situated on the southern side, nearly at the bottom, near some corn-fields, where one of our Arabs plucked some green ears of corn, parched them for us, by putting them in the fire, and then,

when roasted, rubbed out the grain in his hands." MACMICHEL'S *Journey to Constantinople*, p. 235.

[For the elucidation of these words we quote a passage from KORTE'S *Journey to the Holy Land*, p. 306. "After a ride of two hours from the valley of Zebulon, we came to a place where the disciples of the Lord are said to have plucked and eaten ears of corn on the sabbath day. The wheat in this country is not different from ours, only the grains are as hard as a stone from the heat, and therefore not so good to eat as with us. But in Egypt, in the Holy Land, and in all Syria, there grows a kind of beans, or peas, which are superior to our peas; the stalk grows almost like the lentil; in the pod, which is very thick, and mostly hangs in bunches, there is generally only one grain. This kind is eaten green in the country, and also in the towns, whither they are brought in bunches: when they are too old, they are roasted over coals, and so eaten, when they taste better. This is doubtless the parched corn mentioned in the book of Ruth, and several other places." ROSENMÜLLER.]

No. 422. — iv. 1. *Then went Boaz up to the gate.*] This was expressly for judicial proceedings, agreeably to the practice of the Jews, and indeed of other nations.

The Gate of Judgment, is a term still common to the Arabians, to express a court of justice, and even introduced by the Saracens into Spain. "I had several times visited the Alhambra, the ancient palace and fortress of the Moorish kings: it is situated on the top of a hill, overlooking the city, and is surrounded by a wall of great height and thickness. The entrance is through an archway, over which is carved a key, the symbol of the Mohammedan monarchs. This gate, called the Gate of Judgment, according to eastern forms, was the place where the kings administered justice." JACOB'S *Travels in Spain*, Letter lxi.

"This gate is termed, the *Puerta de la Justicia*, that is, Gate of Law or Judgment, because it was erected to serve as a tribunal, in conformity with the practice of the ancient Arabs, who, as well as the Jews, held their courts of justice at the gates of the cities." MURPHY'S *Arabian Antiquities of Spain*, p. 9.

No. 423. — iv. 4. *If thou wilt redeem it, redeem it ; but if thou wilt not redeem it, then tell me, that I may know ; for there is none to redeem it beside thee ; and I am after thee.*] A curious custom prevails in Norway, called Odel's right, or right of inheritance, by which the proprietor of certain freehold estates may repurchase his estate, which either he or any of his ancestors have sold, provided he can prove the title of his family. But in order to enforce this claim, his ancestors or he must have declared every tenth year, at the sessions, that they lay claim to the estate, but that they want money to redeem it. If he or his heirs are able to obtain a sufficient sum, then the possessor must, on receiving the money, give up the estate to the Odel's man. For this reason, the peasants, who are freeholders, keep a strict account of their pedigree. COXE'S *Travels into Poland*, vol. iii.

No. 424. — 1 SAMUEL i. 2.

The name of the other Peninnah.

THE names the Eastern people give to women and slaves, appear to us to be oftentimes not a little odd; something of the same kind may, however, be remarked in the Scriptures, though they are there more frequently of the devout kind. The author of the *History of Ali Bey* mentions a female, whose name Laal signified ruby. P. 70. One of the wives of Elkanah, the father of the prophet Samuel, seems to have been named in the same way, for such was the meaning of the word Peninnah. The plural word peninim signifies rubies, or precious stones that are red. *Lam.* iv. 7. If both these ladies were called by names that in their respective languages signified a ruby, probably both one and the other were so denominated, either from the floridness of their complexion, or the contrary to a ruby tint: for it may be understood either way.

No. 425. — i. 11. *I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.]* “It frequently happens after the birth of a son, that if the parent be in distress, or the child sick, or that there be any other cause of grief, the mother makes a vow, that no razor shall come upon the child’s head for a certain portion of time, and sometimes for all his life. 1 *Sam.* i. 11. If the child recovers, and the cause of grief be removed, and if the vow be but for a time, so that the mother’s vow be fulfilled, then she shaves his head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and friends, which are sent as *nezers* (offerings) to the mosque at Kerbelah, and are there consecrated. *Numbers* vi.” MORIER’S *Second Journey through Persia*, p. 109.

No. 426. — ii. 1. *Mine horn is exalted in the Lord.]* In this and many other parts of Scripture, mention is

made of the exaltation of the horn. Colonel LIGHT (*Travels*, p. 220. 232.) thus describes the dress of the Druses. "The females of both Maronites and Druses appear in a coarse blue jacket and petticoat, without stockings, their hair plaited, hanging down in long tails behind. On their heads they wore a tin or silver conical tube, about twelve inches long, and perhaps twice the size of a common post horn; over which was thrown a white piece of linen, that completely enveloped their body, and gives a most singular and ghost-like appearance. Upon Mount Lebanon the wife of the Emir sometimes made her appearance in the costume of the country, adorned with a golden horn on her head, enriched with precious stones, instead of the ordinary one of the other women of the country."

"One of the most extraordinary parts of the attire of the female Druses is a silver horn, sometimes studded with jewels, worn on their heads in various positions, distinguishing their different conditions. A married woman has it affixed on the right side of the head, a widow on the left, and a virgin is pointed out by its being placed on the very crown; over this silver projection the long veil is thrown, with which they so completely conceal their faces, as rarely to leave more than one eye visible." MACMICHEL'S *Journey to Constantinople*, p. 251.

"This woman, who was a Christian, wore on her head a hollow silver horn, rearing itself upwards obliquely from her forehead, being four or five inches in diameter at the root, and pointed at its extreme." BUCKINGHAM'S *Travels in Palestine*, p. 49. 115.

No. 427. — iv. 12. *With his clothes rent, and with earth upon his head.*] "He indulged his grief to a violent degree, beating his breast, and, among his other exclamations, frequently made use of one, very illustrative of that ancient act of grief, heaping ashes on the head. He said, *Ahi cheh hak be ser-e-mun amed*, What earth has come on my head; repeating this with a constant intermixture of *Ah wahi*, which he would continue to repeat for above fifty times, in a whining piteous voice, lowering its tone till it became scarcely audible, and then continuing it *soto voce*, until he broke out again into a new ex-

clamation." MORIER's *Second Journey through Persia*, p. 59.

No. 428. — iv. 18. *He fell from off the seat.*] Though the sitting on mats and carpets on the ground is now the common usage of the East, with hardly any variation from it; and though it seems to have obtained, on some occasions at least, in the time of our Lord, among the Jews; yet it is certain, seats raised to a considerable height from the ground, even so high as to make a footstool requisite, were in use anciently in places where hardly any such thing is now to be found.

The Persian carvings at Persepolis, frequently exhibit a venerable personage sitting in a sort of high-raised chair, with a footstool. CHARDIN, tom. iii. planche 63, 64, and 66. But the later sovereigns of that country have sat, with their legs under them, on some carpet or cushion laid on the floor, like their subjects. Sitting low in the like manner is practised now by all sorts of people in Egypt. NORDEN, vol. ii. p. 74. plate 5. But two very ancient colossal statues there, are placed on cubical stones, in the same attitude that we use in sitting. The figures on the ancient Syrian coins are represented sitting on seats. So Eli sat. See *Prov.* ix. 14. *2 Kings* iv. 10. *James* ii. 3. HARMER, vol. ii. p. 500.

No. 429. — v. 1—10. *And the Philistines took the ark of God, &c.*] The account that PIETRO DELLA VALLE gives, (*Lett.* xvi. tom. 6. p. 40.) of the manner of carrying two of the bells of the church of Ormuz into Persia in triumph, affords us an illustration of what is said of the carrying about the captive ark, by the Philistines, in the time of the judges.

Bells are considered as sacred things among the Roman Catholics, and as much disliked among the Mohammedans, who will not allow them to be used by Christians that live among them, except in a very few extraordinary cases. The Portuguese had possessed themselves of a small island called Ormuz, in the Persian gulf, belonging properly to an Arab prince, from whence they were so troublesome to the Persians, that the celebrated Persian king Abbas was determined to dislodge them thence,

which at last he effected by the help of some English ships; and when *Della Valle* was in the southern part of Persia, he saw the spoils of Ormuz carried with great triumph to be presented to Abbas: there was a good deal of solemnity made use of, as they were carried from town to town in their way to the capital.

Della Valle tells us, that when he was at Lar, the 28th of May, 1622, he saw arrive there two bells of the church of Ormuz, which were carrying in triumph to the king of Persia, with the rest of the booty of that place, where they were received with great solemnity; the *calenter*, with his attendants, going to meet them, and receiving them with the music of fifes and drums, amidst a great concourse of people. They were placed upon two small waggons made for that purpose, with very low wheels; most probably the ark was in a like triumphant manner carried from Ebenezer to Ashdod, and from thence to Gath.

“At Tyre, most of the women and children that we saw, wore bells or other appendages of precious metal suspended by silken cords to the hair of the head.” BUCKINGHAM’S *Travels in Palestine*, p. 50.

No. 430. — vi. 4. *Mice.*] Mice, small as they are, have sometimes been exceedingly troublesome, and even destructive to Palestine. We find an account of this kind in the history of William, Archbishop of Tyre, in the beginning of the twelfth century. “A kind of penitential council was held at Naplouse, in the year 1120, where five and twenty canons were framed, for the correction of the manners of the inhabitants of the Christian kingdom of Jerusalem, who they apprehended had provoked God to bring upon them the calamities of earthquakes, war, and famine.” This last the Archbishop ascribes to locusts and mice, which had for four years together so destroyed the fruits of the earth, as seemed to cause a failure of food. The usual time that the mice injure the corn, is at its first sprouting. HARMER, vol. ii. p. 220. SCHEUCHZER’S *Physica Sacra*, in loc.

No. 431. — vi. 7. *Take the ark of the Lord, and lay it upon the cart.*] Mr. CRAUFURD (*Sketches of the Hindoos*, vol. ii. p. 222.) in describing the funeral of the Lama, says,

“in the procession came the musicians, with their instruments, and a *Burcham*, or idol, carried in a red box, following.”

The Indian ark is made of pieces of wood securely fastened, in the form of a square; it has a cover, and the whole is made impenetrably close with hiccory splinters. The leader and a beloved waiter carry it by turns. It contains several consecrated vessels, very antiquated in their form. It is deemed so sacred that they dare not touch it on any account. ADAIR'S *Indians*, p. 161. See also CUMBERLAND'S *Sanchoniathon*, p. 247.

No. 432. — viii. 13. *He will take your daughters to be confectionaries, and to be cooks, and to be bakers.*] Samuel here foretells the Israelites what unlimited power their kings will assume, and what services they will among other things require from their daughters. What Samuel says, agrees with what KNOX in his *Historical Relation of Ceylon*, p. 35. relates of the king of Ceylon. “He hath many women belonging to his kitchen, choosing to have his meat dressed by them. Several times he hath sent into the countries a command to gather handsome young women of the Chingulayes to recruit his kitchen, with no exception, whether married or unmarried; and those that are chosen for that service never return back again.” ROSENMÜLLER.

No. 433. — viii. 25—27. *Wherefore David arose, and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king.*] As the Indians of North America are not content with killing their enemies, but produce their scalps as proofs of the number they have destroyed, it will not be thought strange, that something of the like kind obtained anciently in Asia.

These ocular proofs of their success in war are agreeable to unpolished times; such was the age of Saul, when he required some unequivocal marks of David's having destroyed an hundred Philistines, or at least, heathens, and that they should be brought before him. But it is astonishing to find something of the like sort lately practised in so polite a country as Persia; yet the MS. C. as-

sures us, that in the war of the Persians against the Yuzbecs, the Persians took the beards (of their enemies) and carried them to the king.

No. 434. — ix. 9—13. *Let us go to the Seer; — the people shall not eat until he come, because he doth bless the sacrifice.*] “The Indian tradition says, that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature; and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. Ishtohoollo is the name of all their priestly order, and their pontifical office descends by inheritance to the eldest. With the muskohge *hitch lalage* signifies cunning men, or persons prescient of futurity, much the same as the Hebrew seers. *Cheeratahege* is the name of the pretended prophets with the Cherokees, and nearly approaches to the meaning of Nabi, the Hebrew name of a prophet.” ADAIR’S *American Indians*, p. 80. The custom of requiring the benediction of a seer or priest in sacrifices is thus mentioned in a Spanish history of Florida. The author is describing a sacrifice to Ariscoe, an Indian demon, to whom they offer their first fruits; they take a stag, and call upon the eldest person in the family or tribe, to bless and sacrifice it, who, standing before the victim, addressing himself to the god Ariscoe, says, ‘To thee, we make this offering, praying you to partake of it, and shew us where we may find stags; and that you will drive them into our snares, that we may be enabled to exist through the winter.’ If the sacrifice is on account of sickness, they vary the prayer accordingly, by adopting appropriate words in all cases, whether it be on account of a war, or thanksgiving for a victory. *Ensayo Cronologico*, vol. i. p. 207.

No. 435. — x. 5. *When thou art come hither to the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophecy.*] The prophets in the ordinary modes of prophecy, were accustomed to compose their hymns to some musical instrument; and there could be but little difficulty in adapting their effu-

sions to a measure which required, probably, no great restrictions in a language so free and uncontrolled as the Hebrew. The Jews conceived that music calmed the passions, and prepared the mind for the reception of the prophetic influence. It is probable, that the prophets on these occasions did not usually perform themselves on the musical instruments, but rather accompanied the strains of the minstrel with their voice. *2 Kings* iii. 15. *1 Chron.* xxv. 1. LOWTH'S *Prælect. Poet.* xviii. It has been the practice of all nations to adapt their religious worship to music, which the fabulous accounts of antiquity derived from heaven. ALTING. *Hist. Acad. Heb.* p. 23. SMIDIUS *de Cantu, Eccles. V. et N. Test.* MART. GILB. *de Cantu et Musica Sac.* R. DAVID KIMCHI in *1 Sam.* x. 5. GRAY'S *Key to the Old Testament*, p. 357.

No. 436. — xi. 2. *That I may thrust out all your right eyes.]* This cruel practice was very common, formerly in the East, and even yet prevails in some places. Mr. HANWAY gives several instances of it. “Mahommed Khan, (not long after I left Persia,) his eyes were cut out.” P. 224. “The close of this hideous scene (of punishment) was an order to cut out the eyes of this unhappy man: the soldiers were dragging him to this execution, while he begged with bitter cries, that he might rather suffer death.” P. 203. “Sadoc Aga had his beard cut off, his face was rubbed with dirt, and his eyes were cut out.” P. 204. “As we approached Astrabad, we met several armed horsemen, carrying home the peasants whose eyes had been put out, the blood yet running down their faces.” P. 201. CHARDIN relates an instance of a king of Imiretta, who lived in this condition. P. 160.

No. 437. — xi. 7. *He took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel.]* Sir WALTER SCOTT, in the third canto of *The Lady of the Lake*, describes the rites, incantations, and imprecations, used prior to the fiery cross being circulated, to summon the rough warriors of ancient times to the service of their chief. And, in the first note to this canto, he alludes to this ancient custom, which, in comparatively modern times, has been practised in Scotland: and proves

that a similar punishment of death, or destruction of the houses, for disobeying the summons, was inflicted by the ancient Scandinavians, as recorded by OLAUS MAGNUS in his *History of the Goths*. A custom, still more in point than the one cited, may be found to have existed in a more ancient nation. 1 Sam. x. 1—8. The similarity of the custom is to be found in ver. 7. With the Highlanders, a goat was slain; with the Israelites, an ox. The exhibition of a cross, stained with the blood of the sacrificed animal, was the summons of the former, while part of the animal was the mandate of the latter. Disobedience in the one nation was punished with the death of the parties, and burning of their dwellings in the other.

No. 438. — xiii. 10. *And Saul went out to meet him, that he might salute him.*] The custom of going forth to meet and greet a visitor, is frequently mentioned in the Scriptures. When Lot saw the angels approaching, he rose up to meet them, and bowed himself with his face to the ground. Compare this with the practice of the Japanese. At Jagami, where we dined, we were received by the host in a more polite and obsequious manner, than I ever experienced since, in any other part of the world. It is the custom in this country for the landlord to go to meet the travellers part of the way, and, with every token of the utmost submission and respect, bid them welcome: he then hurries home in order to receive his guests at his house, in the same humble and respectful manner, after which some trifling present is produced on a small and square low table. THUNBERG'S *Travels*, vol. iii. p. 100. KAEM-PHER'S *Japan*, vol. ii. p. 448. "Ali was standing when we came in, which was meant as a compliment; for a Turk of consequence never rises to receive any one but his superior; and if he wishes to be condescending, contrives to be found standing." HOBHOUSE'S *Journey in Albania*, p. 110.

No. 439. — xv. 33. *And Samuel hewed Agag in pieces.*] Of this punishment two examples have recently occurred. BRUCE (*Travels*, vol. iv. p. 81.) relates, "that coming across the market-place, he saw Za Mariam,

the Ras's doorkeeper, with three men bound, one of whom he fell a hacking to pieces, in his presence; and upon seeing him run across the place, and stopping his nose, he called out to him to stay till he should dispatch the other two, for he wanted to speak with him; as if he had been engaged about ordinary business." In LIGHT'S *Travels*, p. 194. we are informed, that "Djezzar had reason to suspect fraud in the conduct of some of the officers of the seraglio: and, as he could not discover the offenders, he had between fifty and sixty of them seized, stripped naked, and laid on the ground: and to each placed a couple of janissaries, who were ordered to hew them in pieces with their swords."

No. 440. — xvi. 11. *And Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hither.]* Marg. *sit round.* Sitting round a table at meat was anciently, and is still, the custom of the Eastern people. SHAW'S *Travels*, p. 232. RUSSELL'S *Nat. Hist. of Aleppo*, p. 105. NIEBUHR'S *Descript. de l'Arabie*, p. 46.

No. 441. — xvi. 18. *I have seen a son of Jesse the Bethlehemite, that is cunning in playing.]* Music was frequently practised by the lowest ranks of people, and that whilst they were attending the meanest employments. Thus, David, as yet a shepherd, watching his father's flocks, is represented as cunning in playing. Similar to this are the accounts of travellers in the East. CHANDLER, (*Trav.* p. 75.) describing a prospect that occurred to him in the neighbourhood of Smyrna, says, "We saw on the beach many camels laden, or standing by their burthens; and met on the road some bostangees, and travellers from Arabia, and other Eastern countries, going to or returning from Constantinople. The hills were enlivened by flocks of sheep and goats, and resounded with the rude music of the lyre and of the pipe: the former a stringed instrument resembling a guitar, and held much in the same manner, but usually played on with a bow." Afterwards, when he was confined to a country-house in the neighbourhood of Smyrna, on account of the plague raging there, he tells us, "that some of the flock or herd, (belonging to a goat-stand on the top of a hill, near him,) were often by the fountain

below with their keeper, who played on a rude flute or pipe." P. 273.

No. 442. — xvii. 4. *There went out a champion out of the camp of the Philistines, named Goliath, of Gath.*] A combat something similar to that between David and Goliath, is related by CURTIUS, l. ix. c. 7. between Dioxippus and Horratas. See also STRABO, lib. i. p. 548. edit. Amstel. 1707.

No. 443. — xvii. 4. *A champion.*] The tradition of the single combat between David and Goliath, in which the latter was killed, is also preserved among the Arabs, for he is mentioned in the Koran, sur. ii. 250. where he is called Galut or Dschalut. The Arabs also call the dynasty of the Philistine kings who reigned in Palestine, when the Hebrews came there, Galutiah or Dschalutiah. Achmed al Fassi, in his book called Ketab al Dschamman, says, "those kings were as well known by the name of Dschalaut, as the ancient kings of Egypt by that of Pharaoh. David killed the Daschalaut, who reigned in his time, and entirely rooted out the Philistines, the rest of whom fled into Africa, and from them descended the Brebers or Berbers who inhabit the coast of Barbary." D'HERBELOT under *Gialut*. It is remarkable that the Berbers themselves should acknowledge their descent from the Philistines. "The name Goliath, which they pronounce Sghialud, is very common among the Brebers, and the history of this champion of the Philistines is very well known to the Moors. When children quarrel, and the bigger one challenges the smaller to fight, the latter answers: 'Who will fight with you (enta men ulid Sghialud?) You are of the race of Goliath.' The Jews, who dwell among them, on the mountains, all call themselves Philistines." Host's *Account of Morocco and Fez*, p. 133. ROSEN-MÜLLER.

No. 444. — xvii. 4. *Goliath; whose height was six cubits and a span.*] Mr. PAKRHURST, estimating the Mosaic cubit at seventeen inches and a half, calculates that Goliath was nine feet six inches high. Few instances can be produced of men who can be compared with him. PLINY, *Nat. Hist.* lib. vii. c. 16. says, "The tallest man that hath been

seen in our days was one named Gabara, who, in the days of Claudius, the late emperor, was brought out of Arabia; he was nine feet nine inches high. Vitellius sent Darius the son of Artabanes, an hostage to Rome, with divers presents, amongst which there was a man seven cubits, or ten feet two inches high, a Jew born: he was named Eleazar: and was called a giant, by reason of his greatness. JOSEPHUS, *Ant.* lib. xviii. c. 6. Merula, who succeeded Justus Lipsius, as professor of history in the university of Leyden, asserts, that, in 1583, he saw in France a Fleming, who exceeded nine feet in height, *Cosmograph.* parte i. lib. iii. cap. 14. cited by LEIGH in his *Analecta Cæsarum Roman.* p. 265. DELRIO affirms that, in 1572, he saw at Rohan, a native of Piedmont, above nine feet high. CALMET'S *Dict.* art. *Giant.* In 1719, near Salisbury, was found a human skeleton, which was nine feet four inches long. BECANUS saw a man near ten feet, and a woman that was full ten feet in height. *Wonders of Nature and Art*, vol. ii. p. 268.

No. 445. — xvii. 5, 6. *And Goliath had an helmet of brass upon his head.*] In the times of the heroes all the arms were of brass. HOMER so describes the axe of Pisander and the dart of Memnon. The spear of Achilles, which is placed in the temple of Minerva, in Phœbus, has its bottom and top part of brass. The sword of Memnon among the Nicomedenses, in the temple of Æsculapius, was of brass. PAUSANIAS'S *Description of Greece*, b. ii. c. 3. vol. i. p. 257. The spears of the Massagetæ, the points of their arrows, and their battle-axes, are made of brass. HERODOTUS informs us, that brass was principally used in the mechanical operations of the ancient Indians: and from the East, where mines were first explored and wrought, instruments of this metal were scattered over the world. They are sometimes to this day found amidst the rubbish of old mines; and even those of Cornwall, when first reopened, after a lapse of many ages, exhibited hammers, axes, chisels, and other copper and brass tools of the Phœnician miners. MAURICE'S *Ind. Ant.* vol. vii. p. 196.

No. 446. — xvii. 7. *And one bearing a shield went before him.*] ARRIAN (lib. vi. p. 244.) tells us that Alexander

the Great had the shield taken out of the temple of Trojan Pallas, carried before him in all his battles. WINDUS, in his description of a pompous cavalcade of the emperor of Morocco, tells us (Part ii. p. 153.) that after several parties of people were passed, “came Muley Mahomet Lariba, one of the emperor’s sons: he is alcaide of the stables, or master of the horse; there attended him a guard of horse and foot, at the head of which he rode with a lance in his hand, the place where the blade joins to the wood covered with gold.” D’HERBELOT (*Biblioth.* p. 467.) relates of a prince of Persia, “that he had two troops of horsemen, consisting of a thousand each; one troop carrying maces of gold, each of which weighed one thousand drachms, or a thousand crowns of gold; the second maces of silver, of the same weight. These two brigades served him for his ordinary guard, and, upon extraordinary ceremonies, each of these horsemen carried his mace upon his shoulder.” HARMER, vol. ii. p. 469.

No. 447. — xvii. 9. *If ye be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants.*] Conventions of this kind were not uncommon. In PLAUTUS (*Amph.* act. i. sc. 1.) Soria thus describes a battle between the Thebans and Teleboans:

Amphitruo castris illico
 Producit omnem exercitum; contra Teleboæ ex oppido
 Legiones educunt suas, nimis pulchris armis præditas
 Postquam utrinque exitum est maxima copia
 Dispertiti viri, dispertiti ordines
 Nos nostras more nostro et modo instruximus legiones.
 Item hostes contra legiones suas instruunt.
 Deinde utrinque imperatores in medium exeunt
 Extra turbam ordinum: colloquuntur, simul
 Convenit; victi utri sint eo prælio
 Urbem, agrum, aras foces, seque uti dederent.

*Amphitrion draws his troops from their encampments;
 The Teleboans theirs from out the town,
 Clad in bright arms, and, when on either hand
 The armies had march’d up with all their force,
 The ranks were formed: we draw up in array
 Our men according to our rule and practice,
 The enemy on their part did the same.*

*Both generals then advanced before the ranks,
In the mid space, and there conferred together :
It was agreed, whichever should be vanquish'd
In the engagement, should surrender up
Their city, lands, gods, houses, and themselves.*

No. 448. — xvii. 10. *The Philistine said, I defy the armies of Israel.*] From the Dhūnoor-védū shastrū it appears, that among the Hindoos it was common before the commencement of an engagement to challenge the enemy, by throwing out some terms of abuse, very similar to those used by Goliath. WARD'S *View of the Hindoos*, vol. ii. p. 321.

No. 449. — xvii. 18. *Cheeses.*] The Vulg. illustrates this passage by translating the Hebrew words, decem formellas casei, ten little baskets of cheese, or, ten cheeses made in such baskets. To this day in Barbary, “after turning the milk with the flowers of the great-headed thistle, or wild artichoke, they put the curds into small baskets, made with rushes or with the dwarf palm, and bind them up close and press them.” SHAW'S *Travels*, p. 168. BOCHART, vol. ii. p. 316.

“Another offered me milk in baskets; a circumstance that astonished me. What, exclaimed I, milk in baskets! These baskets, he continues, are very pretty, and fabricated with reeds so closely interwoven, that they will hold water, and were afterwards of much service to me for that use.” VAILLANT'S *Travels*, vol. i. p. 422.

“In the evening they sent us in return some baskets of milk. These baskets were made from a species of cyperus, a strong reedy grass that grew in the springs of Zaure Veld. The workmanship was exceedingly clever and neat, and the texture so close that they were capable of containing the thinnest fluid.” BARROW'S *Travels in Southern Africa*, p. 170.

“The girls also twist cotton yarn for fringes, and prepare canes, reeds, and palmetto leaves; as the boys also do, for basket making: but the making up the baskets is the men's work, who first dye the materials of several curious lively colours, and then mix and weave them very prettily. They weave little baskets like cups also very neat, with the twigs

wrought so very fine and close, as to hold any liquor without any more to do, having no lacker or varnish: and they as ordinarily drink out of these woven cups, as out of their calabashes, which they paint very curiously. They make baskets of several sizes for carrying their clothes, or other uses, with great variety of work; and so firm, that you may crush them, or throw them about how you will, almost with little or no damage to them." WAFERS'S *Description of the Isthmus of Darien*. *Collection of Voyages*, vol. ii. p. 80. See also the *Compte DE FERRIERES SAUVEBŒUF'S Travels into the East*, vol. ii. p. 85. SONNINI'S *Travels*, p. 701.

No. 450. — xvii. 20. *And shouted for the battle.*] They usually did so when they were about to make the onset, to animate the soldiers, and strike terror into the enemy. This noise was sometimes made with the voice, in a hideous howling way, and was called *barritus*, by the Romans. VALTRINUM *de Re Milit. Roman.* l. v. c. 3. p. 314. A. GELL. *Noct. Attic.* l. i. c. 11. With the Trojans it was like the noise of cranes in the air. HOMER. *Il.* iii. v. 2. It was also attended with the clashing of shields and spears. LYDIUM *de Re Milit.* l. iv. c. 3. p. 158. With the Persians it was a rough, boisterous, and confused noise. CURT. *Hist.* l. iii. c. 10. Αλαλα, the military shout of the Greeks before a battle, was originally an invocation of their gods to assist them. The Turks, when entering upon action, cry out Allah, Allah. In the public assemblies of the ancient Germans, the most honourable kind of assent to what was said or done, was to applaud by the sound of arms. TACITUS *de Mor. Germ.* c. ii. *Hist.* iv. 15. CÆSAR. *B. G.* vii. 21. TACITUS *Hist.* b. v. c. 17.

*He spake, and, to confirm his words, out flew
Millions of flaming swords, drawn from the thighs
Of mighty cherubim: the sudden blaze
Far round illumin'd hell: highly they rag'd
Against the highest, and, fierce with grasped arms,
Clash'd on their sounding shields the din of war,
Hurling defiance tow'rd the vault of heaven.*

MILTON, *P. L.* b. i. 663.

No. 451. — xvii. 39. *He had not proved it.*] Warriors

usually tried and proved their armour before they actually used it. Thus HOMER represents Achilles to have done:

Πειρηθῇ δ' ἐο αὐτῷ ἐν ἐντέσι διὸς Ἀχιλλεύς,
Εἰ οἱ ἐφαρμοσσείη, καὶ ἐντρέχοι ἀγλαὰ γυῖα.
Il. xix. v. 384.

*So clad, the godlike hero trial made
If his arms fitted him, and gave free scope
To his proportion'd limbs; they buoyant prov'd
As wings, and high upbore his airy tread.* COWPER.

No. 452. — xvii. 44. *I will give thy flesh unto the fowls of the air.*] The conspirators against the Emperor Maximinus, having slain him, his sons, and several of his best friends, threw out their bodies to be devoured by dogs and by the fowls of the air. HERODIAN, lib. viii. § 15. p. 279. This appears to have been a common threat, and, however shocking, was often carried into effect. Thus HOMER:

———— αὐτῷ δ' ἐλωρία τευχέ κυνέσσιν,
Οἰωνοῖσι τε πασι ——— *Il. i. v. 4.*

*Whose limbs, unburied on the naked shore,
Devouring dogs and hungry vultures tore.*

See also *Il. xxiii. v. 21.*

No. 453. — xviii. 4. *And to his girdle.*] “I was bought,” says PITTS, “by an old bachelor: I wanted nothing with him: meat, drink, clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him: but before we came to Alexandria he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash, which they usually wear, in which was much gold, and also my letter of freedom, which he intended to give me, when at Mecca, he took it off, and bade me put it on about me; he then took my girdle, and put it on himself. My patroon would speak on occasion, in my behalf, saying, ‘My son will never run away.’ He seldom called me any thing but son: and bought a Dutch boy, to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of

which he said he would leave me. He would say to me, 'Though I was never married myself, yet you shall be married in a litte time, and then your children shall be mine.'" *Travels to Mecca*, p. 217. 225.

No. 454. — xviii. 7. *And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.*] This appears to be a triumphal song, or, at least, the chorus of one, something similar to that of Moses after his passage through the Red Sea. So likewise in HOMER, after the death of Hector, (*Iliad*. xxii.) Achilles proposed his victory over the Trojan chief, as the subject of a chorus.

*Be this the song, slow moving toward the shore,
Hector is dead, and Ilion is no more.*

POPE.

No. 455. — xix. 12. *So Michal let David down through a window, and he went and fled and escaped.*] To effect his purpose, Saul sent messengers to Michal, who treated her harem with too much respect to enter it, at first; but being afresh authorised by Saul, they entered even into her chamber. During the delay, however, David escaped. The nature and almost sacred privacy of these chambers will be evident in the following extracts. "In one of the halls of the seraglio at Constantinople, the eunuch made us pass by several little chambers, with doors shut, like the cells of monks or nuns, as far as I could judge by one that another eunuch opened, which was the only one I saw, and by the outside of others." DE LA MOTTRAYE, vol. ii. p. 170.

"Assan Firally Bachaw, being summoned by his friends, came out of a little house near the towers, where he had been long hidden in his harem, which, had it been suspected by the mufti, he had not denied his fetfa to the emperor, for seizing his person, even there." "The harems are sanctuaries, as sacred and inviolable for persons pursued by justice, for any crime, debt, &c. as the Roman Catholic churches in Italy, Spain, Portugal, &c. Though the Grand Seignior's power over his creatures is such, that he may send some of his eunuchs even there, to apprehend those who resist his will." *Ibid*. vol. i. p. 242.

“ The harems of the Greeks are almost as sacred as those of the Turks ; so that the officers of justice dare not enter without being sure that a man is there, contrary to the law : and if they should go in, and not find what they look for, the woman may punish, and even kill them, without being molested for any infringement of the law : on the contrary, the relations would have a right to make reprisals, and demand satisfaction for such violence.” *Ibid.* vol. i. p. 340.

A confirmation of the idea, that David, when supposed to be sick, was thought to be hid in the harem, the chamber of Michal, may be deduced from Baron Du TOTT, vol. i. part 3. p. 209.

“ Krim Gueray was so weak, he scarcely could appear in public ; but the artful physician declared it a salutary crisis, describing the symptoms as they followed, and warranted a cure. Krim Gueray, however, was confined to his harem ; and I was justly terrified at his situation : I had lost all hope, and never expected more to see the cham, when he sent for me, to come and speak to him. I was introduced into his harem, where I found several of his women, whose grief, and the general consternation, had made them forget to retire. I entered the apartment where the cham lay.”

No. 456. — xx. 6. *There is a yearly sacrifice there for all the family.*] Family sacrifices were common among the heathen. LIVY (b. v.) gives us a remarkable instance in the case of C. Fabius, who, when Rome was sacked by the Gauls, and the capitol besieged, upon the stated time of the solemn worship and sacrifices of his family, passed through the enemies' camp to the Quirinal hill, and discharged the accustomed duties, and returned to the capitol without disturbance or affront from the enemy. The family ceremonies in the sacrifice of an ox to Hercules by the Politii and Pinarii, were adopted by Romulus and Numa for the use of the whole people.

No. 457. — xx. 18. 25. *Then Jonathan said to David, To-morrow is the new moon ; and thou shalt be missed, because thy seat will be empty.*] Among the forms of salutation and compliment usual in Persia in the seventeenth

century, one was, “according to my mode of notation in Italics, *Já i shumá khali búd pish yárán*, signifying, thy place or seat was empty among thy friends. This phrase, or the greater part of it, was frequently addressed to myself when coming into a circle of Persian acquaintances, after an absence of several days or weeks. It reminded me of a passage in the First Book of *Samuel*, ch. 20. v. 18. *And thou shalt be missed, because thy seat will be empty.* And again, ver. 25, *David's place was empty.*” Sir WILLIAM OUSELEY's *Travels in various Countries of the East*, vol. i. preface, p. 16.

No. 458. — xx. 24. *When the new moon was come, the King sat himself down to meat.*] CARDER, in describing some Indian tribes in South America, says, that “the religion of this people seemed mostly to consist in some sort of devotion they paid to the moon, and that especially when she was new: then they abounded in all sorts of expressions of joy and triumph: they leaped, they danced, and clapt their hands, and with all the raptures imaginable welcomed the new light.” HARRIS's *Coll.* vol. i. p. 694. In ALCIPHON's *Epistles*, b. iii. lett. 38. we find great stress laid upon the purchase of a slave at the time of the new moon. HERODOTUS, *Erat.* c. 106. tells us, that after a certain speech of Phidippedes, the Lacedemonians resolved to assist the Athenians, but were prevented from doing this immediately by the prejudice of an inveterate custom. This was the ninth day of the month, and it was a practice with them to undertake no enterprize before the moon was at the full; for this, therefore, they waited. PAUSANIAS, b. i. c. 28. alludes to this custom, in assigning the cause why the Athenians paid divine honors to Pan.

No. 459. — xxi. 20. *A man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number.*] Commentators have collected various instances of men, who, like this giant, have had six fingers on their hands, and six toes on their feet. TAVERNIER, in his relation of the Grand Seignior's seraglio, (p. 95.) tells us, that the eldest son of the emperor of Java, who reigned in 1648, when he was in that island, had six fingers on each hand, and as many toes on each foot, all

of equal length. M. MAUPERTIUS also says, in his 17th *Letter*, that he met with two families at Berlin, where six digitism, (as he calls it,) was equally transmitted, both on the side of father and mother. The daughters of Caius Horatius, of Patrician dignity, were called *sedigitæ*, because they had six fingers on each hand. Volcatius, a poet, was called *Sedigitus*, for the same reason. PLINY'S *Hist. Nat.* lib. ii. cap. 43. NAVARETTE, in the preface to his *Account of China*, says, that he saw a boy who had six fingers and six toes.

No. 460. — xxii. 2. *And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him.*] Such people as are described in this verse, were accustomed in ancient times to make themselves vassals to some great man. This, for instance, was the case among the Gauls. “Most of those,” says CÆSAR, (on the *Gallic War*, b. vi. chap. 13.) “who were oppressed by taxes, or by debt, or by ill treatment from their superiors, make themselves slaves to some nobleman.” ROSENMÜLLER.

No. 461. — xxiii. 16. *And went to David into the wood.*] A passage in the *Travels* of PIETRO DELLA VALLE, which bears a strong resemblance to this part of David's history, considerably illustrates it. Speaking of his passing through a forest or wood in Mazanderan, a province of Persia, into which they entered on the 11th of February, and complaining of the moisture and heaviness of the roads there, he tells us, “We did at length master them, but with so much difficulty that we could not get forward above two leagues that day, and night overtook us before we got through the forest. We endeavoured to find some place of retreat, in different parts, to which the barking of dogs, or noise made by other animals, seemed to guide us. But at last, finding no inhabited place near us, we passed the night in the same forest, among the trees, under which we made a kind of retrenchment with our baggage, in a place where we found many leaves that had fallen from the trees. These served us for a carpet and for bedding both, without any other tent than the branches of the great trees there, through which the moonshine reached us, and made a kind

of pavilion of cloth of silver. There was no want of wood for the making a great fire, any more than of provisions for supper, which we sent for from the nearest village in the forest, seated by the highway side, where, after some contest with the people, of a savage and suspicious temper, who were ready to come to blows with my messengers, without knowing any reason why they should; they, after coming to a right understanding with us, became very civil, would have lodged us, and made us presents: but on our refusal on account of the distance of the way, the chief person of the town, with other principal inhabitants, came of their own accord to our camp, laden with good meat, and other provisions, and spent the night with us with great gaiety. They even brought us a country musician, who regaled us during supper, and all night long, with certain forest songs, in the language of the country, that is, of Mazanderan, where a coarse kind of Persian is spoken, sung to the sound of a miserable violin, which was sufficiently tiresome." Tom. iii. p. 217. HARMER, vol. iii. p. 63.

No. 462. — xxiv. 8. *When Saul looked behind him, David stooped with his face to the earth, and bowed himself.*] "Sometime after this, the ambassador had his public audience, when we saw the king in great splendour: he was decked in all his jewels, with his crown on his head, his bazubends or armlets on his arms, seated on his throne. We approached him, bowing after our own manner; but the Persians bowed as David did to Saul, who *stooped with his face to the earth, and bowed himself.* 1 Sam. xxiv. 8. That is, not touching the earth with the face, but bowing with their bodies at right angles, the hands placed on the knees, and the legs somewhat asunder. It is only on remarkable occasions that the prostration of the Rouee Zemeen, the face to the earth, is made, which must be the falling upon the face to the earth, and worshipping, as Joshua did." MORIER'S *Second Journey through Persia*, p. 172.

No. 463. — xxv. 2. *He was shearing his sheep in Carmel.*] This was a very ancient custom both in Judea and Syria; it obtained as early as the time of Judah and Laban.

Genesis xxxi. 19. xxxviii. 12, 13. The old Romans used to pluck off the wool from the sheeps' backs; hence a fleece of wool was called *vellus a vellendo*, from the plucking it off. *PLINY* (*Nat. Hist.* l. viii. c. 48.) says, in his time that sheep were not shorn every where, but in some places the custom of plucking off the wool continued. He likewise remarks, that the time of shearing was about June or July, when they made a feast. *Nat. Hist.* l. xviii. c. 27.

No. 464. — xxv. 7. *And now I have heard that thou hast shearers: now, thy shepherds which were with us we hurt them not.*] Shepherds might, in some cases, be ill-treated by the Arabs; for we find that one Arab will sometimes treat another very harshly. Thus the author of the account of the ruins of Balbec, describing his journey from Palmyra thither, tells us, (*Ruins of Balbec*, p. 2.) that about four hours before their arrival at Carietein, they discovered a party of Arabian horsemen at a distance; to which, had they been superior in number, they must have fallen an easy prey, in the languid state to which both their men and horses were reduced, by a march of above twenty hours over the burning sands; but upon their nearer approach they began to retire precipitately, and abandoned some cattle, which their friends seized as a matter of course, laughing, says he, at our remonstrances against their injustice. In like manner *Egmont* and *Heyman* complain, (vol. ii. p. 188.) that they could not get their Arab tribes to carry them to Tor, in their return from Mount Sinai to Cairo; who gave this reason for their refusal, that they might happen to fall in with some of the Arabians, their enemies, and thus lose both their camels and goods.

“The Arabs often treat their confederates, of a more peaceful turn of mind than themselves, in a very oppressive way, of which the religious of a convent near Mount Sinai can furnish us with a striking instance, who, having by the labour of some days cleansed a capacious cistern near it, which receives its water from the convent, and liberally refreshed therewith the Arabs and their cattle, but was choaked up with an immense quantity of gravel and stone, washed down by severe rains from the mountains,

yet were they not suffered to return by these ungrateful Arabs, for whose convenience all this labour had been bestowed, without paying each of them a saltanie, and giving them provisions besides, for the permission. This Dr. *Shaw* himself was an eye-witness of, it being done while he was there. (P. 439.) And yet the chiefs of these neighbouring Arabs, we are expressly told in the travels of *Egmont* and *Heyman*, are styled *the defenders of the convent of Mount Sinai*. Vol. ii. p. 157.

“That this rapaciousness obtained very early among them, we have reason to believe, since we know that they were in the most ancient times guilty of great violence toward passengers. *Jer.* iii. 2. And to this rapaciousness the Septuagint seem also to refer, in their representation of David’s message to Nabal, *Behold, I have heard that thy shepherds are now shearing for thee; they were with us in the wilderness, and we have not hindered them*, (οὐκ ἀπεκωλυσάμεν, nor have we commanded them, (οὐκ ἐνετείλαμεθα), *all the days of their being in Carmel*. The Arab emirs, whose manners David, though he lived in the wilderness as they did, had not adopted; one of them at the head of six hundred men, would have commanded, from time to time, some provision or other present, from Nabal’s servants, for permitting them to feed in quiet; and would have driven them away from the watering-place upon any dislike. He had not done either.” HARMER, vol. i. p. 171.

No. 465. — xxv. 8. *Give, I pray thee, whatsoever cometh to thy hand, to thy servants, and to thy son David.*] This mode of address is not unfrequent among the Hindoos: a poor man often says to a rich man, “Oh father, fill the belly of thy son: he is in distress.” WARD’S *View of the Hindoos*, vol. ii. p. 322.

No. 466. — xxvi. 12. *The cruse of water.*] It has been supposed that the cruse of water here mentioned was a clepsydra, or one of those water watch measures used by the ancients in their camps. The use of clepsydræ is of great antiquity. They were invented in Egypt under the Ptolemies, as were also sun-dials. The Romans generally adopted them; there were several sorts of them; but this was common to all, that water ran by gentle degrees

from one vessel to another, and rising by little and little, lifted upon its surface a piece of cork, which, according to its different altitudes, shewed the different hours. They had two great defects; the one, that the water ran out with a greater or less facility, as the air was more or less dense. The other, that the water ran more readily, at the beginning than towards the conclusion; they were principally used in the winter. The orators, in their pleadings, were limited to a certain measure of time, and had one of these clepsydræ standing by, to prevent them from going beyond the prescribed length. See *Encyclopedia Britan.* art. *Clepsydra and Hydrostatics*, plate 243. fig. 7. where a representation is given of one. Dr. HAGER considers the clepsydra to be of Chinese invention. *Classical Journal*, vol. i. p. 51. "The time which these judicial speeches were not suffered to exceed, was previously fixed by the archon, according to the nature of the cause, and the number of the pertinent observations which it required. This time was regulated by the dropping of water through a glass, called clepsydra, which was carefully stopped when any verbal or written evidence was produced, or any law, will, or other instrument was read in court." Sir W. JONES's *Works*, vol. ix. p. 57.

Some have conjectured this water to have been for purification. According to CLEMENS of *Alexandria* (*Stromat.* l. iv. p. 531.) it was a custom of the Jews to purify themselves in bed. FORTUNATUS SACCHUS (*Elæochrism Myrothec.* l. i. c. 44. *Col.* 224.) thinks that Saul had this pot or cup for a religious use, and that whenever he sat down to a meal, he gave God thanks with it. Such was the golden cup which Philip of Macedon always had under his pillow when he slept. PLIN. *Nat. Hist.* l. xxxiii. c. 3.

No. 467. — xxvi. 13, 14. *Then David went over to the other side, and stood on the top of an hill afar off, a great space being between them. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered, and said, Who art thou that criest to the king?]* "While the army remained on this spot, Mr. Pearce went out on an excursion, with Badjerund Tesfos and Shalaka Lassgee, and others of the Ras's

people, for the purpose of carrying off some cattle which were known to be secreted in the neighbourhood. In this object the party succeeded, getting possession of more than three hundred oxen: but this was effected with very considerable loss, owing to a stratagem put in practice by Guebra Guro, and about fourteen of his best marksmen, who had placed themselves in a recumbent position, on the overhanging brow of a rock, which was completely inaccessible, whence they picked off every man that approached within musket shot. At one time Mr. Pearce was so near to this dangerous position, that he could understand every word said by Guebra Guro to his companions; and he distinctly heard him ordering his men not to shoot at either him or Ayto Tesfos, calling out to them at the same time, with a strange sort of savage politeness, to keep out of the range of his matchlocks, as he was anxious that no harm should personally happen to them, addressing them very kindly by the appellation of friends. On Mr. Pearce's relating this incident to me, I was instantly struck with its similarity to some of the stories recorded in the Old Testament, particularly that of David standing on the top of a hill afar off, and crying to the people and to Abner, at the mouth of the cave, *Answerest thou not, Abner? and now see where the king's spear is, and the cruse of water at his bolster.* The reader conversant in Scripture, cannot fail, I conceive, to remark, in the course of this narrative, the general resemblance existing throughout between the manners of this people and those of the Jews, previous to the reign of Solomon, at which period the connections entered into by the latter with foreign powers, and the luxuries consequently introduced, seem, in a great measure, to have altered the Jewish character. For my own part, I confess, I was so struck with the similarity between the two nations during my stay in Abyssinia, that I could not help fancying, at times, that I was dwelling among the Israelites, and that I had fallen back some thousand years, upon a period when the king himself was a shepherd, and the princes of the land went out, riding on mules, with spears and slings to combat against the Philistines." SALT's *Voyage to Abyssinia*, p. 305.

No. 468. — xxviii. 14. *He is covered with a mantle.*] In augury it seems to have been usual to represent those who were to be consulted, and whose oracular declarations were to be received, as covered with a mantle, or some garment. This certainly gave an appearance of mystery to such transactions. Thus it appears the Romans acted, according to what PLUTARCH says in his *Life of Numa*. "Taking with him the priests and augurs, he went up to the capitol, which the Romans at that time called the Tarpeian Rock. There the chief of the augurs covered the head of Numa, and turned his face toward the south." It appears from LIVY i. 8. that the augur covered his own head, not that of Numa. The augur always wrapped up his head, in a gown peculiar to his office, when he made his observations.

No. 469. — xxix. 1. *The Israelites pitched by a fountain which is in Jezreel.*] The Archbishop of TYRE tells us, *Gesta Dei*, p. 991. that the Christian kings of Jerusalem used to assemble their forces at a fountain between Nazareth and Sepphoris, which was greatly celebrated on that account. This being looked upon to be nearly the centre of their kingdom, they could from thence, consequently, march most commodiously to any place where their presence was wanted. He mentions also another fountain near a town called Little Gerinum, which, he says, was the ancient Jezreel; near this Saladine pitched his camp, for the benefit of its waters, while Baldwin, king of Jerusalem, had, as usual, assembled his army at the first mentioned place. See 2 Sam. ii. 12, 13.

The fountain Ain-el-Scanderoni. "This is a modern work; the charitable gift, perhaps, of some pious Mussulman, being well built, with a cistern beneath an arch, whence issue two streams, and over which is an Arabic inscription of several lines. It has, besides, a square platform, walled in, for prayers, shelter, or refreshment, and a flight of steps ascending to it, with a dome of a sepulchre, now partly buried by the falling in of adjacent ruins." BUCKINGHAM'S *Travels in Palestine*, p. 59. See also MACMICHEL'S *Journey to Constantinople*, p. 130.

No. 470. — xxx. 12. *He had eaten no bread, nor drunk*

any water three days and three nights.] THEVENOT (part i. p. 164.) says, "At about five o'clock in the morning, when passing by the side of a bush, we heard a voice that called to us, and being come to the place, we found a poor languishing Arab, who told us, that he had not eaten a bit for five days: we gave him some victuals and drink, with a provision of bread for two days more." This was on the journey from Suez to Tor.

No. 471. — xxx. 21. *They went forth to meet David, and to meet the people that were with him.*] This was a usual mode of honouring persons of dignity. "Before any person of rank enters a city, it is usual for him to be received by a deputation. If his rank is very considerable, the Peeshwaz is sent to a great distance. A thousand men were sent to meet the prince, half way between Ispahan and Sheeraz, an hundred miles." WARING'S *Tour to Sheeraz*, p. 34. "At this place two Turkish officers, mounted on beautiful horses, sumptuously caparisoned, came to inform us, that the governor, having intelligence of our approach, had sent them to escort us into the town." Jerusalem. CLARKE'S *Travels*, vol. ii. p. 525.

No. 472. — xxxi. 12. *And burnt them there.*] The Chaldee and other versions render the words, "and they burnt or kindled a light or lamp over them there, as they are accustomed to burn over kings." Upon which a rabbi observes, that this has reference to a custom, delivered down from their ancestors, of burning the beds and other utensils of the dead upon their graves, or to the burning of spices over them. See *Jer.* xxxiv. 5.

No. 473. — 2 SAMUEL, i. 9.

He said unto me again, Stand, I pray thee, upon me, and slay me, for anguish is come upon me, because my life is yet whole in me.

MARG. *My coat of mail, or my embroidered coat.* The marginal reading here probably conveys the true meaning of the Hebrew. Saul, for his personal security, most likely wore a close coat, made of rings, or oilets, in the nature of a coat of mail. MONTFAUCON (*Supplement*, vol. iii. p. 397.) thus represents a combat between a person on horseback and another on foot. "The horseman, represented on an Etruscan vase, of Cardinal Gualtieri's, is armed in such a singular manner, that I thought it necessary to give the figure here. This horseman is mounted on a naked horse, with only a bridle, though the horse seems to have something on his neck, which passes between his two ears, but it is impossible to distinguish what it is. The armour also of this horseman is as extraordinary as that of the Sarmatian horsemen on Trajan's pillar. His military habit is very close, and fitted to his body, and covers him even to his wrist, and below his ancles, so that his feet remain naked, which is very extraordinary. For, I think, both in the ancient and modern cavalry, the feet were a principal part which they guarded: excepting only the Moorish horse, who have for their whole dress only a short tunic, which reaches to the middle of the thigh: and the Numidians, who ride quite naked, upon a naked horse, except a short cloak which they have, fastened to their neck, and hanging loose behind them, in warm weather, and which they wrap about themselves in cold weather. Our Etruscan horseman here hath his feet naked, but he hath his head well covered, with a cap folded about it, and large slips of stuff hanging down from it. He wears

a collar of round stones. The close bodied coat he wears is wrought all over with zigzags, and large points, down to the girdle, which is broad, and tied round the middle of his body; the same flourishing is continued lower down his habit, quite to his ankle, and all over his arms, to his wrist." Something similar to this might be the military dress of Saul.

No. 474. — i. 10. *The bracelet that was on his arm.]* Wearing a bracelet was probably an ensign of royalty. It has frequently been used in the East as a badge of power. When the Khalif Cayem Bemrillah granted the investiture of certain dominions to an Eastern prince, which his predecessors had possessed, and amongst the rest, of the city of Bagdad itself, the ceremony was performed by the Khalif's sending him letters patent, a crown, a chain, and bracelets. D'HERBELOT, p. 541. HARMER, vol. ii. p. 453. The bracelets are ornaments fastened above the elbows, composed of precious stones of great value, and are only worn by the king and his sons. MORIER'S *Second Journey through Persia*, p. 173. In the portrait of the king of Persia, at the India House, they form a striking appendage.

No. 475. — i. 15. *And David called one of the young men, and said, Go near, and fall upon him: and he smote him that he died.]* Socinios was just come to the crown, in consequence of the former king, Za-Denghel being slain; "being informed, however, that one Mahardin, a Moor, had been the first to break through that respect due to a king, by wounding Za-Denghel, at the battle of Bartcho, he ordered him to be brought at noon-day to the gate of his palace, and his head to be then struck off with an axe, as a just atonement for violated majesty." BRUCE'S *Travels*, vol. ii. p. 262. In the same manner, David treated the Amalekite, who brought him intelligence of the death of Saul, and assumed a merit for having stood upon and slain him.

No. 476. — i. 15. *And David called one of the young men, and said unto him, Go near, and fall upon him: and he smote him that he died.]* There was a known law, that no man should be condemned out of the mouth of one

witness. The Jews tell us, that no judge was to sit alone, but to have some other joined with him; and that no man's testimony was to be taken against himself. But it was the special prerogative of their kings, that they might alone hear any man's cause, and condemn him: and that out of the mouth of one witness, or from his own confession. Maimonides gives this case of the Amalekite as an instance. See SHICKHARD, *de Jure Regis*, c. 4. *Theorem* xiv.

No. 477. — i. 18. *Also he bade them teach the children of Judah the use of the bow.*] These words have been generally understood of Jonathan teaching the children of Judah the use of the bow. But a better interpretation of the passage, probably is, that the bow, is the name of the lamentation which David uttered over Jonathan; and that it is so denominated, because he met his death from the bow. The following extract, describing a funeral procession of women, to commemorate the death of a merchant, named Mahomet, at Cosire, where he was murdered by two Arabs, who attacked him with swords, will illustrate this representation. Speaking of the murder of Mahomet, Mr. IRWIN, (*Travels*, p. 254.) says, “the Tragedy which was lately acted near Cosire, gave birth to a mournful procession of females, which passed through the different streets of Ginnah, and uttered dismal cries for the death of Mahomet. In the centre was a female of his family, who carried a naked sword in her hand, to imitate the weapon by which the deceased fell. At sundry places the procession stopped, and danced round the sword to the music of timbrels and tabors. They paused a long time before our house, and some of the women made threatening signs to one of our servants, which agrees with the caution we received to keep within doors. It would be dangerous enough to face this frantic company, whose constant clamour and extravagant gestures gave them all the appearance of the female bacchanals of Thrace, recorded of old.” From this custom of carrying in the funeral procession the weapon by which the deceased met death, it seems likely that the lamentation of David over Jonathan might have been

called *the bow*, and sung by the men of Judah in funeral procession.

No. 478. — i. 22. *From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back.*] From the following extract it is apparent that a similar mode of lamentation has been adopted in other cases. “This Indian woman, in her lamentation over her deceased husband, and relating his heroic deeds, mentions also how true he would shoot with his bow, and bear the fatigues of war.” JOSEPH MOCQUET’S *Adventures in Asia, Africa, and the East and West Indies*, p. 57. ROSENMÜLLER.

No. 479. — i. 33. *And bring him down to Gihon.*] Maimonides and other rabbins assert, that the kings of the house of David were all obliged to be anointed by the side of a fountain or river, which they say was the reason why David commanded his servants to bring his son down to Gihon.

No. 480. — ii. xvi. *And they caught every one his fellow by the head.*] They did this by the hair of the head or beard. 2 Sam. xx. 9. PLUTARCH tells us, in his *Apophthegms*, that all things being prepared for a battle, Alexander’s captains asked him, whether he had any thing else to command them? Nothing, said he, but that the Macedonians shave their beards. Parmenio wondering what he meant, Do not you know, says he, that there is no better hold in fight than the beard?

“On arriving near the village, I stopped to copy an inscription, sending my attendants forward to procure lodgings and provisions. My attention, however, was soon attracted by the screams of women and children, and on entering the village, I found the people throwing sticks and stones at my servants, while the papas was encouraging the assailants. At length, Logotheti’s man, on receiving a wound from a large stone, took the priest by the beard, and drawing his sword, would probably have endangered the lives of all our party by some rash action, had I not arrived at that moment, and, by holding the hand of the Libadiote, put an end to the fray.” DODWELL’S *Tour through Greece*, vol. i. p. 220.

No. 481. — iii. 2. 5. *His first-born was Amnon of Ahi-*

noam the Jezreelitess.] These women were guardians to the princes. “In Egypt, as in most Eastern empires, a decree might be made, which entrusted the guardianship of the minor princes to their mothers, or elder sisters, who appeared less dangerous than uncles and brothers. Thus Skemiophris, Amesses, and Achenchres, although inserted as real queens in some few catalogues of the dynasties, were nothing more than guardians of the presumptive heirs.” DE PAUW, vol. i. p. 38. The education of the princes of the Medes and Persians was for many ages committed to the women. Dejoces, their first king, began the custom; and it was continued till some time after the reign of Cyrus, and is at this day practised in many places of the East. These young monarchs were entirely entrusted to the care of women, till the age of fifteen or sixteen. Dr. W. ALEXANDER’S *Hist. of Women*, vol. i. p. 31.

No. 482. — iii. 8. *Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog’s head?*] Something similar to this was the answer of the Turkish commander at Beer, in Mesopotamia, to a request made to see the castle. Do they, said he, take me for a child, or an ass’s head, that they would feed me with sweetmeats, and dupe me with a bit of cloth? no, they shall not see the castle. DRUMMOND’S *Travels*, p. 206. On the allusions frequently made by the Eastern people, in a way of reproach or contempt, to a dog, see a dissertation, by J. G. UNGER de *Antiquitate Κυνοφορίας, Poenæ Ignominiosæ. Lipsiæ*, 1740.

No. 483. — iv. 6. *As though they would have fetched wheat.*] Great quantities of corn were deposited in the king’s granaries, for the payment and support of the soldiers. It was then usual to pay them in corn. In after times the Roman soldiers received their pay in the same manner. *Valtrinum de Re Milit. Rom.* l. iii. c. 15. p. 236.

No. 484. — v. 8. *And David said on that day, whosoever getteth up to the gutter.*] By this latter term is intended an aqueduct or subterraneous passage for water. There are several instances in history, both ancient and modern, of cities or fortresses being taken by the enemy’s entering through subterraneous passages. Thus, “all parts of

Naples are copiously supplied with water by an ancient aqueduct, which has more than once overbalanced its services by affording a passage for besiegers to enter the city. Through it Belisarius introduced soldiers that surprised the Gothic garrison. Alphonsus the First repeated the stratagem with success." SWINBURNE'S *Travels in the Two Sicilies*, vol. ii. p. 62. In MACPHERSON'S *History of Great Britain*, vol. i. p. 407, we are told "some were appointed to seize the castle of Sterling, by an old gutter or sally-port, toward Ballangwith, where no sentinels were ever placed. King Edward the Third entered the castle of Nottingham through a subterraneous passage, which is still to be seen, and surprised his mother and Mortimer." RAPIN'S *Hist. of England*, by TINDAL, vol. i. p. 413. fol.

No. 485. — vi. 6. *When they came to Nachon's threshing-floor.*] He is called Chidon in 1 *Chron.* xiii. 9. He seems to have had two names, or, as the Jews say, it was a place which had two names. *T. Bab. Sotah.* fol. xxxv. 2. According to one of their traditions, Chidon is the name of the place where it was said to Joshua, *Stretch out the spear or shield in thine hand towards Ai.* Joshua viii. 18. So indeed the word signifies: nor was it unusual to stretch out the shield as a signal, on occasion. Thus Æneas lifted up his shield in his left hand, as a token to his Trojans that he was come to relieve them. VIRGIL, *Æn.* x. v. 261. DIOD. SIC. l. xx. p. 787.

No. 486. — vi. 15. *And David and all the house of Israel brought up the ark of the Lord with shoutings.*] Such Ολολυγμοι, as the Greeks call them, were used before their gods. EZEK. SPANHEMIUS'S *Observat. on Callimachus.* *Hym. ad Delum.* v. 258. Ολολυζειν anciently signified to shout for joy. The Latin word Ululare is used by Statius for exultare. This sort of rejoicing is practised by the Abyssinians, in the evening of our Lord's resurrection, when men and women shout, clap their hands, and dance to several instruments of music till morning light, and all this in their churches. LUDOLPHUS'S *Comment. Hist. Æthiopia*, p. 381.

"Our last day's march afforded me some opportunities of conversing with a native of this country, whom we overtook on the road: from him I learned, that the shrill cry, like a very quick repetition of the word *el*, or *lel*, *lel*, *lel*, *lel*,

with which, between Cazerun and Bushehr, the women, chiefly of Arab descent, had welcomed us, as expressing joy, was the same which they used during the mournful ceremony of a funeral." Sir W. OUSELEY's *Travels in the East*, vol. i. p. 310.

"The Moorish women, to shew mirth and gladness, welcome each guest by squalling out for several times together, *loo, loo, loo*. At their funerals, also, and upon other melancholy occasions, they repeat the same noise, only they make it more deep and hollow, and end each period with some ventriloquous sighs." SHAW's *Travels*, p. 242.

The Abyssinian women are accustomed to welcome strangers with the acclamation *heli, li, li, li, li*. SALT's *Travels in Abyssinia*, p. 242. The Egyptian women cry out, *luy, luy, luy*. WALPOLE's *Memoirs on Europ. and Asiat. Turkey*, vol. i. p. 394.

Did David accompany his dancing on this occasion, with an appropriate sacred song, or festive Psalm? such for instance, as *Psalm lxxviii*. If so, his conduct will receive illustration from the following incident, which occurred to Captain H. Wilson, at one of the Pelew Islands, when the natives kept a day of festivity, on the capture of a war-canoe. "They ornamented themselves with plantain leaves, nicely paired into stripes, like our ribbons, which, being of a yellowish colour, had a good effect on their dark skins; then forming themselves into circles, one within another, an elderly person began a song, or long sentence, and on his coming to the end of it, all the dancers joined in concert, dancing at the same time: then a new sentence was pronounced and danced to; which continued till every one had sung, and his verse had been danced to. Their manner of dancing does not consist so much in capering and leaping, or other feats of agility, as in a certain method of reclining their bodies, and yet preserving their balance."

No. 487. — vi. 19. *And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine.*] Dr. CHANDLER (*Travels in Greece*, p. 132.) and his associates, received presents from the Greeks of Athens, consisting of perfumed flowers, pomegra-

nates, oranges and lemons, pastry, and other articles. The presents made by David were no doubt very different. Leavened and unleavened bread, the flesh which remained from the peace-offerings, and some of the wine then presented. JOSEPHUS, *Antiquities*, lib. vii. c. 4. The rabbins suppose that the word we translate, *a good piece of flesh*, signifies the sixth part of an animal. Without, however, admitting the propriety of this assertion, it may lead to the true explanation of the word.

Maillet affirms, that a sheep, with a proper quantity of rice, which answers the purpose of bread very frequently in the East, will furnish a good repast for sixty people. If now the people of the Jewish army were divided into tens, as it seems they were, who might mess together, and lodge under one and the same tent, as it is highly probable, from every tenth man's being appointed to fetch, or prepare provision for their fellow soldiers, according to what we read, *Judges* xx. 10. then the sixth part of a sheep would be sufficient for the men at one repast, and be sufficient for one mess or tent of soldiers; and from this particular case it may come to signify, in general, a sufficient portion for each person, which, indeed, seems to be the meaning of our translators, when they render the word *a good piece of flesh* — enough for an ample repast.

The other part of this royal and sacred donation was a *flagon* of wine, perhaps a *gourd* full of wine is meant. The shells of gourds are used to this day in the Eastern parts of the world for holding quantities of wine for present spending, and particularly in sacred festivals. So when Dr. RICHARD CHANDLER was about leaving Athens, he tells us, he supped at the custom-house, where “the archon provided a gourd of choice wine, and one of the crew excelled on the lyre.” *Trav. in Greece*, p. 207. And describing a panegyris, or general sacred assembly of the Greeks in the Lesser Asia, he informs us, “that the church was only stones piled up for walls, without a roof, and stuck on this solemnity with wax-candles lighted, and small tapers, and that after fulfilling their religious duties, it is the custom of the Greeks to indulge in festivity; at which time he found the multitude sitting under half-tents, with a store of melons

and grapes, besides lambs and sheep to be killed, wine in gourds and skins, and other necessary provision." *Trav. in Asia Minor*, p. 44.

What the size of the gourds that anciently grew in that country was, or what that of those that are now found there, may not be quite certain. (DE VITRIACO describes them as larger than the head of an ass. *Gesta Dei per Franc.* p. 1099.) But a gourd full of wine, for each person, was abundantly sufficient for a joy that required attention to temperance. HARMER, vol. iv. p. 181.

No. 488. — vi. 20. *Who uncovered himself.*] Arab Chan, governor of Schamachie, made a great procession to receive the envoy, who brought him a letter from the king. He went out to the king's garden, and being come within ten or twelve paces of the envoy, he very cheerfully put off his garment and turban; but perceiving the envoy stood a while without saying aught to him, he began to be a little startled and out of countenance, till the envoy said to him, "Ai Arab Chan;" who answered, "What saidst thou?" The envoy continued, "Scha Sefi sends thee a garment, and a letter of favour: thou art certainly beloved of the king." The Chan replied very courageously, "May the king's wealth continue for ever; and may every day of his be as a thousand. I am one of the king's servants." He then took the garment with very great submission. AMBASSADORS' *Travels into Persia*, p. 400. See also *Esth.* viii. 8, 9. 13. *Dan.* v. 29. x. 11. 19. *Psalms* lxxxiv. 10. *Col.* iii. 9, 10.

No. 489. — viii. 7. *The shields of gold.*] It has been the practice of many princes to make the arms of their soldiers ornamental and precious: partly from the love of splendor and magnificence, and partly to influence the courage of those who carried them, since nothing else could secure them from becoming a prey to their enemies. It was, probably, on this principle, that Alexander Severus instituted his Chrysaspides, or soldiers with golden shields; Alexander the Great had his Argyraspides, or soldiers with silver shields; Hadadezer had his golden ones. DELANY'S *Life of David*, vol. ii. p. 32.

"It was farther proposed, that a shield of pure gold, exceeding the ordinary size, should be dedicated to him

in the place allotted to orators of distinguished eloquence."

TACITUS *Ann.* l. ii. c. 83.

The images of eminent men were represented on the shield which they had been used to wear, and thence the images in honour of their memory were usually called shields. PLINY, lib. xxxv. s. 3.

No. 490. — viii. 16. *Was recorder.*] That is, as is generally believed, remembrancer or writer of chronicles, an employment of no mean estimation in the Eastern world, where it was customary with kings to keep daily registers of all the transactions of their reign: and a trust, which, whoever discharged to purpose, must be let into the true springs and secrets of action, and consequently must be received into the utmost confidence.

No. 491. — viii. 18. *The Cherethites and the Pelethites.*] The Cherethites, probably, were some of David's own subjects, and were so called from their having gone with him into Philistia (Cherethite being another word for Philistine. *Zeph.* ii. 5. *Ezek.* xxv. 16.) and continued there with him all the time he was under the protection of Achish. The Pelethites, probably, were the body of troops made up of those valiant men who resorted to him while he was there. Among these was Pelet. 1 *Chron.* xii. 3. From him, as their captain, they might be called Pelethites, as the soldiers disciplined by Fabius and Iphicrates were called Fabians and Iphicratians. CORNEL. NEP. in *Iphicrate*. But a learned professor abroad defends the Chaldee interpretation, which is, that Benaiah, the son of Jehoiada, was over the archers and slingers. He observes, that in the Arabic language, Caratha signifies to hit the mark, to strike it with an arrow (which probably might occasion the giving the name of Cretans to the inhabitants of the island of Crete, so famous in antiquity for their skill in handling the bow;) and that in the same language, Pelet, among other things, signifies to be alert, to leap, to run swiftly; so that the Pelethites were, possibly, soldiers chosen for their speed, and light armed, as were the Velites of the Romans, who, with their other weapons, carried very light arrows, called Peltæ, the use of which came from the East. The Romans commonly associated their archers and light soldiers together; the Gauls did the same. The Ottoman

emperors had amongst their guards two orders of soldiers nearly resembling those about the person of David. The first, called Soulaks, were chosen out of the bravest of the Janissaries. There were three hundred of them who drew the bow both with the right and the left hand: the second, in number sixty, were called paicks, and performed the duty of runners and lacqueys; they fly to all parts charged with the sultan's letters, holding a pike in their hand, and wearing a poignard at their waist. The emperor is always accompanied by two of his soulaks whenever he goes out. The paicks are, for the most part, Persians; and so swift of foot, as to keep up with the strongest and lightest horses. See RICAULT's *State of the Ottoman Empire*, p. iii. c. 7. and CONRAD IKENII, *Dissert. Philolog. Theol. Diss.* ix.

No. 492. — x. 5. *Tarry at Jericho until your beards be grown, and then return.*] It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. DE LA MOTRAYE, p. 247. In the mountains of Yemen, where strangers are seldom seen, it is a disgrace to appear shaven. The beard is a mark of authority and liberty among the Mahometans, as well as among the Turks: the Persians, who clip the beard, and shave above the jaw, are reputed heretics. They who serve in the seraglio, have their beards shaven as a sign of servitude: they do not suffer it to grow till the sultan has set them at liberty. Among the Arabians it is more infamous for any one to have his beard cut off, than among us to be publicly whipped, or branded with a hot iron. Many in that country would prefer death to such a punishment. NIEBUHR, chap. vii.

At length Ibrahim Bey suffered Ali, his page, to let his beard grow, that is to say, gave him his freedom; for, among the Turks, to want mustaches and beard is thought only fit for slaves and women; and hence arises the unfavourable impression they receive on the first sight of an European. VOLNEY's *Trav.* vol. i. p. 118.

No. 493. — xi. 1. *And it came to pass, after the year was expired, &c.*] What made the chief ornament of the spring, and immediately preceded the harvests, was the decision of law suits, or the meeting of the judges. The

priests, during the year, appeared but seldom in public except at the times of religious affairs. But they went out in the spring, that is, in February, and met to judge the differences of private persons, that these might afterwards freely go about their respective works. Those judges being entertained at the public charge, had no ambition, or any interest or intimacy, and judged the people with the utmost integrity and justice. HERODOTUS *Euterpe*. n. 46. After the decision of the law suits of private persons, and while the people were busy about cutting down and threshing their corn, the judges continued to hold their sessions, and to provide by general regulations for all the exigences of the state. Abbe PLUCHE's *History of the Heavens*, vol. i. p. 231.

No. 494. — xi. 2. *It came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house, and from the roof he saw a woman washing herself.*] The following history is, in some points, an accurate counterpart to that of David. “Nour Jehan signifies the light of the world; she was also called Nour Mahl, or the light of the seraglio: she was wife to one Sher Afkan Khan, of a Turkoman family, who came from Persia to Hindostan in very indifferent circumstances. As she was exquisitely beautiful, of great wit, and an elegant poetess, Jehanguire, the sultan, was resolved to take her to himself. He sent her husband, who was esteemed the bravest man in his service, with some troops, to command in Bengal, and afterwards sent another with a greater force to cut him off. When he was killed, Nour Jehan was soon prevailed upon to become an empress. The coin struck in Jehanguire's reign, with the signs of the zodiac, were not, as is usually thought in Europe, done by his empress's order; nor did she reign one day, as the common opinion is, but she ruled the person who reigned for above twelve years.” FRASER's *History of Nadir Shah*, note, p. 21.

“The Persian ladies regard the bath as the place of their greatest amusement; they make appointments to meet there, and often pass seven or eight hours together in the carpeted saloon, telling stories, relating anecdotes, eating

sweetmeats, sharing the kalious, and completing their beautiful forms into all the fancied perfections of the East; dying their hair and eyebrows, and curiously staining their fair bodies with a variety of fantastical devices: not unfrequently with the figures of trees, birds and beasts, sun, moon, and stars. This sort of pencil work spreads over the bosom, and continues down as low as the navel, round which some radiated figure is generally painted. All this is displayed by the style of their dress, every garment of which, even to the light gauze chemise, being open, from the neck to that point." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 233.

"The place of greatest attraction to an oriental taste certainly was the summer bath. It seemed to comprise every thing of seclusion, elegance, and that luxurious enjoyment which has too often been the chief occupation of some Asiatic princes. This bath, saloon, or court is circular, with a vast basin in its centre, of pure white marble, of the same shape, and about sixty or seventy feet in diameter. This is filled with the clearest water, sparkling in the sun, for its only canopy is the vault of heaven; but rose trees, with other pendant shrubs, bearing flowers, cluster near it: and at times their waving branches throw a beautifully quivering shade over the excessive brightness of the water. Round the sides of the court are two ranges, one above the other, of little chambers, looking towards the bath, and furnished with every refinement of the harem. These are for the accommodation of the ladies who accompany the shah during his occasional sojourns at the Negauristan. They undress or repose in these before or after the delight of bathing: for so fond are they of this luxury, they remain in the water for hours; and sometimes, when the heat is very relaxing, come out more dead than alive. But in this delightful recess, the waters flow through the basin by a constant spring; thus renewing the body's vigour by their bracing coolness: and enchantingly refreshing the air, which the sun's influence, and the thousand flowers breathing around, might otherwise render oppressive with their incense. The royal master of this Horti Adonidis, frequently takes his noon-day repose in

one of the upper chambers which encircle the saloons of the bath: and, if he be inclined, he has only to turn his eyes to the scene below, to see the loveliest objects of his tenderness, sporting like Naiads amidst the crystal streams, and glowing with all the bloom and brilliancy which belongs to Asiatic youth. In such a bath court it is probable that Bathsheba was seen by the enamoured king of Israel. As he was walking at evening tide on the roof of his palace, he might undesignedly have strolled far enough to overlook the anderoon of his women, where the beautiful wife of Uriah, visiting the royal wives, might have joined them, as was often the custom in those countries, in the delights of the bath." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 339.

No. 495. — xi. 9. *But Uriah slept at the door of the king's house, with all the servants of his lord.*] This was done both to honor and guard the sovereign. A similar circumstance is mentioned in the *Arabian Nights' Entertainment*, vol. iii. p. 141. Scott's edit. "How any man could come to you without our knowledge, we cannot imagine; for we all lay about the door of your chamber, which was locked, and I had the key in my pocket." See also the Baron DU TOTT'S *Memoirs*, part ii. p. 153. THEVENOT, *Travels*, part i. p. 148. EGMONT and HEYMAN, *Travels*, vol. i. p. 212.

Servants and others in Bengal very generally sleep on the verandah or porch, in front of their master's house. WARD'S *View of the Hindoos*, vol. ii. p. 323. Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 86.

No. 496. — xii. 30. *And he took the king's crown from off his head, the weight whereof was a talent of gold, with the precious stones.*] The ancients make mention of several such large crowns as this: they were made more for sight than for use. JUVENAL, exposing the pride and vanity of some of the chief magistrates at Rome, describes the pomp and splendor of their appearance, in these words:

Quid si vidisset prætorem in curribus altis
Exstantem, et medio sublimem in pulvere circi,
In tunica Jovis, et pictæ, Sarrana ferenem
Ex humeris autæatogæ, magnæque coronæ
Tantum orbem, quanto cervix non subficit ulla? *Sat. x. v. 36.*

ATHENÆUS (lib. v. c. 8.) describes a crown made of gold, that was twenty-four feet in circumference : and mentions others that were two, some four, and some five feet deep. PLINY (lib. xxxiii. c. 3.) takes notice of some that were of no less than eight pounds weight. Besides the crown that was usually worn, it was customary in some nations for kings to have such large ones as have been described, either hung or supported over the throne, where, at their coronation, or upon other solemn occasions, they sat.

No. 497. — xiii. 8. *She took flour and kneaded it, and made cakes in his sight, and did bake the cakes.*] In the most considerable houses of Persia, they kindle their fires not under a chimney, as is usual with us in fire-places, but in a kind of oven, called tinnor, about two palms from the ground, formed of a vase of burnt clay, in which they place burning coals, charcoal, or other combustible matter. The smoke from the coals is conveyed by means of a pipe from the oven under ground ; and by means of another, communicating with the grated bottom of the fire, it is supplied with air. Here they cook their meat, and can bake their cakes on a flat sheet of iron laid over the tinnor, in little more than an instant of time. When the oven is not thus used, they place a plank over it in shape of a small table, which they cover entirely, spreading over it a large cloth which extends on all sides to the ground, over a part of the floor of the chamber. By this contrivance the heat being prevented from diffusing itself all at once, it is communicated insensibly, and so pleasantly throughout the whole apartment, that it cannot be better compared than to the effect of a stove. Persons at their meals, or in conversation, and some even sleeping, lie on the carpets round this table, supporting themselves against the walls of the apartment on cushions kept for the purpose, which likewise serve for seats in this country, the tinnor being so placed as to be equally distant from the sides of the room. Thus circumstanced, those to whom the cold is not unpleasant put their legs under the cloth ; others, who feel it more sensibly, their hands and the rest of their body. By bringing their extremities thus towards the central fire, they receive thence a mild and penetrating warmth, which

diffuses itself agreeably over the whole body, without any injury to the head.

The Persians of the present day build most of their houses with arched domes, that have but one hole in the middle, serving equally as a passage for the smoke and an entrance for the light. PIETRO DELLA VALLE. PINKERTON'S *Coll.* vol. ix. p. 16. 97.

No. 498. — xiv. 7. *And so they shall quench my coal that is left.*] PLATO, speaking of those who had escaped the deluge, calls them, the few live coals of the human race. *De Rep.* lib. iii.

No. 499. — xiv. 20. *My lord is wise according to the wisdom of an angel of God.*] This is very much like the hyperbolical language of India. When talking to a European, especially when they desire to obtain something from him, the Hindoos will often say, Saheb can do every thing. No one can prevent the execution of Saheb's commands. Saheb is God. WARD'S *View of the Hindoos*, vol. ii. p. 323.

No. 500. — xv. 22. *And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.*] It is not a very unusual thing in the East for persons to carry their whole family with them when they go to war.

The mention of little ones, as being with Ittai the Gittite, when he attended king David flying before his son Absalom, appears very strange to us; and for this reason it is that Sir J. CHARDIN tells us, in a note on that place, in his MS. that it is usual with the greatest part of the Eastern people to do thus, and especially the Arabs.

No. 501. xvi. 9. *Why should this dead dog curse the king?*] In Ethiopia it is an ancient custom for slaves to petition their masters, and subjects their sovereigns, either in the ear with an humble and submissive voice, or at a distance in the cry of some animal; barking like dogs, or howling like wolves, being distinguished as to the province or place they belong to by their imitation of the various cries of different beasts. See the Portuguese Manuscript, translated by Sir PETER WYCHE, p. 51.

No. 502. — xvi. 21. *Go in unto thy father's concubines.*]

The wives of the conquered king were always the property of the conqueror: and, in possessing these, he appeared to possess the right to the kingdom. HERODOTUS, b. iii. cap. 68. informs us, that Smerdis having seized on the Persian throne, after the death of Cambyses, espoused all the wives of his predecessor.

The choosing or confirming of a new king in Guinea, seldom continues long in dispute; for the eldest son no sooner hears of the king's death, than he immediately makes his interest among his friends, to take possession of the late king's court and wives: and succeeding happily in these particulars, he need not doubt the remainder, for the commonalty will not easily consent that after that he shall be driven from the throne: this seems somewhat like Absalom's design on his father David. To accomplish this design, the younger brother's party are always careful enough that he is near at hand, in order to take possession of the court. BOSMAN'S *Guinea*. PINKERTON'S *Coll.* part. lxvi. p. 492.

The name of Quiteva is common to the sovereign lord of the country bordering on the river Sofala in Ethiopia. He maintains a number of wives, the chief of whom are his near relations, and are denominated his queens; the residue are regarded merely as concubines. As soon as the Quiteva ceases to live, a successor is chosen, capable of governing with wisdom and prudence; and, indeed, should he be deficient in this respect, it would be enough that a majority of the king's concubines should join in his favour, as on these the possession of the throne depends. He therefore repairs to the royal palace, where he meets with some of the concubines of the late king, and with their consent he seats himself on the throne prepared for him in the midst of a large hall; when seated here, a curtain is drawn before him and his wives: hence he issues orders for his proclamation through the streets; this is the signal for the people to flock to render him homage and swear obedience, a ceremony which is performed amid great rejoicings.

The officers and soldiers belonging to his guard in the

mean time place themselves at the gates, and prevent the entrance of more than sufficient to fill the hall, that no disturbance or confusion take place. At first, those admitted prostrate themselves on their knees, and thus advance towards the throne one after the other, when they address the monarch, he remaining constantly behind the curtain, without exposing himself to the public view, until every one that has entered, has done him homage. After this has been effected, each, according to the custom of the country, shakes hands with the Quiteva, and retires; he again places himself behind the curtain till the hall is refilled, and the same ceremony is again repeated: in this manner the whole day passes in receiving homage. The next day the king sends his ambassadors to publish the death of the late prince, and the peaceable installation of the new sovereign." SANTOS' *Hist. of Eastern Ethiopia*, PINKERTON'S *Coll.* part lxvii. p. 683.

No. 503. — xvii. 7, 8. *And they be chafed in their minds, as a bear robbed of her whelps in the field.*] The furious passions of the female bear never mount so high, nor burn so fiercely, as when she is deprived of her young. When she returns to her den, and misses the objects of her love and care, she becomes almost frantic with rage. Disregarding every consideration of danger to herself, she attacks with great ferocity every animal that comes in her way; and in the bitterness of her heart will dare to attack even a band of armed men. The Russians of Kamtschatka never venture to fire on a young bear when the mother is near: for if the cub drop, she becomes enraged to a degree little short of madness, and if she gets sight of the enemy, will only quit her revenge with her life. Cook's *Voyages* in 1784, vol. iii. p. 307. A more desperate attempt can scarcely be performed than to carry off her young in her absence. Her scent enables her to track the plunderer; and unless he has reached some place of safety before the infuriated animal overtake him, his only safety is in dropping one of the cubs, and continuing to flee: for the mother, attentive to its safety, carries it home to her den before she renews the pursuit. See *Prov.* xvii. 12. *Hosea* xiii. 8.

No. 504. — xvii. 8. *A bear.*] When we compare a person to a bear, something of a disagreeable fierceness and awkward roughness is referred to. But the Eastern nations do not blend these ideas with those of strength and terribleness in displeasure. That, therefore, which appears an indecent comparison to us, was none to them, and this image accordingly still continues in use among those people. “Saladine,” says MAILLET, (*Lett.* ii. p. 106.) “going one day from Cairo up to the castle he had built there, and causing his brother Sirocoé, who had accompanied him, to take a view of its works and buildings: ‘This castle,’ said he to him, ‘and all Egypt, will be one day in the possession of your children.’ Sirocoé replying that it was wrong to talk after that manner, since heaven had given him children to succeed to the crown; Saladine rejoined, ‘My children are born in Egypt, where men degenerate, and lose their spirit and bravery; but yours are born in the mountains of Circassia, of a man that possesses the fierceness of bears and their courage.’ The event justified the prediction, the posterity of Saladine reigning but a few years in Egypt after the death of that great prince.”

Mervan, the last Khalif of the Omniades, was surnamed Hemar, the ass, and the ass of Mesopotamia, because of his strength and vigour. And Baharam was surnamed Jour, a wild ass, which exceeds all other animals in swiftness. D’HERBELOT, p. 25. HARMER, vol. iii. p. 156.

No. 505. — xvii. 11. *I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand which is by the sea for multitude.*] In a translation from the Sancrit, Mr. WILKINS mentions an Eastern monarch “whose innumerable army, when it moved, so filled the heavens with the dust of their feet, that the birds of the air could not rest upon it. His elephants moved like walking mountains, and the earth, oppressed by their weight, mouldered into dust.” FORBES’S *Oriental Memoirs*, vol. iii. p. 304.

No. 506. — xvii. 12. *We will light upon him as the dew falleth on the ground.*] This is very beautiful and expressive. The dew in Palestine, as in several other climates, falls fast and sudden, and is therefore no unapt emblem

of an active, expeditious soldiery. It was, perhaps, for this reason that the Romans called their light-armed forces *Rorarii*. The dew falls upon every spot of the earth; not a blade of grass escapes it. A numerous army resembles it in this respect. It is able to search every where. See DELANY and SAURIN, tom. v. disc. 5.

No. 507. — xvii. 13. *Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.*] “On advancing, the chopdars or heralds proclaimed the titles of this princely cow-keeper, Futti Sihng, in the usual hyperbolical style. One of the most insignificant looking men I ever saw, then became the destroyer of nations, the leveller of mountains, the exhauster of the ocean. After commanding every inferior mortal to make way for this exalted prince, the heralds called aloud to the animal creation, Retire, ye serpents; fly, ye locusts; approach not, guanas, lizards, and reptiles, while your lord and master condescends to set his foot on the earth! Arrogant as this language may appear, it is less so than that of Oriental pageantry in general. The sacred writings afford many instances of such hyperbole. None more so than Hushai’s speech to Absalom. 2 Sam. xvii. 13.” FORBES’S *Orien. Memoirs*, vol. iii. p. 304.

No. 508. — xvii. 13. *If he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.*] In the same manner the king of Maturan, in Java, proposed pulling down a tower which the Dutch had built, by making his people and elephants pull at a number of chains and ropes of cocoa nut bark thrown around it. See TAVERNIER’S *Travels*, part iii. p. 121. ROSEN-MÜLLER.

No. 509. — xvii. 18. *They went both of them away quickly, and came to a man’s house in Bahurim, which had a well in his court, whither they went down.*] Wells have been used both as hiding places and as prisons. That they were so for the latter purpose appears by the following extract.

“At two different periods Mihdee Ulee Khan was con-

finished in a well for two, and then three years, and was indebted for his escape each time to disturbances which distracted Khorasan." Waring's *Tour to Sheeraz*, p. 24.

No. 510. — xvii. 29. *Cheese of kine.*] This, perhaps, was flesh of kine, or beef, prepared in such a manner as we call potted, by beating and bruising. The Eastern people in modern times prepare potted flesh for food on a march or journey. Thus BUSBEQUIUS (*Epist.* iii. *Legat. Turcic.* p. 173. ed. *Elzevir*) speaking of the Turkish soldiers going on an expedition into Persia, says, "Some of them filled a leathern bag with beef dried, and reduced to a kind of meal, which they use with great advantage, as affording a strong nourishment." And Dr. SHAW (*Preface to Travels*, p. 11.) mentions potted flesh as part of the provisions carried with him in his journey through the Arabian deserts.

No. 511. — xviii. 32. *And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee, to do thee hurt, be as that young man is.*] Thus Cush obliquely and slowly informs David of the death of his son Absalom. The same remark is applicable to a parallel passage in Ctesias the historian, which is highly commended by Demetrius Phalereus. Ctesias, says he, may be truly called a poet, as he describes perspicuously, is full of imagery, and paints with lively colours. For example: important events should not be related in a direct and hasty manner, but unfolded gradually, so as to keep the reader or hearer in suspense, and cause him to sympathize with us. Thus Ctesias introduces the relation of the death of Cyrus. For the messenger of these sad tidings to Parysatis, the mother of Artaxerxes and Cyrus, does not say bluntly to her, Cyrus is dead, which would be what we call the speech of a Scythian, but first tells her, that Cyrus had conquered, which gave her pleasure mixed with anxiety. She then asks him, how fares (Artaxerxes) the king. The king, replies he, is fled. She interrupting, says, Tissaphernes hath brought this calamity upon him. But where is Cyrus at present? He is, said the messenger, where it becometh brave men to be

found. Thus proceeding by slow steps, he at last, scarcely, and with reluctance, comes to the point; representing the messenger as unwilling to perform the disagreeable office, and so describing the distress of the mother, as to make us partake of it. *Apud Herodotum.* ed. Gronov. p. 692. So in STATIUS, *Theb.* ix. 888.

“ On the east, we came to the reputed tomb of Absalom, resembling nearly in the size, form, and the decoration of its square base, that of Zacharias, before described; except that it is sculptured with the metopes and triglyphs of the Doric order. This is surmounted by a sharp conical dome, of the form used in our modern parasols, having large mouldings, resembling ropes running round its base, and on the summit something like an imitation of flame. The dome is of masonry, and on the eastern side there is a square aperture in it. It is probable that this monument really occupies the place of that mentioned to have been set up by him whose name it bears. *2 Sam.* xviii. 18. JOSEPHUS, in relating the same circumstance, calls the pillar a marble one; he fixes its distance at two furlongs from Jerusalem, and says it was named Absalom’s hand. *Ant.* l. vii. c. 10. s. 3.” BUCKINGHAM’S *Trav. in Pales.* p. 195.

No. 512. — xix. 24. *Nor trimmed his beard.*] “They almost universally die them black, by an operation not very pleasant, and necessary to be repeated generally once a fortnight. It is always performed in the hot bath, where the hair being well saturated, takes the colour better. A thick paste of khenna is first made, which is largely plastered over the beard, and which, after remaining an hour, is all completely washed off, and leaves the hair of a very strong orange colour, bordering upon that of brick-dust. After this as thick a paste is made of the leaf of the indigo, which previously has been pounded to a fine powder, and of this also a deep layer is put upon the beard; but this second process to be taken well, requires full two hours. During all this operation the patient lies quietly flat upon his back; whilst the dye, (more particularly the indigo, which is a great astringent,) contracts the features of his face in a very mournful manner, and causes all the lower parts of the visage to smart and burn. When the indigo

is at last washed off, the beard is of a very dark bottle-green, and becomes a jet black only when it has met the air for twenty-four hours. Some, indeed, are content with the khenna or orange colour; others, more fastidious, prefer a beard quite blue. The people of Bokhara are famous for their blue beards." MORIER'S *Journey through Persia*, p. 247. WARING'S *Tour to Sheeraz*, p. 45.

No. 513. — xix. 35. *Can thy servant taste what I eat, or what I drink.*] The old man, as in the case of Barzillai, has no satisfaction in any thing.

Non eadem vini, atque cibi, torpente palato

Gaudia.

JUVENAL. *Sat.* x. v. 203.

"Nor wine, nor food, his torpid palate please."

See also *Sat.* vii. v. 34.

No. 514. — xxi. 6. *We will hang them up unto the Lord.*] To appease his anger and vindicate his honour. Some think it was then the custom to hang men up, to appease the anger of their gods, in times of famine. GUESIUS *de Victimis Humanis*, p. i. c. 14. p. 310. et p. ii. c. 14. p. 312.

No. 515. — xxi. 10. *And suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.*] Speaking of a great precipice near Bylan, Mr. PARSON'S (*Travels in Asia*, p. 24.) says, "three loaded camels fell down the precipice, and were killed on the spot, in my remembrance; and what is very remarkable, in less than thirty hours after their loads were taken off, there was not left a piece of flesh, but all was devoured by the vultures in the day, and the beasts of prey, mostly jackals, in the night."

No. 516. — xxi. 17. *That thou quench not the light of Israel.*] The lamp is the emblem of direction and support. Light is used in this sense by HOMER.

Ουδε τι Πατροκλω γενομένην φαιος, ουδ' εταροισι

Τοις αλλοις, οι δη πολεις δαμεν Εκτορι διω.

Il. xviii. v. 102.

"I have neither been a light to Patroclus, nor to his companions, who have been slain by the noble Hector."

No. 517. — xxii. 29. *For thou art my lamp, O Lord; and the Lord will lighten my darkness.*] Light is in Scripture often expressive of joy and comfort. The profane writers use the same image. Thus, in ÆSCHYLUS, *Pers.* v. 300. Atossa, upon hearing the bad news of Xerxes' defeat, but that his person was safe, compares this intelligence to a great light and bright day after a dark night.

Εμοις μεν ειπας δωμασι φαιος μεγα
Και λευκον ημαρ νυκτος εκ μελαγχιμου.

So HORACE, lib. iv. *Ode* 4. v. 38. calls the distress of the Romans on Asdrubal's invasion of Italy, in the *Second Punic War*, darkness, and likens his defeat to a fine day.

————— Asdrubal
Devictus, et pulcher fugatis
Ille dies Latio tenebris
Qui primus alma risit adorea.

LIVY, lib. xxvii. cap. 50. 51.

No. 518. — xxiii. 16. *Poured it out unto the Lord.*] There is an account very similar to this in ARRIAN'S *Life of Alexander*, lib. vi. Tunc poculo pleno sicut oblatum est reddito: non solus, inquit, bibere sustineo, nec tam exiguum devidere omnibus possum. "When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water; he ordered it to be carried back, saying, I cannot bear to drink alone, while so many are in want: and this cup is too small to be divided among the whole."

No. 519. — xxiii. 21. *He went down to him with a staff.*] The duel between Dioxippus the Athenian, and Horratas a Macedonian, affords a good elucidation of this passage. "The Macedonian, proud of his military skill, treated the naked Athenian with contempt, and then challenged him to fight with him the ensuing day. The Macedonian came armed cap-a-pie, to the place; on his left arm he had a brazen shield, and in the same hand the spear, called carissa; he had a javelin in his right hand, and a sword girded on his side; in short, he appeared armed as though he were going to contend

with an host. Dioxippus came into the field with a chaplet on his head, a purple sash on his left arm, his body naked, smeared over with oil; and in his right hand a strong knotty club. Horratas, supposing that he could easily kill his antagonist while at a distance, threw his javelin: which Dioxippus, suddenly stooping, dexterously avoided; and, before Horratas could transfer the spear from his left to his right hand, sprang forward, and with one blow of his club, broke it in two. The Macedonian, being deprived of both his spears, began to draw his sword; but, before he could draw it out, Dioxippus seized him, tripped up his heels, and threw him with great violence on the ground: he then put his foot on his neck, drew out his sword, and, lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king." Q. CURTIUS, lib. ix. cap. 7.

No. 520. — xxiv. 23. *All these things did Araunah, as a king, give unto the king.*] Araunah is here called a king, by a kind of agnomen. He was descended from the ancient kings of Jebusi, or Jerusalem. His humble submission to David, ver. 21, 22. was, therefore, remarkable. As Araunah was surnamed *the king*, so among the Romans, we meet with *Rupilius Rex*. HORAT. lib. i. Sat. vii. 1. *Marcus Rex*, probably so named because descended from some of the ancient kings of Rome. Vid. VITRINGA on *Isaiah* xlii. 19.

No. 521. — 1 KINGS, i. 2.

Let there be sought for my lord the king, a young virgin ; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

DAVID, in the decay of life, sought warmth from a young maiden : and *Plutarch* relates, that the persons employed in the revolting task of consuming by fire, dead bodies at Rome, had the singular notion, that consumption took place more effectually when the body of a female was added to a pile of males. *ST. PIERRE'S Harmonies of Nature*, vol. i. p. 149.

No. 522. — i. 9. *En-rogel*.] Siloam was a fountain under the walls of Jerusalem, east, between the city and the brook Kedron : it is supposed to be the same as the fountain En-rogel, or the Fuller's fountain. *Joshua* xv. 7. xviii. 6. *2 Sam.* xvii. 17. "The spring issues from a rock, and runs in a silent stream, according to the testimony of *Jeremiah*. It has a kind of ebb and flood, sometimes discharging its current like the fountain of *Vaucluse* ; at others, retaining and scarcely suffering it to run at all. The pool, or rather the two pools of the same name, are quite close to the spring. They are still used for washing linen as formerly. The water of the spring is brackish, and has a very disagreeable taste ; people still bathe their eyes with it, in memory of the miracle performed on the man born blind." *CHATEAUBRIAND'S Travels*, vol. ii. p. 34.

No. 523. — i. 39. *And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon.*] "There were several different orders and degrees among the priests. The chief of all were the two high priests, to whom they gave the names of *Teotenetti*, divine lord, and *Hueiteopixqui*, great priest : that eminent dignity was never con-

ferred but upon such as were distinguished for their birth, their probity, and their great knowledge of every thing connected with the ceremonies of their religion. The high priests were the oracles whom the kings consulted in all the most important affairs of state, and no war was ever undertaken without their approbation. It belonged to them to anoint the king after his election; and to open the breast, and tear out the hearts of the human victims at the most solemn sacrifices." CULLEN'S *Mexico*, vol. i. p. 270.

No. 524. — ii. 5. *And put the blood of war upon his girdle.*] HUTCHINSON has shewn, from a passage in *Diodorus Siculus*, in the affair of Charidemus, who was ordered to be put to death by Darius, that it was a custom among the Persians to lay hold of the girdle of a criminal, when they condemned him to die.

No. 525. — ii. 19. *Bath-sheba therefore went unto king Solomon to speak unto him for Adonijah; and the king rose up to meet her, and bowed himself unto her.*] "When visited by a superior, the Persian rises hastily, and meets his guest nearly at the door of the apartment. On the entrance of an equal, he just raises himself from his seat, and stands nearly erect: but to an inferior he makes the motion only of rising." MORIER'S *Journey through Persia*, p. 39.

No. 526. — iii. 25. *Divide the living child in two.*] There are several similar decisions among the heathen. SÜETONIUS, in his *Life of the Emperor Claudius*, cap. 15. whom he celebrates for his wonderful sagacity and penetration on some particular occasions, tells us, that this emperor discovered a woman to be the mother of a certain young man, whom she refused to acknowledge as her son, by commanding her to marry him, the proofs being doubtful on both sides; for, rather than commit this incest, she confessed the truth. Ariopharnes, king of Thrace, being appointed to decide between three young men, who each professed to be the son of the deceased king of the Cimmerians, and claimed the crown in consequence, found out the real son, by commanding each to shoot an arrow into the body of the dead king; two of them did this without he-

sitation; the third refused, and was, therefore, judged by Ariopharnes to be the real son of the deceased.

No. 527. — iv. 13. *Threescore great cities with walls and brazen bars.*] These were fortified places: their gates and bars covered with plates of brass. Such were the gates in Priam's palace.

Ipsæ inter primos correpta dura bifrenni
Limina perrumpit, postesque a cardine vellit
Aeratos.

VIRGIL. *Æn.* ii. v. 479.

*Fierce Phyrrus in the front, with forceful sway,
Plied the huge ax, and hewed the beams away;
The solid timbers from the portal tore,
And rent from every hinge the brazen door.*

PITT.

No. 528. — iv. 23. *Ten fat oxen.*] Oxen are here mentioned in the first place, both those fatted at home, and those fatted in the pastures, being anciently esteemed the most noble meat, as appears by *Homer's* heroes; who, as *Dioscorides* observes, never had any thing at their feasts, not even at marriages, but fat oxen. *BOCHART. Hieroz.* p. i. l. 2. c. 32. He mentions the great entertainments made by *Agamemnon*, *Menelaus*, *Nestor*, and *Alcinous*. Nor did they who courted *Penelope*, though the most voluptuous of all men, eat any other meat. *PATRICK, in loc.*

[The great number of beasts required daily in *Solomon's* kitchen, will by no means be found incredible when we compare it with the accounts of the daily consumption of oriental courts in modern times, and the prodigious number of servants of an Asiatic prince. Thus *Tavernier*, in his description of the seraglio, says, that five hundred sheep and lambs were daily required for the persons belonging to the court of the sultan. *ROSENMÜLLER.*]

No. 529. — iv. 25. *And Judah and Israel dwelt safely, every man under his vine and under his fig-tree.*] Plantations of trees about houses are found very useful in hot countries, to give them an agreeable coolness. The ancient Israelites seem to have made use of the same means, and, probably, planted fruit-trees, rather than other kinds, to produce that effect.

“It is their manner in many places,” says Sir *Thomas Rowe’s* chaplain, p. 399. speaking of the country of the Great Mogul, “to plant about, and amongst their buildings, trees which grow high and broad, the shadow whereof keeps their houses by far more cool: this I observed in a special manner, when we were ready to enter Amadavar; for it appeared to us, as if we had been entering a wood rather than a city.” See also MORIER’S *Journey through Persia*, p. 155.

“Immediately on entering, I was ushered into the courtyard of the Aga, whom I found smoking under a vine, surrounded by horses, servants, and dogs, among which I distinguished an English pointer.” TURNER’S *Tour in the Levant*, vol. ii. p. 152.

The account the BARON DU TOTT gives of the Egyptian villages, shews they are shaded in much the same manner. Part iv. p. 63. “Wherever the inundation can reach, there habitations are erected on little hills, raised for that purpose, which serve for the common foundation of all the houses which stand together, and which are contrived to take up as little room as possible, that they may save all the ground they can for cultivation. This precaution is necessary, to prevent the water washing away the walls, which are only of mud.

“The villages are always surrounded by an infinite number of pointed turrets, meant to invite thither the pigeons, in order to collect the dung. Every village has, likewise, a small wood of palm-trees near it, the property of which is common: these supply the inhabitants with dates for their consumption, and leaves for fabrication of baskets, mats, and other things of that kind. Little causeways, raised in like manner above the inundation, preserve a communication during the time it lasts.” *Deut.* xxxiv. 3. *2 Chron.* xxviii. 15. *Ezek.* xv. 6.

No. 530. — iv. 28. *Barley also and straw for the horses and dromedaries.*] In the East, horses are still fed with barley. HASSELQUIST (*Travels*, p. 129.) observes, that in the plain of Jericho, the Arabians had sown barley for their horses. See also HOMER, *Il.* v. v. 196. and vi. v. 506. They are very careful of their straw, which they cut into

small bits, by an instrument which at the same time threshes out the corn : this chopped straw, with barley, beans, and balls made of bean and barley meal, or of the pounded kernels of dates, are what they usually feed their beasts with. MAILLETT, *Lett.* ix. p. 8. 13.

No. 531. — v. 6. *Cedar-trees out of Lebanon.*] The cedar grows, it is true, on the mountains of Amanus and Taurus, in Asia Minor, (BELON's *Observations*, l. ii. c. 107. 110.) but it does not there attain the height and strength it acquires on Mount Lebanon, on which account the cedars of Lebanon have been renowned from the most ancient times. But the cedar woods, which formerly covered a part of this mountain, have long ago vanished. Only on the North East side is a small wood, consisting of an inconsiderable number of small thick cedars, and eight or nine hundred younger trees. The oldest and largest cedars are distinguished from the younger ones chiefly by this, that the latter grow up straight, and their boughs branch out horizontally from the stem, but hang down a little ; and in these two particulars, and in general in their whole form, entirely resemble our European pines and firs ; whereas the old cedars have a short and very thick trunk, which divides not far from the root into three, four, or five large arms, which grow straight up, and are very thick ; some of them grow together for about ten feet. " These trees," says RAUWOLFF (*Trav.* p. 280), " which remain green during the whole year, have large trunks, which may be some fathoms thick, and as high as our firs ; but as they have larger arms, according to which the stem bends, this takes away so much of their perpendicular height. The branches spread out pretty far in such a beautiful equality, that they look as if they had been clipped above, and made even with particular care. It may easily be perceived before you get very near them, that there is a great difference between these and other resinous trees. Otherwise they nearly resemble larch trees, especially in the leaves, which are small, narrow, and shoot out as close together."

The latest accounts of the cedar of Lebanon are given by Mr. *John Henry Mayer*, who visited this part in the summer of the year 1813. " I counted," says he,

“ nine principal cedar trees, which were distinguished from all the others by the thickness and age, but not by their height, for younger ones exceed them in this respect. I measured the circumference of the trunk of one of the largest with a cord, about four feet from the ground, and found it ten French ells and a half. A single branch was thirty steps in length to the end, when it divided into small twigs. The trunk of five of the largest consists of three or four divisions, each of which equals in circumference the stem of our largest oaks. The cedar itself, probably, belongs to the class of trees with acerose leaves, but is neither a pine, nor a fir, nor a larch, though the young cedars are like the latter. The broken twigs almost resemble the elder, and the smell puts one in mind of the arborvitæ. The greatest beauty of these trees consists in their stiff, strong, and far-spreading boughs: and, what no other kind of tree has, the brittleness of the wood, even of the smallest and tenderest twigs, which broke like glass, particularly the old ones. The whole wood, probably, does not contain above eight or nine hundred trees, large and small included. The young and middle-aged ones bore fruit of the size of an egg, which were bright green, with brown rings and spots, and stood upright on the small twigs. This peculiarity of the fruit of the cedar also distinguishes it from other trees of the same genus; in other respects, it has an affinity and resemblance to them, as well by its resinous quality as its form.” *Journey to Jerusalem and Lebanon*, b. iii. p. 76.

Hardly any kind of wood unites so many good qualities for building as the cedar: its wood not only pleases the eye by its reddish stripes, and exhales an agreeable smell, but it is hard, and without knots, and is never eaten by worms, and lasts so long, that some persons consider it as imperishable. Hence it was used for rafters and boards, either to cover the houses or floors: it was also employed in building the principal wall; and combined with stones, so that, for instance, after three layers of stones, there followed one of cedar wood. 1 *Kings* vi. 36. vii. 12. *Ezra* vi. 3, 4. Sometimes, too, each division of the wall was built alternately with cedar wood and stones, so that first a course of wood,

and then a course of stones, extended from one division to the other, and so each division nearly resembled a chess board. VITRUVIUS, b. i. chap. 5. The temple at Jerusalem, as well as the palace of Solomon, was built of cedar; and in the latter there was such a quantity of this wood, that it was called, 1 Kings vii. 2. x. 10. *The house of the forest of Lebanon.* ROSENMÜLLER.

No. 532. — v. 9. *I will convey them by sea in floats unto the place that thou shall appoint me.*] Two methods of conveying wood in floats appear to have been practised. The first by pushing single trunks of trees into the water, and suffering them to be carried along by the stream. This was commonly adopted as it regarded firewood. The other was ranging a number of planks close to each other in regular order, binding them together, and steering them down the current. This was probably the most ancient practice. The earliest ships or boats were nothing else than rafts, or a collection of deals and planks bound together. By the Greeks they were called *Schedai*, and by the Latins *Rates*. The ancients ventured out to sea with them on piratical expeditions, as well as to carry on commerce: and after the invention of ships, they were still retained for the transportation of soldiers, and of heavy burthens. PLINY, lib. vi c. 56. STRABO, lib xvi. SCHEFFER, *De Militia Navali Veterum*, lib. i. cap. 3. PITISCI, *Lexicon Antiquitat. Rom.* art. *Rates*. Solomon entered into a contract with Hiram, king of Tyre, by which the latter was to cause cedars for the use of the Temple to be cut down on the western side of Mount Lebanon, above Tripoli, and to be floated to Jaffa. At present no streams run from Lebanon to Jerusalem: and the Jordan, the only river in Palestine that could bear floats, is at a great distance from the cedar forest. The wood, therefore, must have been brought along the coast by sea to Jaffa. The Abbé BINOS, who visited this place in 1778, gives the following account of these cedars. “Here I first discovered the celebrated cedars, which grow in an oval plain, about an Italian mile in circumference. The largest stand at a considerable distance from each other, as if afraid that their branches might be entangled, or to afford room for their tender shoots to spring up, and to

elevate themselves also in the course of time. These trees raise their proud summits to the height of sixty, eighty, or an hundred feet. Three or four, when young, grow up sometimes together, and form at length, by uniting their sap, a tree of a monstrous thickness. The trunk then assumes generally a square form. The thickest which I saw might be about thirty feet round; and this size was occasioned by several having been united when young. Six others, which were entirely insulated, and free from shoots, were much taller, and seem to have been indebted for their height to the undivided effects of the sap." These cedars, formerly so numerous, are now almost entirely destroyed. In 1550, *Bellon* counted twenty-eight old ones. *Pococke*, in 1739, fifteen; and *Schulz*, in 1755, twenty. *Volney* makes the number to be only five or six. BECKMANN'S *History of Inventions*, vol. ii. p. 293.

No. 533. — vi. 7. *The house when it was in building, was built of stone made ready before it was brought thither.*] This passage is illustrated by what D'ARVIEUX remarks of Alexandria in Egypt, (part i. p. 166.) "The city gates, which are still standing, have a magnificent appearance, and are so high and broad, that we may infer from them the ancient greatness and splendour of the place. They properly consist only of four square stones; one of which serves as the threshold, two are raised on the sides, and the fourth laid across and resting upon them. I need not say that they are of great antiquity; for it is well known, that for many centuries past such immense stones have not been used in building. It is a matter of surprise how the ancients could raise such heavy masses from the stone quarries, remove them, and set them up. Some are of opinion that these stones were *cast*, and, probably, consisted only of a heap of small stones, which were united by the finest cement; that at the place where they were wanted, wooden models or moulds were made, in which the cement and stones were mixed together, and when this mass became dry and sufficiently firm, the mould was taken off by degrees, and the stones then polished." ROSENMÜLLER.

No. 534. — vii. 10. *The foundation was of costly stones,*

even great stones, stones of ten cubits, and stones of eight cubits.] In the ruins of Balbec, stones of great magnitude are found. “But what is still more astonishing, is, the enormous stones which compose the sloping wall. To the west the second layer is formed of stones which are from twenty-eight to thirty-five feet long, by about nine in height. Over this layer, at the north-west angle, there are three stones, which alone occupy a space of one hundred and seventy-five feet and one-half: viz. the first, fifty-eight feet seven inches: the second, fifty-eight feet eleven; and the third, exactly fifty-eight feet; and each of these are twelve feet thick. These stones are of a white granite, with large shining flakes, like gypse. There is a quarry of this kind of stone under the whole city, and in the adjoining mountains, which is open in several places: and, among others, on the right, as we approach the city, there is still lying there a stone, hewn on three sides, which is sixty-nine feet two inches long, twelve feet ten inches broad, and thirteen feet three in thickness.” VOLNEY’S *Travels*, vol. ii. p. 241.

“The city of Jerusalem is utterly unlike any other place I have ever seen. Its situation upon an immense rock, surrounded by valleys that seem cut out by the chisel; the contrast exhibited between the extremest degree of barrenness and the extremest degree of fertility, which border upon each other here almost every yard, without one shade of mitigated character on either side; the structure of the walls, many of the stones in which are fifteen or sixteen feet long, by four high and four deep, the very size mentioned of the hewn stones of Solomon, 1 *Kings* vii. 10; the houses, where almost every one is a fortress, and the streets, where almost every one is a covered way, altogether formed an appearance totally dissimilar from that of any other town I have met with either in Europe or Asia.” CARLYLE’S *Letters in* WALPOLE’S *Memoirs of Turkey*, p. 162.

No. 535. — vii. 16. *And he made two chapiters of molten brass to set upon the tops of the pillars.]* Mr. HUTCHINSON (*Treat. on the Columns*, vol. ii.) has shewn that these chapiters were a kind of orreries or representations of the material

system, with the planets, fixed stars, &c. It is certain that the ancients had machines similar to our orreries. Thus Cicerō (*Tusculan, Disput.* lib. i. cap. 25.) says, "When Archimedes comprised the motions of the moon, of the sun, and of the five planets in a sphere, he contrived it so, that a single conversion of it regulated several motions, which were very different in respect of celerity." And in his *De Nat. Deor.* lib. ii. cap. 34. he introduces the stoic Balbus speaking of a sphere, which his friend Posidoneus had lately made, each conversion of which did the same with regard to the sun, the moon, and the five planets, as is done in the heavens every day and night. But there is an orrery described by Valerius Flaccus, that seems far to have exceeded either of the former. He makes it serve for a lustre in the temple of Phœbus. He says, that in the midst of the temple there stood a vast statue of Atlas, which supported a sphere of the heavens. The planets and constellations were represented on it; all in their proper courses, to enlighten the dome. Surely there never was a temple more properly or more nobly illuminated. See SPENCE's *Polymetis, Dial.* ii. p. 180.

No. 536.—vii. 23—25. *And he made a molten seat: it stood upon twelve oxen.*] In the Moorish palace at Granada, called Al Hambra, is the fountain of the lions. It is composed of twelve lions, holding the place of Solomon's twelve oxen, their hinder parts turned inward, and three toward each quarter of the heavens. Solomon's basin stood upon the oxen, but this is supported by pillars, which enter the hinder parts of the animals, and through the pillars the water passes into the animals. In the centre of this basin, rises a smaller one, which is indeed the fountain, and supplies water to the larger. It is particularly described in the *Antiquities* published by the Spanish Royal Society, and by Mr. SWINBURNE (*Travels in Spain*, p. 178.) who gives the following account of it. "Opposite to the door of the Communa, through which you enter, is another, leading into the *Quarto de los Leones*, or apartment of the lions, which is an oblong court, one hundred feet in length and fifty in breadth, environed with a colonade seven feet broad at the sides, and ten at the end. Two porticos or

cabinets, about fifteen feet square, project into the courts at the two extremities. The square is paved with colored tiles; the colonade with white marble. The walls are covered five feet up from the ground with blue and gold, with an Arabic motto on a bead, signifying, No conqueror but God. The columns that support the roof and gallery are of white marble, very slender, and fantastically adorned: they are nine feet high, including base and capital, and eight inches and a half diameter: they are very irregularly placed; sometimes singly, at others in groups of three, but more frequently two together. The width of the horse-shoe arches above them is four feet two inches for the large ones, and three for the smaller. The ceiling of the portico is finished in a much finer and more complicated manner than that of the communa, and the stucco laid on the walls with inimitable delicacy: in the ceiling it is so artfully frosted and handled, as to exceed belief. The capitals are of various designs, though each design is repeated several times in the circumference of the court, but not the least attention has been paid to placing them regularly, or opposite to each other. Not the smallest representation of animal life can be discovered amidst the varieties of foliages, grotesques, and strange ornaments. About each arch is a large square of arabesques, surrounded with a rim of characters that are generally quotations from the Koran. Over the pillars is another square of delightful fillagree work; higher up is a wooden kind of cornice, as much enriched with carving as the stucco that covers the part underneath. Over this projects a roof of red tiles, the only thing that disfigures this beautiful square. This ugly covering is modern, put on by order of Mr. Wall, the late prime minister, who a few years ago gave the Alhambra a thorough repair. In Moorish times the building was covered with large painted and glazed tiles, of which some few are still to be seen. In the centre of the court, are twelve ill-made lions, muzzled, their fore parts smooth, their hind-parts rough, which bear upon their backs an

enormous basin, out of which a lesser arises. While the pipes were in good order, a great volume of water was thrown up; that falling down into the basins, passed through the beasts, and issued out of their mouths into a large reservoir, where it communicated by channels, with jets-d'eau in the apartments. This fountain is of white marble, embellished with many festoons, and Arabic distichs, thus translated;

“Seest thou how the waters flow copiously like the Nile!
 This resembles a sea washing over its shores, threatening shipwreck
 to the mariners.
 This water runs abundantly to give drink to the lions.
 Terrible as the lion is our king in the day of battle.
 The Nile gives glory to the king, and the lofty mountains proclaim it.
 This garden is fertile in delights; God takes care that no noxious animal shall approach it.
 The fair princess that walks in this garden, covered with pearls, augments its beauty so much, that thou mayest doubt whether it be the fountain that flows, or the tears of her admirers.”

No. 537. — viii. 2. *And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.*] “The beginning of the building was in a fortunate horoscope. After that he (Saurid Ibn Salhouk, who lived three hundred years before the flood) had finished it, he covered it with coloured satin from the top to the bottom; and he appointed a solemn festival, at which were present all the inhabitants of his kingdom.” The above is extracted from the writings of an Arabian, Iben Abd Alhokm, relative to the pyramids: and though evidently fabulous in point of fact, may be considered as descriptive of the ancient customs upon the dedication of noted buildings. GREAVES’S *Pyramidographia*, Churchill’s Collection, vol. ii. p. 722.

“The first object to which the new king paid attention, was the finishing of a most magnificent temple, which had been designed and begun by his predecessor. When the building was constructing, the king went frequently to war, and all the prisoners which were taken from the enemy were reserved for the festival of its consecration. When

the fabric was completed, the king invited the two allied kings, and all the nobility of both kingdoms to its dedication. The concourse of people was by far the most numerous ever seen in Mexico. The festival lasted four days, during which they sacrificed in the upper porch of the temple, all the prisoners which they had made in the four preceding years. To make these horrible sacrifices with more shew and parade, they ranged the prisoners in two files, each a mile and an half in length, which began in the roads of Tacuba, and Izt-palapan, and terminated at the temple, where, as soon as the victims arrived, they were sacrificed." CULLEN's *Mexico*, vol. i. p. 200.

No. 538. — viii. 22. *And spread forth his hands toward heaven.*] This appears to have been a general custom. *Psalm* xxviii. 2. cxxxiv. 2. cxli. 2. 1 *Tim.* ii. 8. So also VIRGIL, *Æn.* ii. v. 153.

Sustulit exutas vinclis ad sidera palmas :
Vos, æterni ignes, et non violabile vestrum
Testor numen, ait !

*Ye lamps of heaven, he said, and lifted high
His hands, now free : thou venerable sky,
Inviolable powers.*

They frequently kneeled down when supplicating :

Et genibus pronus, supplex, similisque roganti,
Circumfert tacitos, tanquam sua brachia, vultus.

OVID *Met.* lib. iii. f. 3. v. 240.

No. 539. — viii. 44. *If thy people shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name.*] " By a decree passed in the eighteenth year of the Emperor Adrian, the Jews were forbidden not only to enter into the city of Jerusalem (then called Œlia) but even to turn their looks towards it; which most probably had a reference to this custom of turning their faces toward the Holy City at their prayers.

" I observed that Mecca, the country of their prophet, and from which, according to their idea, salvation was dis-

pensed to them, is situated towards the south, and for this reason they pray with their faces turned towards that quarter." MARITI's *Travels*, vol. i. p. 68.

"The Mexicans prayed generally upon their knees, with their faces turned towards the east, and, therefore, made their sanctuaries with the door to the west." CULLEN's *Mexico*, vol. i. p. 260.

In a description of the people of the Ganow hills, we find the same custom prevalent. "Their mode of swearing is very solemn: the oath is taken upon a stone, which they first salute, then, with their hands joined and uplifted, their eyes stedfastly fixed to the hills, they call on Mahadeva in the most solemn manner, telling him to witness what they declare, and that he knows whether they speak true or false. They then again touch the stone, with all the appearance of the utmost fear, and bow their heads to it, calling again upon Mahadeva. They also, during their relation, look stedfastly to the hills, and keep their right hand upon the stone. When the first person swore before me, the awe and reverence with which the man swore forcibly struck me: my Moherrir could hardly write, so much was he affected by the solemnity. I understand their general belief to be, that their god resides in the hills; and though this belief may seem inconsistent with an awful idea of the divinity, these people appeared to stand in the utmost awe of their deity, from the fear of his punishing them for any misconduct in their frequent excursions to the hills." *Asiatic Researches*, vol. iii. p. 38.

An hour before sun-rise, the coffeegee having prepared our coffee, retired into a corner of the room, and having, without the least reserve, performed the necessary ablutions, spread his garment on the ground, and began his prayers: he turned himself to the east, and though several persons entered and left the apartment during his devotions, he seemed quite absorbed, and rose, and knelt, and prostrated himself with as much appearance of piety as if he had been praying in the holy temple of Mecca itself. MACMICHAEL's *Journey to Constantinople*, p. 139.

No. 540. — ix. 18. *Tadmor in the wilderness.*] This

city was also called Palmyra. See Wood's *Journey to Palmyra*. "On the 14th of March, 1751, about noon, we arrived at the end of a plain, where the hills seemed to meet. Between these hills we found a vale, through which an aqueduct, now ruined, formerly conveyed water to Palmyra. In this vale, to our right and left, were several square towers, of a considerable height, which, upon a nearer approach, we found to be the sepulchres of the ancient Palmyrenes. We had scarce passed the venerable monuments, than the hills opening, discovered to us, all at once, the greatest quantity of ruins we had ever seen, and behind them, towards the Euphrates, a flat waste as far as the eye could reach, without any object which shewed either life or motion. It is scarcely possible to imagine any thing more striking than this view. So great a number of Corinthian pillars, with so little wall or solid building, afforded a most romantic variety of prospect."

VOLNEY, (*Travels in Syria and Egypt*, vol. ii. ch. 30.) who visited the place in 1784, thus speaks of it. "Architecture lavished her ornaments, and displayed her magnificence in the temple of the sun, the tutelar deity of Palmyra. The square court which enclosed it, was six hundred and seventy-nine feet each way, and a double range of columns was continued all round the inside. In the middle of the vacant space, the temple presents another front of forty-seven feet, by one hundred and twenty-four in depth. Around it runs a peristyle of forty-one columns, and, what is very extraordinary, the gate faces the setting and not the rising sun. The soffit of this gate, which is lying on the ground, presents a zodiac, the signs of which are the same as in ours. On another soffit is a bird, similar to that of Balbec, sculptured on a ground of stars."

No. 541.—ix. 21. *A tribute of bond service.*] When Sesostris, king of Egypt, returned from his wars, he caused temples to be built in all the cities of Egypt, but did not employ one Egyptian in the work. He builded the whole by the hands of the captives, which he had taken in his wars. Hence he caused this inscription to be placed on each temple:

Ουδεις ἐγχαῶροις εἰς αὐτὰ μεμοχθήκε.

“No native has laboured in these.” DIODORUS SIC. *Bibl.* l. i. c. 56.

No. 542. — ix. 24. *Millo.*] Was this Millo a royal causey leading from the city of David to the sumptuous palace built for Pharaoh's daughter? And did it as a road of stupendous work and magnificence bear any analogy to that wonder of the world, the wall which separates China from Tartary? “This wall, which has been built full two thousand years, is supposed to be upwards of twelve hundred miles in length: its height varies according to the circumstances of the surface. Where one of us contrived to get to the top, it was upwards of thirty feet high, and about twenty-four broad. The foundation is laid on large square stones; the superstructure is brick; the centre is a kind of mortar, covered with flagstones. A parapet of no ordinary strength runs on each side of an embattled wall. If we consider that this immense fabric crosses the widest rivers, on arches of proportionate size, or in the same form connects mountains together, occasionally ascending the highest hills, or descending into the deepest vales, the most active powers of imagination will be required to realize this effort of man! In every situation, however, the passage along it is easy and uninterrupted; and it serves as a military way from one extremity of the kingdom to the other. At proper intervals there are strong towers placed, from whence signals are repeated, and an alarm may be communicated to the most distant parts of the empire, with the expedition of the telegraph.” MACARTNEY'S *Embassy*.

No. 543. — x. 1. *And when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions.*] “Strange as this project may appear, it was less strange at that time, and in the East, where, even now, natural acuteness, united with an idle life, still make these exercises of understanding a very favourite amusement. Even the Greeks and Romans used to amuse themselves with riddles at marriages. And

Samson, at his marriage, proposed riddles to the Philistines. *Judges* xiv. 12. What was practised by others on festivals, became soon a daily requisite at the courts of kings. However, these riddles of foreign princes most likely consisted in questions in natural history or philosophy. Solomon solved them all." STOLLBERG'S *History of Religion*, part iii. p. 107.

FLAVIUS JOSEPHUS quotes, from the *Annals of Tyre*, of one Dios, the following particulars, which may serve as a proof that it was not uncommon in Solomon's time for kings to propose riddles to each other. Solomon, who then reigned at Jerusalem, sent riddles to Hiram, who, after the death of his father, Abibul, succeeded to the government of Tyre, and requested some from him, proposing, that he who could not solve them, should pay a penalty to the other: Hiram agreed to the proposal, and not being able to solve the riddles, was obliged to pay a large sum of money. But after this, a Tyrian, of the name of Abdamon, solved them, and proposed others to Solomon, which he could not explain, and was, therefore, obliged to pay much money to Hiram. *Jewish Antiquities*, b. viii. chap. v. § 3. and again, APION, b. i. § 18. ROSEN-MÜLLER.

No. 544. — x. 4. *And his ascent, by which he went up unto the house of the Lord.*] By these words we may understand that this ascent was consecrated to the use of Solomon alone. Thus we are told by Sir GEORGE STAUNTON, in his *Account of the first Presentation of the British Embassy*, (vol. ii. p. 229.) that, "on his entrance into the tent, the emperor of China mounted immediately the throne by the front steps consecrated to his use alone." He also informs us, that "one highway was reserved for the use of the emperor alone; this was rendered perfectly level, dry, and smooth: cisterns were contrived on the sides of the imperial road, to hold water for sprinkling it occasionally, in order to keep down the dust: parallel to the emperor's, was another road, not quite so broad, nor swept continually with so much care, but perfectly commodious and safe: this was intended for the attendants of his imperial majesty: and upon this the British

embassy was allowed to pass. All other travellers were excluded from these two privileged roads, and obliged to make out a path wherever they were able." Vol. ii. p. 279.

No. 545. — x. 11. *Almug Trees.*] A species of tree or wood, thyon, thya, or thylene wood: so the Vulg. thyina. THEOPHRASTUS, (*Hist. Plant.* v. 5.) says, "that the thyon or thya tree grows near the temple of Jupiter Ammon (in Africa) and in the Cyrenaica; that it resembles the cypress tree in its boughs, leaves, stalk, and fruit; and that its wood never rots. It was in high esteem among the heathen, who frequently made of this wood the doors of their temples, and the images of their gods. PLINY's *Nat. Hist.* lib. xiii. cap. 16. It must, however, be observed, that JOSEPHUS (*Ant.* lib. viii. cap. 7. § 1.) understands the word to mean, pitch or torch trees. See MICHAELIS's *Recueil de Questions*, quest. 9.

No. 546. — xii. 11. *I will correct you with scorpions.*] In inflicting the punishment of whipping, the Jews sometimes, for notorious offences, tied sharp bones, pieces of lead, or thorns to the end of the thongs, called by the Greeks *αστραγαλωλας μαστιγας*, *flagra taxillata*; but in the Scriptures termed scorpions. It is to them that Rehoboam here alludes.

No. 547. — xii. 28. *Calves of gold.*] These calves set up by Jeroboam, to be worshipped by the ten tribes, are generally thought to have been imitations of the Egyptian Apis. This species of idolatry was certainly derived from India to Egypt. The resemblances between the two living deities are well stated, from personal observation, by FRA PAOLINO DA SAN BARTOLOMEO, *Voyage to the East Indies*, chap. ii. p. 21. He says, "On the day of my return to Pondicherry, I had an opportunity of seeing a very singular scene, as on that day the god Apis was led through the city. This deity was a beautiful fat red coloured ox, of a middle size. The Brahmans generally guard him the whole year through in the neighbourhood of his temple; but this was exactly the period at which he is exhibited to the people with a great many solemn-

ties. He was preceded by a band of Indian musicians; that is to say, two drummers, a fifer, and several persons, who with pieces of iron beat upon copper basins; then came a few Brahmans, and behind these was an immense multitude of people. The Pagans had all opened the doors of their houses and shops, and before each stood a small basket with rice, thin cakes, herbs, and other articles in which the proprietors of these houses and shops used to deal. Every one beheld Apis with reverence; and those were considered fortunate of whose provisions he was pleased to taste a mouthful as he passed. *Philarchus* conjectured, as we are told by PLUTARCH, in his *Treatise on Isis and Osiris*, that Apis was originally brought from India to Egypt by the inhabitants of the latter. The ox which represents Apis must every three years give place to another: if he dies in the course of these three years of his deification, he is committed to the earth with all that pomp and ceremony observed at the interment of persons of the first rank. Various pagodas have on their front the figure of a cow, or perhaps two, of a colossal size."

No. 548. — xiii. 31. *When I am dead, then bury me in the sepulchre wherein the man of God is buried.*] "Not far from this is another large mausoleum, built by Shah Suleiman, over the remains of a mussulman doctor of the name of Mollah Hossein, who was a native of Consorî, a large town of Irak Ajem, three days' journey from Ispahan. Around these and such like monuments are in general to be seen collections of minor tombs; for it is a received opinion, that those who are buried in the vicinity of a holy personage will meet with his support at the day of resurrection." MORIER'S *Second Journey through Persia*, p. 152.

No. 549. — xiv. 3. *Take with thee ten loaves, and cracknels, and a cruse of honey, and go to him.*] When they consulted a prophet, the Eastern modes required a present; and they might think it was right rather to present him with eatables than other things, because it frequently happened that they were detained some time, waiting the answer of God, during which hospitality would require the prophet

to ask them to take some repast with him. And as the prophet would naturally treat them with some regard to their quality, they doubtless did then, as the Egyptians do now, proportion their presents to their avowed rank and number of attendants.

“This custom,” (of making presents,) says MAILLET, (let. xi. p. 137.) “is principally observed in the frequent visits which they make one another through the course of the year, which are always preceded by presents of fowls, sheep, rice, coffee, and other provisions of different kinds. These visits, which relations and friends make regularly to each other, were in use among the ancient Egyptians; and though they are often made without going out of the same city, yet they never fail of lasting three or four days, and sometimes eight. They carry all their family with them, if they have any; and the custom is, as I have just observed, to send presents before-hand, proportionate to their rank, and the number of their attendants.”

In other cases, the presents that anciently were, and of late have been made to personages eminent for study and piety were large sums of money or vestments. Sums of money are presented also to others, by princes and great personages. Sir JOHN CHARDIN observes, in his MS. on occasion of Joseph’s being said to have given Benjamin three hundred pieces of silver, *Gen.* xlv. 22. that the kings of Asia almost always make presents of this kind to ambassadors, and to other strangers of consideration who have brought them presents. So the khalif Mahadi, according to *d’Herbelot*, gave an Arab that had entertained him in the desert, a vest, and a purse of silver: as to vestments, D’HERBELOT tells us, that Bokhteri, an illustrious poet of Cufah in the ninth century, had so many presents made him in the course of his life, that at his death he was found possessed of an hundred complete suits of clothes, two hundred shirts, and five hundred turbans. (P. 208, 209.)

D’ARVIEUX tells us, that when he waited on an Arab emir, his mother and sister, to gratify whose curiosity that visit was made, sent him, early in the morning after his

arrival in their camp, a present of pastry, honey, fresh butter, with a basin of sweat-meats of Damascus. *Voy. dans la Pal. par la Roque*, p. 50.

Sir JOHN CHARDIN tells us, in his Travels, of an officer whose business it was to register the presents that were made to his master or mistress; and I have since found the same practice obtains at the Ottoman court: for EG-MONT and HEYMAN, speaking (i. 214.) of the presents made there on the account of the circumcision of the grand signior's children, tell us that all these donations, with the time when, and on what occasion given, were carefully registered in a book for that purpose.

When Dr. PERRY travelled in Egypt, and visited the temple at Luxor, he says, "We were entertained by the cashif here with great marks of civility and favor; he sent us, in return of our presents, several sheep, a good quantity of eggs, bardacks," &c. (p. 347.) These bardacks he had described a little before, (p. 339.) in speaking of a town called Keene: "Its chief manufactory," he there tells us, "is in bardacks, to cool and refresh their water in, by means of which it drinks very cool and pleasant in the hottest seasons of the year. They make an inconceivable quantity of these, which they distribute to Cairo, and all other parts of Egypt. They send them down in great floats, consisting of many thousands, lashed together in such a manner as to bear the weight of several people upon them. We purchased a good many of them for the fancy, at so inconsiderable a price as twenty-pence an hundred; and are really surprised how they could make them for it." See Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 249.

No. 550. — xiv. 24. *There were also sodomites in the land.*] Prostitutes, male or female, were among the Canaanites and apostate Jews, sacred to Venus; they practised their abominable impurities as acts of religion. EUSEBIUS (*Vit. Constantin.* lib. iii. cap. 55.) expressly informs us, that, in that sink of pollution, the temple of Aphac, near Mount Libanus, Venus was honored not only by female, but by male prostitutes. The gains of their pros-

titution were dedicated to their deities. See SPENCER, *De Leg. Hebr.* lib. ii. cap. 22, 23. Dr. HENRY MORE, *Explanation of the Grand Mystery of Godliness*, b. iii. ch. 12. STRABO, lib. viii. p. 581. edit. Amstel.

No. 551. — xv. 18. *She had made an idol in a grove.*] This refers to an obscene priapean figure made for Venus. The Vulg. renders it, simulachrum turpissimum, and in 2 Chron. xv. 16. simulachrum Priapi, an image of Priapus. By Priapus, they meant the generative power of the heavens. Probably Maacha intended to acknowledge the heavens as the original independent cause of fecundity in men and animals: and perhaps as the agents from whom she expected the promised Saviour or deliverer. See *Conformity of the East Indians with the Jews*, ch. 7. POTTER's *Antiquities of Greece*, vol. i. p. 347. PIERII *Hieroglyph. in Sol.* p. 324. CALMET's *Dict. in Priapus*. HERODOTUS, lib. ii. cap. 48. LELAND's *Advantage and Necessity of Revelation*, vol. i. p. 177. HAMILTON's *New Account of the East Indies*, vol. i. p. 152. 379.

No. 552. — xv. 18, 19. *I have sent unto thee a present of silver and gold: come and break thy league with Baasha king of Israel, that he may depart from me.*] To us it appears strange, that a present should be thought capable of inducing one prince to break with another, and engage himself in war; but as it was anciently thought sufficient, so we find in the *Gesta Dei per Francos*, tom. i. p. 730. that an Eastern nobleman, that had the custody of a castle called Hasarth, quarrelling with his master, the prince of Aleppo, and finding himself obliged to seek for foreign aid, sent presents to Godfrey of Bouillon, to induce him to assist him. (*Gesta Dei*, p. 736.) What they were we are not told: but gold and silver, the things Asa sent Benhadad, were frequently sent in those times to the croisade princes, and might probably be sent on this occasion to Godfrey.

No. 553. — xv. 33. *In the third year of Asa.*] In the Chinese annals, the whole year in which any king dies is ascribed to his reign, and every thing passes in his name to the end of the year. The years of the succeeding king are reckoned only from the beginning of the following year.

If it happens that a succeeding emperor dies within the year in which his predecessors died, his reign is not reckoned at all, though his name be set down in the annals. JACKSON'S *Chron. Ant.* vol. ii. p. 433.

No. 554. — xviii. 27. *He is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.*] Vishnoo sleeps four months in the year: and to each of the gods some particular business is assigned. Vayoo manages the winds: Vūroonū the waters, &c. According to a number of fables in the poorānūs, the gods are often out on journies or expeditions. WARD'S *View of the Hindoos*, vol. ii. p. 324.

No. 555. — xviii. 30. *He repaired the altar of the Lord.*] TACITUS and SÜETONIUS mention an altar on Mount Carmel, which Vespasian went to consult. There was no temple or statue, but simply an altar, which was respectable for its antiquity. *Est Judeam inter Syriamque Carmelus: ita vocant montem deumque: nec simulachrum Deo, aut templum situm tradidere majores; aram tantum, et reverentiam.* TACITUS, *Hist.* lib. ii. c. 78. A priest, named Basilides, officiated at that altar, and assured Vespasian that all his projects would be crowned with success. *Apud Judæam Carmeli dei oraculum consulentem ita confirmavere sortes, ut quicquid cogitaret voveretque animo, quamlibet magnum, id esse proventurum pollicerentur.* SÜETONIUS in *Vespas.* cap. v. The different circumstances related prove that this was originally the altar of Jehovah, though, in the time of Vespasian, occupied by a heathen priest.

No. 556. — xviii. 38. *And consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up all the water that was in the trench.*] To this passage may not improperly be applied what is related of the Chaldæan idolatry. The Chaldeans formerly carried fire, which was their god, through all the provinces, that whoever conquered in this combat, might be deemed the true one. The deities of air, of gold, of silver, of wood, and of stone, were easily consumed by the fire, which had the superiority over all. A priest of Canopus bethought himself of this stratagem. The Egyptians had certain vases of earth, which had little apertures on all sides, and which were de-

signed to filtrate the water of the Nile. He filled one of these vases with water; he closed all the holes of it with wax; he placed a head upon it; and he exalted it to a divinity. The Chaldeans kindled a fire round this vase, that these two deities might contend together. But the fire having quickly melted the wax, which covered the apertures of the pitcher, it was presently extinguished by the water, which issued from it, and the priest of Canopus obtained the victory. SAURIN *Disc. sur la Bible*, tom. i. *Disc. xi.* p. 78.

No. 557. — xviii. 41. *And Elijah said, There is a sound of abundance of rain.*] The Indian priests are supposed to be in great favour with the deity, and able to procure rain when they please: and they have a tradition that their forefathers sought for and obtained such seasonable rains as gave them plentiful crops. When the ground is parched, their rain-makers, as they are commonly termed, are to mediate with the bountiful holy spirit of fire. But their old cunning prophets are not fond of entering on this religious duty, and avoid it as long as they possibly can, till the murmurs of the people force them to the sacred attempt, for the security of their own lives. If he fails, the prophet is shot dead, because they are so credulous of his divine power, conveyed by the holy spirit of fire, that they reckon him an enemy to the state, by averting the general good, and bringing desolating famine upon the beloved people. But, in general, he is so discerning in the stated laws of nature, and skilful in priestcraft, that he always seeks for rain either at the full or change of the moon, unless the birds, either by instinct, or the temperature of their bodies, should direct him otherwise. However, if in a dry season, the clouds, by the veering of the winds, pass wide of their fields, while they are inveighing bitterly against him, some in speech, and some in heart, he soon changes their well known notes; he assumes a displeased countenance and carriage, and attacks them with bitter reproaches, for their vicious conduct, in the marriage state, and for their notorious pollutions, by going to the women in their religious retirements, and for multifarious crimes that never could enter into his head to suspect them of perpetrating: but that the divinity his holy

things were endued with, had now suffered a great decay, although he had fasted, purified himself, and on every other account had lived an innocent life, according to the old beloved speech, adding, *Loak Ishtohoollo* will never be kind to bad people. He concludes with a religious caution to the penitent, advising them to mend their manners, and the times will mend theirs: then they depart with sorrow and shame. The old women will exclaim, as they go along, loudly against the young people, and protest they will watch their manners very narrowly for the time to come, as they are sure of their own steady virtue. If a two-years' drought happens, the synhedrims, at the earnest solicitations of the mortified sinners, convene in a body, and make proper enquiry into the true cause of their calamities, because, say they, it is better to spoil a few roguish people, than that a few roguish people should spoil *Hottuk-ore-toopah*; the lot soon falls upon Jonas, and he is immediately swallowed up. Too much rain is equally dangerous to these prophets. I was lately told by a gentleman of distinguished character, that a famous rain-maker of the Muskhoge was shot dead, because the rain overflowed their fields to a great height in the middle of August, and destroyed their weighty harvest. They ascribed the mischief to his ill will, as the deity they say doth not injure the virtuous, and designed him only to do good to the beloved people. ADAIR'S *American Indians*, p. 85.

No. 558.—xviii. 46. *He girded up his loins, and ran before Ahab.*] HANWAY tells us, that Nadir Shab, (Kouli Khan, as we commonly called him) when he removed his camp, was preceded by his running-footmen, and these by his chanters, who were nine hundred in number, and frequently chanted moral sentences, and encomiums on the Shah, occasionally proclaiming his victories also. Vol. i. p. 249. 251.

The like practice obtained among the inhabitants of Mount Libanus, in the time of Pope Clement VIII.; for DANDINI, the pope's nuncio to the Maronites, says, "We were always accompanied with the better sort of people, who walked on foot before our mules, and out of the respect they bore to the pope, and in honour to us, they would sing certain songs, and spiritual airs, which they usually sung as they marched before the patriarch, and

other persons of quality." Ch. xvii. p. 68. It was not confined, according to this account, to mean persons; but persons of figure went before him in procession with songs.

No. 559. — xix. 6. *There was a cake baked on the coals.*] The LXX use the word *Εγχευφιας* and Vulg. *Panis subsineritius*, bread baked under the coals, or ashes. This ancient method of baking bread is still sometimes used in the East. *Rauwolff* observed that travellers frequently baked bread, in the deserts of Arabia, on the ground heated for that purpose by fire, covering their cakes of bread with ashes and coals, and turning them several times till they were done enough. *HARMER*, vol. ii. p. 232. *SCHEUCHZER*, *Phys. Sac.* on *Numb.* xi. 6—9. *BUSBÉQUIUS DE LEGAT. Tur. Epist.* i. p. 42. mentions the baking of bread under the coals by the women of *Bulgariæ* in Turkey, as a usual practice in his time. So also *NIEBUHR* (*Description de l'Arabie*, p. 46.) "The Arabs of the desert sometimes put a ball of paste upon coals of lighted wood, or upon camels dung dried; *ils la couvrent soigneusement de ce feu*; they cover it carefully with this fire, in order that it may be thoroughly penetrated by it: they afterwards take off the ashes from it, and eat it hot. See also *NIEBUHR*, *Voy. de l'Arabie*, tom. i. p. 188. and *LUCIAN*, tom. i. p. 272. edit. *Bened.*

No. 560. — xix. 19. *Elijah passed by him, and cast his mantle upon him.*] Among the Persians the principal *khalifas* or teachers consider the sacred mantle as the symbol of their spiritual power. Though the *khirka* or mantle was in general only transferred to a beloved pupil, at the death of his master, some superior saints were deemed possessed of a power, even while living, to invest others with this sacred and mysterious garment. *MALCOLM'S History of Persia*, vol. ii. p. 394.

"When the *khalifa* or teacher of the *sooffees* dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor, and the moment the latter puts on the holy mantle, he is vested with the power of his predecessor." *Ibid.* vol. ii. p. 397. ch. 22.

No. 561. — xx. 33. *They said, Thy brother Benhadad.*]

Ahab, by calling the king of Syria his brother, not only engages for his personal safety, but likewise declares his intention to recognize him as a free king and an ally. Kings and princes, as rulers of nations, being of equal dignity, they were accustomed from the most ancient times to call each other brothers. Baron HERBERSTEIN speaks in his description of Moscow, of a Tartar prince who always called the German emperor his brother, and said that all kings and princes were brothers. The king of Porca (in the East Indies) alleged to the Portuguese missionary, the services he had rendered to the king of Portugal, and concluded by saying: "that he as well deserved, for those services, to be called, by the king of Portugal, brother, as the king of Cochin did." See LA CROZES'S *Christian State in India*. The king of Portugal had called the king of Chundara his brother in arms, and the Portuguese prelate Mendezes, confirmed him in the possession of this title, with many ceremonies. Hitherto this title had only been conferred on the king of Cochin, but after that most of the kings on the Malabar coast, strove to obtain the same honour. ROSENMÜLLER.

No. 562. — xxi. 15. *And it came to pass when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth.*] As Naboth, according to verse 10. was executed as a blasphemer and a traitor, his property did not go to his relations, but to the king. Even now, in the Turkish empire, and in Persia, the property of great men who are executed, falls to the public treasury, or the governors of the province seize upon it. The chans now enrich themselves with the confiscated property of criminals, and other fines which formerly fell to the royal treasury, says GMELIN, in his *Travels through Russia and Northern Persia*, part iii. p. 136.

No. 563. — xxii. 8. *I hate him, for he doth not prophesy good concerning me, but evil.*] Similar to this is the bitter speech of Agamemnon to the augur Calchas.

Μαντι κακων, ου πωποτε μοι το κρηγυον ειπας·

Αιει τοι τα κακ' εστι φιλα φρεσι μαντευεσθαι·

Εσθλον δ' ουδε τι πω ειπας επος, ουδ' ετελεσσας.

Il. i. 106.

Prophet of evil — ever such to me !

Ill tidings always are thy soul's delight,

And never came good word of thine to pass.

COWPER.

No. 564. — xxii. 15. *Go, and prosper.*] The prophecy of the king's prophets is couched in the same ambiguous terms, by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The words are so constructed, that they may be interpreted for or against. The heathen oracles were of this dubious nature, that the credit of the priests might be preserved, whatever the event might be. Thus, the Delphic oracle spoke to Cræsus words capable of a double meaning, and which he understood to his own destruction. *Cræsus Halym penetrans, magnam subvertet opum vim* ; which says, in effect, "If you march against Cyrus, he will either overthrow you, or you will overthrow him." He trusted in the latter, but was overcome.

So in the following :

Aiote, Æcida, Romanos vincere posse.

Ibis redibis nunquam in bello peribis.

Phyrrus, king of Epirus, understood by this that he should conquer the Romans, against whom he was then making war; but the oracle could be thus translated, "the Romans shall overcome thee." He trusted in the former, made unsuccessful war, and was conquered.

No. 565. — xxii. 30. *And the king of Israel disguised himself, and went into the battle.*] "No prince ever lost his life in battle till the coming of the Europeans into Abyssinia, when both the excommunicating and murdering their sovereigns seem to have been introduced at the same time. The reader will see in the course of this history, two instances of this respect being kept up; the one at the battle of Leinjour, where Fasil, pretending that he was immediately to attack Ras Michael, desired that the king might be dressed in his insignia, lest, not being known, he might be slain by the stranger Galla. The next was after the battle Serbraxos, where the king was thrice in one day engaged with the Begemder troops for a

considerable space of time. These insignia or marks of royalty are, a white horse with small silver bells at his head, a shield of silver, and a white fillet of fine silk or muslin, but generally the latter, some inches broad, which is tied round the upper part of the hair, with a large double or bow knot behind, the ends hanging down to the small of his back, or flying in the air." BRUCE's *Travels*, vol. iii. p. 267. Ahab laid aside his robes or royal insignia, and thereby disguised himself, exposing his person to the most imminent danger.

No. 566. — xxii. 38. *They washed his armour.*] The original word for armour is sometimes used for prostitutes, and is so rendered in the Greek version, by Munster and Castalio. Both *Ben Gersom* and *Abarbinel* say, that women who were harlots, washed here in his blood mixed with water. JOSEPHUS (*Ant.* l. viii. c. 15. § 6.) also says, that afterwards it was a custom for prostitutes to wash in this pool. Some have asserted that two harlots were painted on his chariot, by the order of Jezebel, to inflame his lust, and that it was these that were washed.

No. 567. — xxii. 48. *Ships.*] "Suez, which was the Arsinoe of the ancients, is situated at the top of the Red Sea: it stands surrounded by the desert, and is a shabby, ill-built place; the ships anchor a league from the town, to which the channel that leads is very narrow, and has only nine or ten feet depth of water; for which reason, the large ships that are built here must be towed down to the road, without mast, guns, or any thing in them; here are eight of them lying here, which have not been to Juddah this year; one of them is at least twelve hundred tons burthen, being as lofty as a hundred gun ship, though not longer than a frigate; so that you may judge of the good proportions they observe in the construction of their ships; the timber of which they are all built is brought from Syria by water, to Cairo, and from thence on camels. This fleet sails for Juddah every year, before the Hadge; stays there two or three months, and returns loaded with coffee: this is so material an article in the diet of a Mussulman, that the prayers and wishes of them all are offered up for

its safety: and I believe, next to the loss of their country, the loss of their coffee would be most severely felt by them. The greatest part of it is sent to Constantinople, and other parts of Turkey, but a small quantity going to France and Italy." Major RooKE, p. 73.

No. 568. — 2 KINGS i. 2.

Baal-zebub.

HE appears to have been one of the medical idols of the Philistines. It is probable that a fly was part of the imagery of Baal, at Ekron, or a fly accompanied the bull or other image, as we see in many instances produced by *Montfaucon*. A remarkable instance of a similar idolatry is said to be practised among the Hottentots at present. "This people adores, as a benign God, a certain insect, peculiar, it is said, to the Hottentot countries. This animal is of the dimensions of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with two horns. To this little winged deity, whenever they set eyes upon it, they render the highest tokens of veneration; and if it honours a kraal with a visit, the inhabitants assemble about it in transports of devotion, as if the Lord of the Universe was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of Bachu, with which they cover, at the same time, the whole area of the kraal, the tops of their cottages, and every thing without doors. They likewise kill two fat sheep as a thank-offering for this high honor. It is impossible to drive out of a Hottentot's head, that the arrival of this insect to a kraal brings favor and prosperity to its inhabitants." *KOLBEN'S Present State of the Cape of Good Hope*, vol. i. p. 99.

VINISAUUF, speaking of the army under our Richard the First, a little before he left the Holy Land, and describing them as marching on the plain not far from the sea-coast, towards a place called Ybelin, which belonged to the knight's hospitalers of St. John of Jerusalem, pretty near Hebron, says, "The army stopping a while there,

rejoicing in the hope of speedily setting out for Jerusalem, were assailed by a most minute kind of fly, flying about like sparks, which they called *cincinellæ*. With these the whole neighbouring region round about was filled. These most wretchedly infested the pilgrims, piercing with great smartness the hands, necks, throats, foreheads, and faces, and every part that was uncovered, a most violent burning tumour following the punctures made by them, so that all that they stung looked like lepers." He adds, "that they could hardly guard themselves from this most troublesome vexation, by covering their heads and necks with veils." *Hist. Angl. Scrip. quinque*, vol. ii. p. 396.

SANDYS, in his travels in the same country, but more to the northward, speaks of the air appearing as if full of sparkles of fire, borne to and fro with the wind, after much rain and a thunder-storm, which appearance of sparkles of fire he attributes to infinite swarms of flies that shone like glow-worms; but he gives not the least intimation of their being incommoded by them.

No. 569. — ii. 2. *And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee.*] They were not accustomed anciently to swear by the name of God, because they revered it too much for such a use. They swore by some lesser thing which depended on it; as Joseph did, by the life of Pharaoh. Elisha puts both together: *As the Lord liveth — and as thy soul liveth.* GROTIUS *de Jure Belli ac Pacis*, lib. ii. cap. xiii. n. 2.

"Their passion luckily did not allow them to wait until we were all down and in their power; and one savage more furious than the others flourished his dagger, and swore by the milk of his mother's breasts, (an oath said to be held very sacred among them) that the monk should not escape him." WALPOLE's *Memoirs*, vol. ii. p. 373.

No. 570. — iii. 27. *Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall.*] Of this savage custom, Mr. DE PAAUW (*Rech. Phil. sur. les Americ.* vol. i. p. 211.) asserts, that, "there is no nation mentioned in history, whom we cannot reproach with having, more than once, made the blood of its citizens stream forth in holy and pious cere-

monies, to appease the divinity when he appeared angry, or to move him when he appeared indolent."

Of this position, both ancient and modern historians supply the fullest confirmation. HELIODORUS (*Æthiopic. lib. x. p. 465. ed. 1630.*) informs us, that the Ethiopians were required by their laws to sacrifice boys to the sun, and girls to the moon. SANCHONIATHON, as quoted by PHILO (*de Phœnic. Hist. Euseb. Præp. Evang. lib. i. c. 10.*) asserts, that among the Phœnicians, "it was customary in great and public calamities for princes and magistrates to offer up in sacrifice to the avenging demons, the dearest of their offspring." This practice is also attributed to them by PORPHYRY (*Euseb. P. E. lib. iv.*) HERODOTUS (*lib. iv. c. 62.*) describes it as a custom with the Scythians to sacrifice every hundredth man of their prisoners to their god, Mars; and KEYSER, who has carefully investigated the antiquities of that race, represents the spreading oaks under which they used to perform their sanguinary rites, as being always profusely sprinkled with the blood of the expiring victims. (*Antiq. Septentr. Dissert. iii.*) Of the Egyptians, DIODORUS (*lib. i. p. 99. ed. Wessel.*) relates it to have been an established practice, to sacrifice red-haired men at the tomb of Osiris; from which, he says, misunderstood by the Greeks, arose the fable of the bloody rites of Busiris. This charge, brought by *Diodorus* against the Egyptians, is supported by PLUTARCH, on the authority of *Manetho* (*Isid. et Osir. p. 380.*) At Heliopolis also, three men were daily offered up to Lucina, which practice *Porphyry* informs us, was put a stop to by Amasis, (See *Wessel. Diod. p. 99. n. 86.*) and we are told by an Arabian writer, *Murtadi*, that it had been customary with the Egyptians, to sacrifice to the river Nile, a young and beautiful virgin, by flinging her, decked in her richest attire, into the stream. And as Mr. *Maurice* remarks, a vestige of this barbarous custom remains to this day. For we learn from SAVARY's *Letters on Egypt*, (vol. i. p. 118.) that the Egyptians annually make a clay statue in the form of a woman, and throw it into the river, previous to the opening of the dam. MAURICE's *Indian Antiq.*

That this practice existed also among the Chinese, ap-

pears from their histories, which record the oblation of their monarch, Chingtang, in pacification of their offended deity : and to avert from the nation the dreadful calamities with which it was at that time visited. This sacrifice, it is added, was pronounced by the priests, to be demanded by the will of heaven, and the aged monarch is represented as supplicating at the altar, that his life may be accepted as an atonement for the sins of the people. MARTIN. *Hist. Sin.* lib. iii. p. 75. ed. 1659. Even the Persians, whose mild and beneficent religion appears at this day so repugnant to this horrid usage, were not exempt from its contagion. Not only were their sacred rites, like those of other nations, stained with the blood of immolated victims, as may be seen in HERODOTUS (lib. i. cap. 132. and lib. vii. cap. 113.) XENOPHON (*Cyropæd.* lib. viii.) ARRIAN (*De Exped. Alex.* lib. vi. *ad finem.*) OVID (*Fast.* lib. i.) STRABO (lib. xv. p. 1065. ed. 1707.) SUIDAS (in *Μῆτρα*.) and as is fully proved by BRISSONIUS (*De Reg. Pers. Princ.* lib. ii. a cap. 5. ad cap. 43.) But HERODOTUS (lib. vii. cap. 114.) expressly pronounces it to have been the Persian custom to offer human victims by inhumation ; and in support of his position, advances two striking instances of the fact ; in one of which his testimony is corroborated by that of *Plutarch*. The mysteries also of the Persian god, Mithra, and the discovery of the Mithraic sepulchral cavern, as described by Mr. MAURICE (*Ind. Ant.* p. 965.) have led that writer, in the most decisive manner, to affix to the Persian votary, the charge of human sacrifice. The ancient Indians, likewise, however their descendants at this day may be described by Mr. ORME (*Hist. of Indost.* vol. i. p. 5.) as of a nature utterly repugnant to this sanguinary rite, are represented by Sir W. JONES (*Asiatic Res.* vol. i. p. 265.) and Mr. WILKINS (*Explanatory Notes on the Heetopades*, note 292.) as having been polluted by the blood of human victims. This savage practice appears also to have been enjoined by the very code of Brahma, as may be seen in the Asiatic Researches as above referred to. The self-devotions so common among this people, tend likewise to confirm the accusation. On these, and the several species of meritorious suicide,

extracted from the Ayeen Akberry, by Mr. MAURICE, see *Indian Ant.* p. 164. The same writer asserts, that the Mahometans have exerted themselves for the abolition of this unnatural usage, both in India and Egypt.

Of the same horrid nature were the rites of the early druids, as may be seen in DIODORUS SIC. vol. i. p. 354. ed. Wess. The Messilian grove of the Gallic druids is described by LUCAN (*Pharsal.* lib. iii. 400.) in terms which make the reader shudder. That every branch was reeking with human gore, is almost the least chilling of the poetic horrors with which he has surrounded this dreadful sanctuary of superstition. We are informed that it was the custom of the Gallic druids to set up an immense gigantic figure, of a wicker man, in the texture of which they entwined above an hundred human victims, and then consumed the whole as an offering to their gods. For a delineation of this monstrous spectacle, see CLARKE'S *Cæsar*, p. 131. fol. ed. 1712. Nor were the druids of Mona less cruel in their religious ceremonies, than their brethren of Gaul. TACITUS (vol. ii. p. 172. ed. Bret.) represents it as their constant usage to sacrifice to their gods the prisoners taken in war: *cruore captivo adolere aras, fas habebant*. In the northern nations, these tremendous mysteries were usually buried in the gloom of the thickest woods. In the extended wilds of Arduenna, and the great Hyrcyanean forest, particularly, places set apart for this dreadful purpose, abounded. Phylarchus, as quoted by Porphyry, affirms, that of old, it was a rule with every Grecian state, before they marched against an enemy, to supplicate their gods by human victims; and, accordingly, we find human sacrifices attributed to the Thebans, Corinthians, Messenians and Temessenses, by Pausanius. To the Lacedemonians, by Fulgentius, Theodoret, and Apollodorus; and to the Athenians, by Plutarch; (THEMIST. p. 262. *et* ARIST. p. 300. ed. Bryan) and it is notorious, that the Athenians, as well as the Massilians, had a custom of sacrificing a man every year, after loading him with dreadful curses, that the wrath of the gods might fall upon his head, and be turned away from the rest of the citizens.

The practice prevailed also among the Romans, as ap-

pears not only from the devotions so frequent in the early periods of their history, but from the express testimony of Livy, Plutarch, and Pliny. In the year of Rome 657, we find a law enacted, in the consulship of Lentulus and Crassus, by which it was prohibited: but it appears, notwithstanding, to have been in existence so late even as in the reign of Trajan; for at this time three vestal virgins, having been punished for incontinence, the pontiffs, on consulting the books of the Sybils, to know if a sufficient atonement had been made, and finding that the offended deity continued incensed, ordered two men and two women, Greeks and Gauls, to be buried alive. *Univ. Hist.* vol. xiv. p. 588. ed. Dublin. Porphyry also assures us, that even in his time a man was every year sacrificed at the shrine of Jupiter Latialis.

The same cruel mode of appeasing their offended gods we find ascribed to all the other Heathen nations. To the Getæ, by HERODOTUS (lib. iv. c. 94.); to the Leucadians, by STRABO (lib. x. p. 694); to the Goths, by JORNANDES (*De Reb. Getic.* cap. 19.); to the Gauls, by CICERO (*pro Fonteio.* p. 487. ed. 1684); and by CÆSAR (*Bell. Gall.* lib. vi. § 15.); to the Heruli, by PROCOP. *Bell. Goth.* lib. ii. c. 15.); to the Britons, by TACITUS (*De Mor. Germ.* cap. 9.); to the Carthaginians, by SANCHONIATHON (*Euseb. P. E.* lib. i. cap. 10); by PLATO (*in Min. Opera,* p. 565. ed. 1602); by PLINY (lib. xxxvi. cap. 12.); by SILIUS ITALICUS (lib. iv. lin. 767.); and by JUSTIN (lib. xviii. c. 6. and xix. c. 1.). ENNIUS says of them (ed. Hess. 1707, p. 28.) *Pœnei sont soliti sos sacrificare puelllos.* They are reported by *Diodorus* to have offered two hundred human victims at once: and to so unnatural an extreme was this horrid superstition carried by this people, that it was usual for the parent himself to slaughter the dearest and most beautiful of his offspring, at the altars of their bloody deities. Scripture proves the practice to have existed in Canaan, before the Israelites came thither, *Lev.* xx. 23. Of the Arabians, the Cretans, the Cyprians, the Rhodians, the Phæcians, those of Chios, Lesbos, and Tenedos, the same may be established. See PORPHR. *apud Euseb. P. E.* lib. iv. c. 16. MONIMUS, as quoted by CLEM. ALEXAND. (*Euseb.*

ibid.) affirms the same of the inhabitants of Pella; and *Euripides* has given to the bloody altars of the Tauric Diana a celebrity that rejects additional confirmation. So that the universality of the practice, in the ancient heathen world, cannot reasonably be questioned.

Of the length of time during which this practice continued among the northern nations, Mr. THORKELIN, who was perfectly conversant with northern literature, furnishes several instances, in his *Essay on the Slave Trade*. DITMARUS charges the Danes with having put to death in their great sacrifices no fewer than ninety-nine slaves at once. (*Loccen. Antiq. Su. Goth.* lib. i. cap. 3.) In Sweden, on urgent occasions, and particularly in times of scarcity and famine, they sacrificed kings and princes. The same dreadful usage is found to exist, to this day, in Africa; where, in the inland parts, they sacrifice the captives, taken in war, to their fetiches, as appears from *Snelgrave*, who, in the king of Dahome's camp, was witness to his sacrificing multitudes to the deity of his nation. Among the islanders of the South Seas, we likewise learn from Captain *Cook*, that human sacrifices were very frequent. He speaks of them as customary in Otaheite and the Sandwich Islands: and in the island of Tongataboo he mentions ten men offered at one festival. All these, however, are far exceeded by the sacrifice of human beings in the nations of America. The accounts given by *Acosta*, *Gomara*, and other Spanish writers, of the monstrous carnage of this kind, in these parts of the world, are almost incredible. The annual sacrifices of the Mexicans required many thousands of victims: and in Peru two hundred children were devoted for the health of the Ynca. ACOSTA, *Hist. of India*, p. 379. 388. ed. 1604. ANTON. DE SOLIS and CLAVIG. *Hist. of Mex.* lib. 6. § 18, 19, 20. Mr. MAURICE also informs us, that at this day, among certain tribes of the Mahrattas, human victims, distinguished by their beauty and youthful bloom, are fattened like oxen for the altar. (*Ind. Ant.* p. 843.) The same writer (p. 1077.) instances other facts, from Mr. CRAUFORD's *Sketches of Indian Mythology*, from which he concludes that the notion of the efficacy of human sacrifice is by no means extinct in India at the present time. Bp. MAGEE *on Atonement and Sacrifice*, vol. i. p. 99.

MARSDEN, in his *History of Sumatra*, had informed us, that it was usual with the natives of the interior, called the Batta tribes, to kill and eat their criminals and prisoners of war. But the researches of Dr. LEYDEN have led to the discovery that they sometimes sacrifice their own relations. "They themselves declare, that they frequently eat their own relations, when aged and infirm; and that not so much to gratify their appetite, as to perform a pious ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, The season is come, the fruit is ripe, and it must descend. The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet." *Asiatic Researches*, vol. x. p. 203.

From an unaccountable notion which prevailed among the ancients, that ghosts delighted in blood, it was customary to kill a great number of beasts, and throw them on the funeral pile. In the more ignorant and barbarous ages, men were the unhappy victims of this horrid rite. See VIRGIL, *Æn.* x. 517. PLINY, *Epist.* b. iv. lett. 2.

No. 571. — iv. 10. *A candlestick.*] The candlestick is to be considered as a piece of furniture, suitable to a room that was magnificently fitted up, according to the mode of those times, a light being kept burning all night long in such apartments. So a lamp was kept burning all night, in the apartment in which Dr. Richard Chandler slept, in the house of a Jew, who was vice-consul for the English nation, at the place where he first landed, when he proposed to visit the curious ruins of Asia Minor. Farther, we are told by DE LA ROQUE, in the account given of some French gentlemen's going to Arabia Felix, p. 43, 44, that they found only mats in the house of the captain of the port of Aden, where they were honourably received, which were to serve them for beds, chairs, and tables; so in the evening they brought them tapers without candlesticks, the want of which they were to supply as well as they could, which was but indifferently.

No. 572. — iv. 20. *He sat on her knees till noon, and then died.*] The heat, in Eastern countries, is often so excessive, as to prove fatal to many people. To this cause is to be attributed the death of the child at Shunem, in the days of Elisha. EGMONT and HEYMAN (vol. i. p. 333.) found the air about Jericho extremely hot, and say that it destroyed several persons the year before they were there. The army of king Baldwin IV. suffered considerably from this circumstance near Tiberias. The heat at the time was so unusually great, that as many died by that as by the sword. After the battle, in their return to their former encampment, a certain ecclesiastic, of some distinction in the church and in the army, not being able to bear the vehemence of the heat, was carried in a litter, but expired under Mount Tabor. HARMER, vol. i. p. 4. *note*.

[The child of the Shunamite here spoken of, had gone to the reapers in the field, (v. 12.) where he suddenly complained of head-ache, (v. 19.) and soon after died. Probably he had a sun-stroke, which was very natural in the great heat which prevails in those countries at harvest-time. MONCONYS, speaking of himself, says, (*Journey*, p. 403.) “Towards evening, the sun had struck with such force on my head, that I was seized with a violent fever, and obliged to go to bed.” WERLI VON ZEMBER relates the same of himself and his companions. *Journal of Travels in the Holy Land*, part i. p. 156. “After we had been obliged to remain a long time in this court, exposed to the heat of the sun, we almost all became ill, with dreadful head-ache, giddiness, and fever, so that some even lost their senses.” VON STAMMER (*Travels*, p. 91,) says, “When we came into the desert, between the mountains, I was seized with a very severe inflammatory fever: I was unable to remain any longer on the camel, but was forced to lie down on the ground, and became so ill, that they scarcely thought I was alive.” ROSENMÜLLER.]

No. 573. — iv. 29. *Then said he to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way.*] The Orientals generally bind up their long clothes with a girdle, when they have any considerable distance to go on foot. CHARDIN, in his *MS. Observations*, says, That any

body who travels on foot in the East is used to bind up his clothes, to have the knees and legs free, and so be able to walk more conveniently. Host says, "The Moors wear over the caffan either a hazem, that is, a broad silk scarf, or modhema, that is, a leathern girdle, with a buckle, which is worn by the courtiers also as an ornament; but its chief use is to bind up the clothes, which would otherwise be in the way." See CLARKE's *Travels*, vol. ii. p. 55. Hence it is said of the Israelites, *Exod.* xii. 11. as they were on the point of leaving Egypt, that they eat the paschal lamb with *their loins girded*. See also *2 Kings* ix. 1. *Luke* xii. 35. ROSENMÜLLER.

No. 574. — iv. 29. *If thou meet any man, salute him not; and if any salute thee, answer him not again.*] This command to salute no one, naturally calls to mind that which Jesus gave to the seventy disciples. *Luke* x. 4. *Salute no one by the way.* It is explained by the custom of the East. Serious and taciturn as the natives of the East usually are, they grow talkative when they meet an acquaintance, and salute him. This custom has come from Asia with the Arabs, and spread over the north coast of Africa. A modern traveller relates the reciprocal salutations with which those are received who return with the caravans. "People go a great way to meet them; as soon as they are perceived, the questioning and salutation begins, and continues with the repetition of the same phrases: 'How do you do? God be praised that you are come in peace! God give you peace! How fares it with you?' The higher the rank of the person returning home, the longer does the salutation last." See HORNEMANN's *Journal*. STOLLBERG's *History of Religion*, vol. iii. p. 183. ROSENMÜLLER.

No. 575. — iv. 39. *A wild vine.*] The colocintidos, the fruit of the wild vine, colocynthis, or bitter gourd, whose leaves are very much like those of the vine, whence it might take the name of wild, is probably here referred to. The fruit, when ripe, is so full of wind, that it bursts and throws its liquor and seeds to a great distance. If it is touched before it breaks of itself, as soon as it feels the warmth of the hand, it flies open with an explosion, and

discharges its fetid contents in the face of him that touches it. CELS. *Hierobot.* part i. p. 393. RAIL. *Hist. Plant.* tom. i. p. 647. The fruit is so excessively bitter as not to be eatable; and it either was, or was reckoned to be, poisonous.

No. 576. — v. 11. *And strike his hand over the place, and recover the leper.*] Naaman thought that the prophet would effect his cure sooner and more certainly if he touched him with his hand, and, as it were, invigorated him by an effusion of his healing power. Then, as in later times, those who effected such miraculous cures were accustomed to touch the patient. Thus JAN MOCQUET says, (*Travels*, p. 332.) “when the sick were brought to the scheikh of the Arabian Santons (religious), he touched either their right arm or foot, or stroked their breast and forehead, after money had been offered him.” Among all nations superstition considers the touch as the principal requisite of a miraculous cure. HANS EGEDE, in his *Greenland Mission*, p. 43. says, “A Greenland man and woman requested me to blow upon their sick child, or to lay my hands upon it: they hoped that it would recover. Many more sick Greenlanders begged the same favour from me, because they considered me as a prophet, whom they believed able to cure the sick in a supernatural manner.” ROSENMÜLLER.

No. 577. — v. 12. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?*] “Even some Protestants, copying the romantic Greeks and Romans, say, that the water of Jordan will keep many years in bottles; and it is said to have derived this virtue from St. John the Baptist. But I am certain, that the water of Jordan, so far as it is better than that of our rivers, is so in common with all the waters in this warm climate. Nay, I believe what Naaman says to be true, that the waters of Damascus are better than those of Israel, because they rise from the highest mountains of Lebanon, and consist of the finest fountains.” KORTE’S *Fourth Supplement to his Travels in the Holy Land*, p. 257. ROSENMÜLLER.

No. 578. — v. 18. *Rimmon.*] Grotius thinks that under

the name Rimmon Saturn was adored, whose worship was certainly spread in the East and in the West, among the Indians, Phœnicians, Egyptians, Greeks, Italians, and Celts; but not more than the worship of the sun, which was likewise adored by the Syrians as the principal deity. The god of the sun was, probably, chiefly worshipped in the city Hadad Rimmon, which the prophet Zachariah mentions (xii. 11.) Rimmon, in Syrian, signifies high; and this city was doubtless consecrated to the High, that is, the Solar God. According to others, Rimmon means pomegranate. The Orientals consider apples as symbols of the sun; for this reason, certain court officers of the king of Persia bore a staff with a golden apple, and are called by the Greeks the apple-bearers (Μηλοφοροι). The Persian name of Cyrus, Khor, in the Holy Scriptures, Koresch, denotes sun. Louis XIV. of France, added a sun to his effigy upon the coin. STOLLBERG's *History of Religion*, part iii. p. 187. ROSENMÜLLER.

No. 579. — vi. 25. *They besieged it, until an ass's head was sold for fourscore pieces of silver.*] When the army of Artaxerxes, with which he had invaded the Cadusii, was in extreme want of provision, an ass's head could hardly be bought for sixty drachms; that is, about forty shillings. PLUTARCH in *Artaxerx.* tom. i. p. 1023. edit. *Xylandri.* SCHEUCHZER, *Phys. Sac. in loc.* *Lucian* reckons the usual price of an ass itself to be no more than twenty-five or thirty drachms.

[The piece of silver of that time was worth about nine grosch (eighteen-pence); in our Saviour's time, a florin. Eighty pieces of silver were, therefore, worth about thirty-two or thirty-three rix dollars; five pieces, two dollars. According to *Bochart*, the Hebrew word does not signify dove's dung, but a kind of bad peas. It is said, that the expression, "ass's head," may signify, in Hebrew, the whole ass. This mode of expression was not uncommon among the Greeks and Romans. *Homer* says poetically, "yellow horse-heads," for yellow horses; and the "capita bovis equorum," instead of boves equos, is well known. A quarter of a cab, the Rabbis say, was as much as six egg-shells; for they used to determine all their measures

by egg-shells. The extreme want occasioned by the siege makes it probable that the asses' heads and doves' dung are meant. The besieged often eat worse things. STOLLBERG'S *History of Religion*, part iii. p. 194. ROSENMÜLLER.

No. 580. — vi. 25. *Dove's dung.*] “Formerly great attention was paid to the nurturing and rearing of these birds (pigeons), their dung bringing in a yearly income, from the produce of one pigeon-house alone, of nearly two hundred tomaums. Amongst other uses to which the small remains of this manure is applied, it is laid on the melon-beds of Ispahan; and hence the great reputation of the melon of that district for its unequalled flavour. Another use of the dung in older times was to extract saltpetre, for the purpose of making gunpowder; which, two centuries ago, had only just been put into the Persian list of warlike ammunition.” Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 451.

“The dung of pigeons is the dearest manure that the Persians use: and as they apply it almost entirely for the rearing of melons, it is probable, on that account, that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about an hundred tomauns per annum; and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives, during the great heats of summer, will probably throw some light upon that passage in Scripture, where, in the famine of Samaria, the fourth part of a cab of dove's dung was sold for five pieces of silver, 2 Kings vi. 25.” MORIER'S *Second Journey through Persia*, p. 141.

No. 581. — vii. 8. *And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, &c.*] The plunder of the Syrian camp by the king of Israel resembles in many particulars what is related of the Persian camp by HERODOTUS. (B. ix. c. 80.) “Pausanias afterwards proclaimed by a herald, that no person should touch any of the booty: and he ordered the Helots to collect the money into one place. They, as they dispersed themselves over the camp, found tents decorated with gold and silver, couches of the same, goblets,

cups, and drinking vessels of gold, besides sacks of gold, and silver cauldrons placed on carriages. The dead bodies they stripped of bracelets, chains, and scimitars, of gold; to their habits of various colours they paid no attention. Many things of value the Helots secreted, and sold to the Æginetæ; others, unable to conceal, they were obliged to produce." See also DIODORUS SICULUS, l. ii. c. 26. PLUTARCH, *Life of Aristides*. THUCYD. l. iii. c. 114. ÆLIAN, *Var. Hist.* vol. ii. p. 80.

No. 582. — vii. 18. *Two measures of barley for a shekel, shall be to-morrow about this time in the gate of Samaria.*]

"In our rides we usually went out of the town at the *Derwazeh Shah Abdul Azeem*, or the gate leading to the village of Shah Abdul Azeem, where a market was held every morning, particularly of horses, mules, asses, and camels. At about sunrise, the owners of the animals assemble and exhibit them for sale. But, besides, here were sellers of all sorts of goods, in temporary shops and tents; and this, perhaps, will explain the custom alluded to in 2 Kings vii. 18. of the sale of barley and flour in the gate of Samaria." MORIER'S *Second Journey through Persia*, p. 189.

No. 583. — viii. 9. *Forty camels' burden.*] These animals, when not loaded beyond their strength, submit with great patience. "When they are to be loaded, they bend their knees at the voice of their driver: but if they delay doing so, they are struck with a stick, or their knees forced downwards, and then, as if constrained and groaning after their way, they bend their knees, put their bellies against the ground, and remain in that posture till, after having been loaded, they are commanded to rise." *Voyage du Philippet*, p. 369. in BUFFON'S *Nat. Hist.* tom. x. p. 21. 12mo. BOCHART, vol. ii. p. 80. WALPOLE'S *Memoirs of Turkey*, vol. ii. p. 388.

No. 584. — viii. 12. *And rip up their women with child.*] An example of this abominable cruelty we find in SCHULTEN'S *Monumenta Antiquissimæ Historiæ Arabum*, p. 135. as perpetrated by the people of Arabia Felix on the Abyssinians. The Arabic historian, TABERITA, thus relates it. *Cum Wehrazus ad Cosroem reversus esset, Seipsumque Regem ordinasset, is Habessios infestare ac trucidare cœpit, fissis mu-*

lierum ventribus ipsos quoque foetus extinguens, sic ut eos penitus deleat, exceptis vilibus parvisque reliquiis. See also *Amos* i. 13. It has also been practised in Persia even in our own days. HANWAY'S *Revolutions of Persia*, vol. iv. p. 246. 286.

This piece of cruelty has in some instances been practised on men. "Soon after Djezzar bought the Pashalick of Damascus, coming to gather the tribute of Jerusalem and the neighbourhood, he pitched his camp at the village of Yenin, overlooking the plain of Esdrælon. An Arab woman came to complain to him that one of his soldiers had drank her milk, and refused to pay her. He went always armed with a sabre, yategan, and pistols, which, when he eat, lay by his side. Taking up his yategan, 'Follow me,' he said, 'and point out the man.' She did so, and he bade her be sure, as a mistake would cost her her life. Having asked the soldier if the accusation were true, and he denying it, he ripped him up, and the milk immediately poured out of his bleeding stomach. Seeing thus that the woman was right, he gave her two sequins, and sent her away. The soldier he left dead on the ground." TURNER'S *Tour in the Levant*, vol. ii. p. 273. iii. 437. The same piece of cruelty was practised by Timour. See HALES'S *Chronology*, vol. iii. p. 467. It is said that 'Mahomet the Second ripped up fourteen of his pages to find a melon.

No. 585. — viii. 15. *He took a thick cloth, and dipped it in water, and spread it on his face, so that he died.]* This transaction may be illustrated by supposing that Hazael offered to the king a remedy usual in the disorder with which he was afflicted, but which failed to cure him: or assistance, of which he took advantage to murder his master. The following extract from Mr. BRUCE (*Travels*, vol. iv. p. 22.) will elucidate the subject. "This fever prevailed in Abyssinia, in all low grounds and plains, in the neighbourhood of all rivers which run in valleys: it is really a malignant tertian, which, however, has so many forms and modes of intermission, that it is impossible for one not of the faculty to describe it. It is not in all places equally dangerous; but on the banks and neighbourhood

of the Tacazzè, it is particularly fatal. The valley where the river runs is very low and sultry, being full of large trees. It does not prevail in high grounds or mountains, or in places much exposed to the air. This fever is called nedad, or burning: it begins always with a shivering and head-ache, an heavy eye, and an inclination to vomit: a violent heat follows, which leaves little intermission, and ends generally in death the third or fifth day. In the last stage of the distemper the belly swells to an enormous size, or sometimes immediately after death, and the body within an instant smells most insupportably; to prevent which, they bury the corps immediately after the breath is out, and often within the hour. The face has a remarkable yellow appearance, with a blackish cast, as in the last stage of a dropsy, or the atrophy. This fever begins immediately with the sunshine after the first rains, that is, while there are intervals of rain and sunshine; it ceases upon the earth being thoroughly soaked in July and August, and begins again in September; but now, at the beginning of November, it ceases every where."

"Masuah is very unwholesome, as, indeed, is the whole coast of the Red Sea, from Suez to Babelmandel; but more especially between the tropics. Violent fevers, called there nedad, make the principal figure in this fatal list, and generally terminate the third day in death. If the patient survives till the fifth day, he very often recovers, by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lie, without attempting to make him dry, or to change his bed, till another deluge adds to the first." BRUCE's *Travels*, vol. iii. p. 33.

No. 586. — ix. 10. *The dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her.*] The ABBE POIRET in his travels through Barbary, tells us, that the severest punishment among the Arabs is to be cut to pieces, and thrown to the dogs. "After this the queen of Mira, concerning whom so many surprising stories had been told of her poisoning the water by drugs and enchantments, was, notwithstanding the known partiality of this king for the fair sex, ordered to be hewn in pieces by

the soldiers, and her body given to the dogs." BRUCE'S *Travels*, vol. ii. p. 46.

No. 587. — ix. 13. *Then they hasted, and took every man his garment, and put it under him on the top of the stairs.*] They laid down their garments instead of carpets. "The use of carpets was common in the East in the remoter ages. The kings of Persia always walked upon carpets in their palaces. Xenophon reproaches the degenerate Persians of his time, that they placed their couches upon carpets, to repose more at their ease. The spreading of garments in the street before persons to whom it was intended to shew particular honour, was an ancient and very general custom. Thus the people spread their clothes in the way before our Saviour, *Matthew* xxi. 8. where some also strewed branches. In the *Agamemnon* of ÆSCHYLUS, the hypocritical Clytemnestra commands the maids to spread out carpets before her returning husband, that, on descending from his chariot, he may place his foot on a 'purple-covered path.' We also find this custom among the Romans. When Cato of Utica left the Macedonian army, where he had become legionary tribune, the soldiers spread their clothes in the way. PLUTARCH'S *Life of Cato*. The hanging out of carpets, and the strewing of flowers and branches, in solemn processions, among us, is a remnant of the ancient custom." STOLLBERG'S *History of Religion*, part iii. p. 200. ROSENMÜLLER.

No. 588. — ix. 30. *She painted her face.*] She stained her eyes with stibium or antimony. This is a custom in Asiatic countries to the present day. "The Persians differ as much from us in their notions of beauty as they do in those of taste. A large, soft, and languishing black eye, with them, constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear, if I may use the expression, dissolving in bliss. The Persian women have a curious custom of making their eye-brows meet; and if this charm be denied them, they paint the forehead with a kind of preparation made for that purpose." E. S. WARING'S *Tour to Sheeraz*,

4to. 1807, p. 62. The Romans painted their eyes. PLINY, (*Nat. Hist.* lib. xi. cap. 37.) says, *Tanta est decoris affectatio ut tinguantur oculi quoque.* "Such is their affectation of ornament, that they paint their eyes also." Men as well as women practised it.

Ille supercilium madida fuligine tactum
Obliqua producit acu pingitque trementes
Attollens oculos.

JUVENAL, *Sat.* ii. v. 93.

*With sooty moisture one his eye-brows dyes ;
And with a bodkin paints his trembling eyes.*

The manner in which the women in Barbary do it, Dr. RUSSELL particularly describes : upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women to black the middle of their eye-lids, by applying a powder called *ismed*. Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth ; and about the size of a common probe. This they wet with water, in order that the powder may stick to it ; and applying the middle part of it horizontally to the eye, they shut the eye-lids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish. *Nat. Hist. of Aleppo*, p. 102.

No. 589. — ix. 30. 33. *She looked out at a window; and he said, Throw her down : and they threw her down.*] "While the above particulars were relating, it was a shuddering glance that looked down from the open side of the Ketkhoda's saloon, on almost the very spot where the unhappy victims had breathed their last. It recalled to my remembrance a similar window, for similar purposes, at Erivan, where the governor of that place used to dispose his malefactors the moment sentence was pronounced. And while listening to the hideous details of a sort of punishment so common in the East, I could not but recal similar descriptions in ancient writers on these countries, which shewed how old had been the practice of taking of-

fenders to a height, and casting them headlong, sometimes from a rock, at others, from high battlements, and often from a window which commanded a sufficient steep. We have a dreadful picture of this most tremendous mode of punishment in the second book of *Kings*." Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 30.

No. 590. — x. 1. *And Ahab had seventy sons in Samaria.*] To those who are unaccustomed to the effects of polygamy and concubinage, this appears a very remarkable circumstance. In HOMER, *Il.* vi. 244. and xxiv. 495. old King Priam is represented as having fifty sons and twelve daughters. Artaxerxes Mnemon, king of Persia, had, by his concubines, who amounted to three hundred and sixty, not less than one hundred and fifteen sons, besides three by his queen. PLUTARCH in *Artaxerx.* tom. i. p. 125. B. edit. Xyland. JUSTIN. lib. x. c. 1. PRIDEAUX, *Connect.* p. i. b. 7. an. 360. "Muley Abdallah, who was emperor of Morocco in 1720, is said, by his four wives, and the many thousand women he had in his seraglio during his long reign, to have had seven hundred sons, able to mount a horse; but the number of his daughters is not known." STEWART's *Journey to Mequinez in Newberry's Collection*, vol. xvii. p. 171.

No. 591. — x. 6. *Now, the king's sons, being seventy persons, were with the great men of the city, which brought them up.*] "The rich hire a *dedeh*, or wet-nurse for their children. If a boy, the father appoints a steady man from the age of two years to be his *laleh*, who, I conjecture, must stand in the same capacity as the bringers-up of children mentioned in the catastrophe of Ahab's sons. But if it be a daughter, she has a *gees sefeed*, or white head, attached to her for the same purpose as the *laleh*." MORIER's *Second Journey through Persia*, p. 110.

No. 592. — x. 8. *And there came a messenger and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.*] "During this fight ten tomauns were given for every head of the enemy that was brought to the prince: and it has been known to occur, after the combat was over, that prisoners have been put to death in cold

blood, in order that the heads, which are immediately dispatched to the king, and deposited in heaps at the palace-gate, might make a more considerable shew." MORIER'S *Second Journey through Persia*, p. 186.

"The heads are piled up in a heap for the time, and afterwards disposed of in decorating the walls of the royal simbomies or palaces, some of which are two miles in circumference, and often require a renewal and repair of these ornaments." Dr. M'LEOD'S *Voyage to Africa*, p. 60.

"Arrived at the palace of the pasha, inhabited by the Dey, the first object that struck our eyes were six bleeding heads, ranged along before the entrance; and as if this dreadful sight were not sufficient of itself to harrow up the soul, it was still farther aggravated by the necessity of stepping over them, in order to pass into the court. They were the heads of some turbulent agas, who had dared to murmur against the Dey." PANANTI'S *Narrative of a Residence in Algiers*. "The Pacha of Diarbech has sent to Constantinople a circumstantial report of his expedition against the rebels of Mardin. This report has been accompanied by a thousand heads, severed from the vanquished. These sanguinary trophies have been exposed, as usual, at the gate of the seraglio. The Tartar who brought them has obtained a pelisse of honour; presents have also been sent to the Pacha. Constantinople, Dec. 15." *Literary Panorama*, vol. ix. p. 289. second series.

A pyramid of heads, of a certain number of feet diameter, is sometimes exacted in Persia; and so indifferent are the executioners to the distresses of others, that they will select a head of peculiar appearance, and long beard, to grace the summit of it. Sir J. MALCOLM (*History of Persia*, vol. i. p. 13.) says, that "when Timour stormed Ispahan, it was impossible to count the slain, but an account was taken of seventy thousand heads, which were heaped in pyramids, as monuments of savage revenge." "Three weeks before our arrival at Cattaro, they (the Montenegrines) had some skirmishes with the Turks, and had brought home several of their heads, which were added to the heap before the bishop's house." DODWELL'S *Tour through Greece*, vol. i. p. 20.

No. 593. — xi. 1. *She arose and destroyed all the seed royal.*] “An independent sovereignty, in one family of Jews, had always been preserved on the mountain of Samen, and the royal residence was upon a high pointed rock, called the Jew’s Rock: several other inaccessible mountains served as natural fortresses for this people, now grown very considerable, by frequent accessions of strength from Palestine and Arabia, whence the Jews had been expelled. Gideon and Judith were then king and queen of the Jews: and their daughter Judith (whom, in Amhara, they call Esther, and sometimes Saat, *i. e.* fire,) was a woman of great beauty, and talents for intrigue; had been married to the governor of a small district called Bugna, in the neighbourhood of Lasta, both which countries were likewise much infected with Judaism. Judith had made so strong a party, that she resolved to attempt the subversion of the Christian religion, and with it the succession in the line of Solomon. The children of the royal family were, at this time, in virtue of the old law, confined on the almost inaccessible mountain of Damo, in Tigré. The short reign, sudden and unexpected death of the late king Aizor, and the desolation and contagion which an epidemical disease had spread both in court and capital, the weak state of Del Naad, who was to succeed Aizor, and was an infant; all these circumstances together, impressed Judith with an idea, that now was the time to place her family upon the throne, and establish her religion, by the extermination of the race of Solomon. Accordingly, she surprised the rock Damo, and slew the whole of the princes there, to the number, it is said, of about four hundred. Some nobles of Amhara, upon the first news of the catastrophe at Damo, conveyed the infant king, Del Naad, now the only remaining prince of his race, into the powerful and loyal province of Shoa, and by this means the royal family was preserved, to be again restored.” BRUCE’S *Travels*, vol. iii. p. 526. This history is remarkably similar to that which is recorded in this chapter: the destruction of the whole royal family by Athaliah, and the wonderful escape of Joash.

No. 594. — xiii. 17. *Then Elisha said, Shoot: and he shot. And he said, The arrow of the Lord’s deliverance, and*

the arrow of deliverance from Syria.] It was an ancient custom to shoot an arrow, or cast a spear, into the country which an army intended to invade. JUSTIN (lib. ii.) says *Cum delati in continentem essent, primus Alexander jaculum velut in hostilem terram jactit.* As soon as Alexander the Great had arrived on the coasts of Ionia, he threw a dart into the country of the Persians. The dart, spear, or arrow, thus thrown, was an emblem of the commencement of hostilities. VIRGIL, (*Æn.* ix. v. 51.) represents Turnus as giving the signal of attack by throwing a spear.

Ecquis erit mecum, O Juvenes, qui primus in hostem?

En, ait, et jaculum intorquens emittit in auras.

Principium pugnae; et campo sese arduus infert.

Who first, he cry'd, with me the foe will dare?

Then hurl'd a dart, the signal of the war.

PITT.

Servius, in his note upon this place, shews that it was a custom to proclaim war in this way. The *pater patratus*, or chief of the *Feciales*, a sort of heralds, went to the confines of the enemy's country; and, after some solemnities, said, with a loud voice, "I wage war with you, for such and such reasons:" and then threw in a spear. It was then the business of the parties thus defied, or warned, to take the subject into consideration; and if they did not, within thirty days, come to some accommodation, the war was begun. A spear, or something of the same kind, was frequently used as an ensign of dignity. So Mr. MACMICHEL (*Journey to Constantinople*, p. 235.) tells us, that "to compliment Yousouf, with whom their tribe had lately had some disputes, they had brought him, as a present, an iron truncheon, by which they acknowledged his dignity as a chief." In another place he also says, "Abou Zeitun consented to allow us to pass to Wadi Moosa, though not to drink of the water: and, in token of peace, he and all his attendants were seen advancing towards our camp, with a piece of white cotton attached to a spear." P. 223.

No. 595. — xv. 8. *Did Zechariah, the son of Jeroboam, reign over Israel, in Samaria, six months.*] The reigns of many of the kings of Israel were short, and consequently the changes and succession frequent and rapid. In the

Eastern countries this has often been the case. Where the government is despotic, and there is no fixed rule or line of succession, the most powerful chief will obtain supremacy, and that not seldom by assassinating the reigning sovereign. The history of Algiers furnishes us with a striking instance of this kind. One only, out of six Deys, died in his bed, and this at the expence of blood, sparing no person whatever. "Of these six Deys, it may not be unacceptable to some readers to see a brief epitome. —

1. Hassan Chiaus; a too mild and very indolent miser, and therefore in small esteem. I cannot say how long he had reigned, nor what became of him, after he was deposed in the spring of 1700, (for I never saw the country till next year) to make room for the then Aga of Turkish Spahis. 2. Azji Mustafa, nicknamed Keikli Bohuc, *i. e.* upright whiskers; who, though naturally a poltroon, led out, during his six years' administration, more Algerine camps than, I believe, was ever done by any Basha, or Dey. 3. Uzain Hoja Sherib. 4. Bectash Mahomed Hoja. This person, with his son-in-law, Uzun Hassan, (who took Oran) and five other Turks, (all of whom Uzain Sheriff had bastonaded to Tunis) came very early one morning, in the summer of 1707, into the king's house, seized the poor sickly Dey, and sent him away. Not long after, came news from Algiers, that Bectash Hoja Dey was massacred on his tribunal seat. Uzun Hassan was counselled to make the best of his way to Tunis; yet that fearless general determined on trying his fortune. Resolving for Algiers, he engaged all the Turks with him, and upwards of six hundred Spahis, or Turkish cavalry, to swear fidelity on their Koran, pendent under two cross banners, which, one by one, they all did: but were notoriously perjured. Next morning most of our cavalry marched in good order towards the city, meeting all the way bands of Algerine Turks armed, distributing among them loaves of their ammunition-bread, made by order of the new Dey, much finer than ever. Many Spahis proceeded to the town; and returned soon after the rest, not finding matters go right; for Uzun Hassan, who expected to hear of the Dey's assassination, and his own advancement to the throne of

Algiers. That general then called a divan, and seated himself on a low stool, in the front of his tent; and I, curious of novelties, stood just behind him, till I had almost paid dear for my curiosity. Few Turks attended the summons: and only one despicable looking fellow spake a word in answer to the general's harangue, or in his favour. Hereupon, clapping his hands, he cried out, Hoi, medet, Hoi! Alas! what, none to speak on this important occasion but that one poor new soldier? Scarce had he uttered these words, when we heard, in a low voice, Monna, monna! Monna, monna! which is the usual signal among the Turks, when they design a massacre, or other mischief, being equivalent to all hands, or the like. Presently several balls flew among us, and he was slain. He was of a stature very tall, as his appellative Uzun implies. Keyl Mehemed, so named from his scald head, and other favourites, were also demolished. 5. Ibrahim, surnamed Delli, or the fool. He returned from exile in the mountains, with only four other Turks, entered the palace early one morning, and shot Bectash; which done, Ibrahim took his place without farther ceremony, or opposition. He enrolled at least six hundred of the most lawless miscreants among the militia, allowing them double pay, under the odious denomination of his hampa, or body guard; but who were of no use to him, when his enemies (made so by his vices) conspired against him, and he was shot. To him, in less than five months after his promotion, succeeded, 6. Ali Chiaus, who piqued himself to be looked on as the avenger of Uzun Hassan's quarrel: and thus, in the year 1710, the Algerines had three Deys. Before Bobba Ali had been Dey one month, he actually cut off one thousand seven hundred Turks. Very few of Ibrahim's hampa found means to escape by flight; and the remainder, to a man, were all demolished. Osman, that Turk, who, as was observed, first began to call Monna, monna! in the camp, was a hampagi; known by the name of Monna Monna Osman, was one of the first victims. During the eight years' reign of this Dey, he destroyed above three thousand Turks, speaking within compass. Divers attempts were made on his life, as particularly once in a mosque,

while at his devotions, a bold exile, came purposely for his post from the mountains, shot through his upper garment, but had his head instantly struck off, by the often cited Bostanji Mehemed, his treasurer, and immediate successor. He withal got himself invested with the title of Basha, by the Grand Seignior, that the militia might revere him, and be deterred from attempting against his life, as representing the Ottoman Emperor's person. Thus, and by sparing none who gave him the least umbrage, or who were even suspected, he maintained his dignity, and died in his bed, A. D. 1718; a happiness attending very few of his predecessors." *Voyage to Barbary*, A. D. 1720, translated by MORGAN, p. 78.

No. 596. — xvii. 30. *Succoth Benoth*.] The words may be literally rendered "The Tabernacles of the Daughters," or the places of prostitution, where all young women, once in their lives, prostituted themselves in honour of the goddess Mylitta. SÉLDEN *de Diis Syr. Syntagm.* ii. cap. 7. HERODOTUS, (lib. i. cap. 199.) gives the following account of this detestable service. "Every young woman of the country must once, in her life, sit at the temple of Aphrodite or Venus, and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns of cord upon their head, (STRABO, lib. xvi. p. 1681. edit. *Amstel.*) some continually coming, others going. Ropes are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, led her from the temple, and defiled her. The stranger who throws the money must say, I invoke the goddess Mylitta for thee. The money, however small a sum it may be, must not be refused, because it is appointed to sacred uses. The woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her

own house." The same custom prevailed in Cyprus. JUSTIN, lib. xviii. cap. 5.

No. 597. — xvii. 30. *Nergal*.] This idol was represented by the figure of a cock, which was sacred to Apollo or the sun, because "he doth, as it were, invite his influence, and, with songs, congratulate his rising. *Pierii Hieroglyph.* p. 223. fol. PAUSANIAS, in the first book of his *Iliacs*, says, "this bird is sacred to the sun, because he proclaims his approaching return."

No. 598. — xvii. 31. *Tartak*.] This was the idol of the Avites. The Jews have a tradition, that it was emblematically represented by an ass. From this idolatrous worship, joined, perhaps, with some confused account of the cherubim, seems to have sprung that story of the heathen, that the Jews had an ass's head in the holy of holies of their temple, to which they paid religious worship. BOCHART, vol. ii. p. 221. and VOSSIUS *de Orig. et Prog. Idol.* lib. iii. cap. 75.

No. 599. — xvii. 31. *Nibhaz*.] The rabbins say it had the shape of a dog, much like Anubis of the Egyptians. In PIERIUS'S *Hieroglyphics*, p. 53. fol. edit. is the figure of a cynocephalus, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. The cynocephalus was an animal eminently sacred among the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but on the moon's re-appearance, seems to return thanks, and congratulate the return of light to both himself and her. Probably this idol was in the shape of a cynocephalus, or, perhaps, of a man with a dog's head, looking, barking, or howling at the moon. Dogs, in general, have these properties; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the cynocephali and dogs are so eminently affected.

No. 600. — xviii. 2. *Twenty and five years old was he*

when he began to reign.] It was customary for the eldest son born after the father's accession to the throne, to succeed him in his dignity as king. "The word sultan is a title given to the Ottoman princes, borne while their father's are in possession of the throne, and to those of the Ginguissian family. The epithet sultan, therefore, is bestowed on him who enjoys the right of succession; and this, by the Turkish law, belongs to the eldest of the family. It is to be remembered, that he must be born while his father possesses the throne." BARON DU TOTT, vol. i. p. 65. To these principles we find an Eastern prince appealing. "Zemes sailing to Rhodes, was there honourably received by the great master, and all the rest of the knights of the order, to whom in their publicke assemblie three daies after, hee openly declared the causes of the discord betwixt his brother and him: alledging for the colour of his rebellion, that although Baiazet was his elder brother, yet that he was born whilst his father yet liued in priuat state, vnder subjection and command, long before he possessed the kingdome, and so no kinge's sonne: whereas he himselfe was the first borne of his father, beeing an emperor, and so not heire of his private fortune, (as was Baiazet), but of his greatest honour and empire." KNOLLES'S *History of the Turks*, p. 442.

No. 601. — xviii. 11. *And the king of Assyria did carry away Israel unto Assyria.*] For the following narrative, and the particular application of it, great commendation is due to the learned and intelligent traveller. After describing some sculptured figures which he had just seen, he says: "At a point something higher up than the rough gigantic forms just described, in a very precipitous cleft, there appeared to me a still more interesting piece of sculpture, though probably not of such deep antiquity. Even at so vast a height, the first glance shewed it to have been a work of some age accomplished in the art: for all here was executed with the care and fine expression of the very best at Persepolis. I could not resist the impulse to examine it nearer than from the distance of the ground, and would have been glad of Queen Semiramis's stage of packs and fardles. To approach it at all was a business of difficulty and danger; however, after much scrambling and

climbing, I at last got pretty far up the rock, and finding a ledge, placed myself on it as firmly as I could; but still I was farther from the object of all this peril than I had hoped: yet my eyes being tolerably long-sighted, and my glass more so, I managed to copy the whole sculpture with considerable exactness.

“ It contains fourteen figures, one of which is in the air. The first figure (to our left in facing the sculpture), carries a spear, and is in the full Median habit, like the leaders of the guards at Persepolis: his hair is in a similar fashion, and bound with a fillet. The second figure holds a bent bow in his left hand; he is in much the same dress, with the addition of a quiver slung at his back by a belt that crosses his right shoulder, and his wrists are adorned with bracelets. The third personage is of a stature much larger than any other in the group, a usual distinction of royalty in oriental description; and, from the air and attitude of the figure, I have no doubt he is meant to designate the king. The costume, excepting the beard not being quite so long, is precisely that of the regal dignity, exhibited in the bas-reliefs of Nakshi-Roustan, and Persepolis: a mixture of the pontiff-king, and the other sovereign personages. The robe being the ample vesture of the one, and the diadem the simple band of the other: a style of crown, which appears to have been the most ancient badge of supremacy on either king or pontiff. But as persons of inferior rank also wore fillets, it seems the distinction between their's and their sovereigns, consisted in the material or colour. For instance, the band or cydaris, which formed the essential part in the old Persian diadem, was composed of a twined substance of purple and white: and any person below the royal dignity presuming to wear those colours unsanctioned by the king, was guilty of a transgression of the law, deemed equal to high treason. The fillets of the priesthood were probably white or silver; and the circlets of kings, in general, simple gold. Bracelets are on the wrists of this personage, and he holds up his hand in a commanding or admonitory manner, the two fore-fingers being extended, and the two others doubled down in the palm: an action also common on the tombs at Persepolis,

and on other monuments just cited ; his left hand grasps a bow of a different shape from that held by his officer, but exactly like the one on which the king leans in the bas-relief on the tomb at Nakshi-Roustan. This bow, together with the left foot of the personage I am describing, rests on the body of a prostrate man, who lies on his back with outstretched arms, in the act of supplicating for mercy. This unhappy personage, and also the first in the string of nine which advance towards the king, are very much injured : however, enough remains of the almost defaced leader, when compared with the apparent condition of the succeeding eight, to shew that the whole nine are captives. The hands of all are tied behind their backs, and the cord is very distinct which binds the neck of the one to the neck of the other, till the mark of bondage reaches to the last in the line. If it were also originally attached to the leader, the cord is now without trace there ; his hands, however, are evidently in the same trammels as his followers. The second figure in the procession has his hair so close to his head, that it appears to have been shaven, and a kind of caul covers it from the top of the forehead to the middle of the head. He is dressed in a short tunic, reaching no further than the knee ; a belt fastens it round the waist ; his legs are bare. Behind this figure is a much older person, with a rather pointed beard and bushy hair, and a similar caul covers the top of his head. He too is habited in a short tunic, with something like the trowser, or booted appearance on the limbs which is seen on some of the figures at Persepolis. In addition to the binding of the hands, the preceding figure, and this, are fastened together by a rope round their necks, which runs onward, noosing all the remaining eight in one string. This last described person has the great peculiarity attached to him, of the skirt of his garment being covered entirely with inscriptions in the arrow-headed character. Next follows one in a long vestment, with full hair, without the caul. Then another in a short, plain tunic, with trowsers. Then succeeds a second long vestment. After him comes one in a short tunic, with naked legs, and, apparently, a perfectly bald head. He is followed by another in long vestments. But

the ninth, and last in the group, who, also, is in the short tunic and trowser, has the singularity of wearing a prodigious high-pointed cap; his beard and hair are much ampler than any of his companions, and his face looks of a greater age. In the air, over the heads of the centre figures, appears the floating intelligence in his circle and car of sunbeams, so often remarked on the sculptures of Nakshi-Roustan and Persepolis.

Above the head of each individual in this bas-relief is a compartment with an inscription in the arrow-headed writing, most probably descriptive of the character and situation of each person. And immediately below the sculpture, are two lines in the same language, running the whole length of the group. Under these again, the excavation is continued to a considerable extent, containing eight deep and closely written columns in the same character. From so much labour having been exerted on this part of the work, it excites more regret that so little progress has yet been made toward decyphering the character.

The design of this sculpture appears to tally so well with the great event of the total conquest over Israel, by Salmaneser, king of Assyria, and the Medes, that I venture to suggest the possibility of this bas-relief having been made to commemorate that final achievement. Certain circumstances attending the entire captivity of the ten tribes, which took place in a second attack on their nation, when considered, seem to confirm the conjecture into a strong probability. The first expedition into Samaria, the country of the ten tribes, was led thither by Arbaces, (the Tiglath-pileser of the Scriptures) twenty years anterior to the one to which I would refer this bas-relief. Arbaces undertook the first invasion at the instigation of Ahaz, king of Judah; who subsidised the Assyrian monarch, to avenge him by arms on his harassing neighbours, Pekah, king of Israel, and Rezin, king of Syria, who had confederated against him. Arbaces completely reduced the latter kingdom, slaying its king in battle, and making slaves of its people. He then entered into those parts of the dominions of Pekah which bordered on Syria: and laying

waste the whole east of Jordan, carried away captive the chief of the people inhabiting the towns of Reuben, Gad, and Manasseh. Having marched back with his spoil, he planted the Israelites in Media, and his Syrian prisoners on the banks of the Tigris. Soon after this fatal invasion, Pekah, king of Israel, was destroyed in a conspiracy by Hoshea : who, having murdered his master, reigned in his stead. About this time Arbaces (Tiglath-pileser) died, and was succeeded by his son Salmaneser ; who, as soon as he was settled on his throne, went over into Syria : and thence falling upon the remainder of Israel, made a treaty with Hoshea, allowing him to be king, and sparing the people, on condition that he paid him tribute, and acknowledged his country the vassal of Assyria. This took place about ten years after the expedition of Tiglath-pileser. But in the course of a very few years more, Hoshea was spirited up by So-Sabacan, king of Egypt, to attempt throwing off the yoke of Assyria, by refusing to pay the customary tribute. In chastisement of this rebellion, Salmaneser marched a large army into Samaria, and overthrowing all opposed to him, took Hoshea captive, shut him up, and bound him, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes. *2 Kings* xviii. 11. In turning from this account in the Scriptures, to the sculpture on the rock, the one seemed clearly to explain the other. In the royal figure, I see Salmaneser, the son of the renowned Arbaces, followed by two appropriate leaders of the armies of his two dominions, Assyria and Media, carrying the spear and the bow. Himself rests on the great royal weapon of the East, revered from earliest time as the badge of supreme power, — *Behold I do set my bow in the cloud*. Besides, he tramples on a prostrate foe ; not one that is slain, but one who is a captive : this person not lying stretched out and motionless, but extending his arms in supplication. He must have been a king, for on none below that dignity would the haughty foot of an eastern monarch condescend to tread. Then we see approach nine captives, bound, as it were, in double bonds, in sign of a double offence. We may understand this accumulated

transgression, on recollecting that on the first invasion of Israel, by Tiglath-pileser, he carried away only part of three tribes; and on the second by Salmaneser, he not only confirmed Hoshea on the throne, but spared the remaining people. Therefore, on this determined rebellion of king and people, he punishes the ingratitude of both, by putting both in the most abject bonds, and bringing away the whole of the ten tribes into captivity; or, at least, the principal of the nation; in the same manner, probably, as was afterwards adopted by Nebuchadnezzar of Babylon, with regard to the inhabitants of Judea, *he carried away all from Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives; and all the craftsmen and smiths; none remained, save the poorest sort of people of the land.*

2 Kings xxiv. 14. Besides, it may bear on our argument, to remark, that, including the prostrate monarch, there are precisely ten captives: which might be regarded as the representatives, or heads, of each tribe, beginning with the king, who, assuredly, would be considered as the chief of his: and ending with the aged figure at the end, whose high cap may have been an exaggerated representation of the mitre worn by the sacerdotal tribe of Levi: a just punishment of the priesthood at that time, which had debased itself by every species of idolatrous compliance with the whims, or rather wickedness of the people, in the adoption of Pagan worship. Hence, having all walked in the statutes of the heathen, the Lord rejected Israel, and delivered them into the hand of the spoilers. Doubtless, the figure with the inscription on his garments, from the singularity of the appendage, must have been some noted personage in the history of the event: and, besides, it seems to designate a striking peculiarity of the Jews, who were accustomed to write memorable sentences of old, in the form of phylacteries, on different parts of their raiment. What those may mean, which cover the garment of this figure, we have no means of explaining, till the diligent researches of the learned may be able to decipher the arrow-headed character, and then a full light would be thrown on the whole history, by expounding the tablets over every head. If the aerial form above were ever in-

tended to represent the heavenly apparition of a departed king, which is the opinion of some, that of the great Arbaces might appear here with striking propriety, at the final conquest of rebellious Israel. Should the discoveries of time prove my conjecture at all right, this bas-relief must be nearly two hundred years older than any which are ascribed to Cyrus at Persepolis, or Pasargadæ." Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 154 — 162.

No. 602. — xviii. 19. *And Rabshakeh said unto them, speak ye now to Hezekiah, thus saith the great king, the king of Assyria.*] "Mirza Zeky was a mastofi, or under secretary of state, and has the reputation of being one of the vainest, as well as one of the most assiduous of the king's courtiers. A speech that he made to the ambassador during his visit, was highly characteristic of the man: for in speaking of the king, he exclaimed, Wait, wait, Elchee, until you see the Kebleh Alum: then indeed you will see a king. He is in himself a paradise: he is full of shefaket (condescension) towards you: as a proof of which he has sent me, a person of higher rank than has ever been sent to any former ambassador, to escort you to his presence." MORIER's *Second Journey through Persia*, p. 91.

Kebleh is the point to which the Mahometans turn in prayer. *Alum*, the world. This is one of the common titles of the king of Persia, and by which he is most usually addressed by his subjects.

"On advancing, the chopdars, or heralds, proclaimed the titles of this princely cow-keeper, in the usual hyperbolic style. One of the most insignificant looking men I ever saw, then became the destroyer of nations, the leveler of mountains, the exhauster of the ocean. After commanding every inferior mortal to make way for this exalted prince, the heralds called aloud to the animal creation, Retire ye serpents, fly ye locusts, approach not guanas, lizards, and reptiles, while your lord and master condescends to set his foot on the earth." FORBES's *Oriental Memoirs*, vol. iii. p. 304.

"Hyat Saib, the jemadar or governor of Bidanore, having exhausted his whole string of questions, he turned the discourse to another subject, no less than his great and

puissant lord and master, Hyder, of whom he had endeavoured to impress me with a great, if not terrible idea, amplifying his honour, his wealth, and the extent and opulence of his dominions: and describing to me, in the most exaggerated terms, the number of his troops, his military talents, his vast, and, according to his account, unrivalled genius; his amazing abilities in conquering and governing nations, and, above all, his amiable qualities, and splendid endowments of heart, no less than understanding. Having thus with equal zeal and fidelity endeavoured to impress me with veneration for his lord and master, and for that purpose attributed to him every perfection that may be supposed to be divided among all the kings and generals that have lived since the birth of Christ, and given each their due, he turned to the English government, and endeavoured to demonstrate to me the folly and inutility of our attempting to resist his progress, which he compared to that of the sea, to a tempest, to a torrent, to a lion's pace and fury; to every thing that an Eastern imagination could suggest as a figure proper to exemplify grandeur and irresistible power." CAMPBELL'S *Travels to India*, part iii. p. 49.

No. 603.— xviii. 27. *Hath he not sent me to the men which sit on the wall, that they may eat their own, &c.]* "The Mehmander urged the authority of the prince; the Ket Khoda that of the governor. I have the prince's firman, exclaimed the first, which, if I were to place upon a rock, that rock would dissolve into water from fear; who can say any thing against that? But the governor, exclaimed the second, has ordained otherwise. Then retorted the other, the governor, *Goh Khord*; to which he added all the usual common-place expressions of contempt for the whole of the governor's family, his father, mother, wife, daughter, &c. which are always the first effusions of a Persian in his anger." MORIER'S *Second Journey through Persia*, p. 307. *Goh Khord* is a vulgar expression among the Persians, when they would say that a blunder has been made. Perhaps 2 *Kings* xviii. 29. latter part, may afford an explanation of it.

No. 604.— xix. 3. *The children are come to the birth.]*

A similar image is employed by HOMER, when he represents the agonies which Agamemnon suffers from his wound:

Οφρα οἱ αἰμ' ἐτι θερμον ἀνηνοθεν ἐξ ωτειλῆς·
 Αὐταρ ἐπεὶ τὸ μὲν ἑλκος ἑτερσετο, παυσατο δ' αἶμα,
 Οὔρεια ὀδυναὶ δυνον μένος Ἀτρίδαο·
 Ὡς δ' ὅταν ὠδινῶσαν ἐχῇ βέλους ὄξυ γυναικα,
 Δριμυ, τὸ τε προΐησι μογosoκοὶ Εἰλειθυαὶ
 Ἥρης θυγατέρες, πικρὰς ὠδινὰς ἐγῶσαι·
 Ὡς οὔρεια ὀδυναὶ δυνον μένος Ἀτρίδαο. *Iliad xi. 266.*

*As when a lab'ring woman's arrowy throes
 Seize her intense, by Juno's daughters dread,
 The birth-presiding Ilithyæ deep
 Infix'd, dispensers of those pangs severe:
 So anguish insupportable subdu'd
 Then all the might of Atreus' royal son.* COWPER.

No. 605. — xix. 24. *With the sole of my feet have I dried up all the rivers of besieged places.*] “Gospaat, king of the world, possessed matchless good fortune, he was lord of two brides, the earth and her wealth; when his innumerable army marched, the heavens were so filled with the dust of their feet, that the birds of the air could not rest upon it.”

“At Moodgoghree, where is encamped his victorious army; across whose river a bridge of boats is constructed for a road, which is mistaken for a chain of mountains; where immense herds of elephants, like thick black clouds, so darken the face of day, the people think it the season of the rains; whither the princes of the north send so many troops of horse, that the dust of their hoofs spreads darkness on all sides; whither resort so many mighty chiefs of Tumbodweep, to pay their respects, that the earth sinks beneath the weight of their attendants.” *Asiatic Researches.* After this how flat and low is the fulsome boast of the haughty Sennacherib.

No. 606. — xix. 26. *As corn blasted before it be grown up.*] “The sam wind, as described to me by an old inhabitant of the Dashtistan, commits great ravages in this

district, particularly at Dashtiarjan, hurtful to vegetation. It blows at night, from about midnight to sunrise, comes in a hot blast, and is afterwards succeeded by a cold one. About six years ago there was a *sam* during the summer months, which so totally burnt up all the corn, then near its maturity, that no animal would eat a blade of it, or touch any of its grain. The image of corn blasted before it be grown up, was most probably taken from the circumstance now mentioned." MORIER'S *Second Journey through Persia*, p. 43.

Sir R. K. PORTER (*Travels in Persia*, vol. ii. p. 229.) says, that the samiel, though hostile to human life, is so far from being prejudicial to the vegetable creation, that a continuance of it tends to ripen the fruits. These accounts may be reconciled by observing, that the former relate to the corn, and the latter to fruit, and that it may refer to its gradual approach rather than its sudden attack.

If any unfortunate traveller, too far from shelter, meets the blast, he falls immediately, and in a few minutes his flesh becomes almost black, while both it and his bones at once arrive at so extreme a state of corruption, that the smallest movement of the body would separate the one from the other, p. 230.

No. 607. — xx. 7. *And Isaiah said, take a lump of figs. And they took, and laid it on the boil, and he recovered.*] Whatever the disorder was with which Hezekiah was afflicted, the remedy prescribed was a softening plaster, designed to ripen the boil, and to prepare it for receiving such assistance as to discharge it with ease and certainty. We have an instance of a similar proceeding, and with the same design, in regard to the plague, related by PITTS (p. 162.) of himself. "The plague reigned among us; — soon after we got ashore at Algiers, I was seized with it, but, through the divine goodness, escaped death. It rose under my arm, and the boil which usually accompanies the plague, rose on my leg. After it was much swollen, I was desirous to have it lanced, but my patroon told me it was not soft enough. — There was a neighbour, a Spaniard slave, who advised me to roast an onion, and apply a piece of it dipt in oil to the swelling, to mollify it; which

accordingly I did. The next day it became soft, and then my patroon had it lanced, and, through the blessing of my good God, I recovered."

No. 608. — xxi. 13. *I will wipe Jerusalem as a man wipeth a dish.*] The *Vulgate* renders this clause, *Delebo Jerusalem, sicut deleri solent tabulæ*: I will blot out Jerusalem as tablets are wont to be blotted out. It is a metaphor taken from the ancient method of writing. They traced their letters with a stile on boards thinly spread over with wax: for this purpose, one end of the stile was sharp, the other end blunt and smooth; with this they could rub out what they had written, and so smooth the place, and spread back the wax, as to render it capable of receiving any other words. Thus the Lord had written down Jerusalem, never intending that its name or memorial should be blotted out; but now the stile is turned, and the name Jerusalem is no longer to be found. This double use of the stile is pointed out in this ancient ænigma:

De summo planus; sed non ego planus in imo;
Versor utrinque manu, diverso et munere fungor;
Altera pars revocat, quicquid pars altera fecit.

*I am flat at the top, but sharp at the bottom;
I turn neither end, and perform a double function;
One end destroys what the other end has made.*

No. 609. — xxiii. 11. *He took away the horses that the kings of Judah had given to the sun.*] "Propium gentis, equorum quoque præsagia ac monitus experiri; publice aluntur iisdem nemoribus ac lucis candidi, et nullo mortali opere contacti: quos pressos sacro curru sacerdos, ac rex, vel princeps civitatis, comitantur, hinnitusque ac fremitus observant." TACITUS *Germania*, cap. 10. To receive intimations of future events from horses is the peculiar credulity of the country. For this purpose, a number of milk white steeds, unprophaned by mortal labour, is constantly maintained at the public expence, and placed to pasture in the religious groves. When occasion requires, they are harnessed to a sacred chariot; and the priest, accompanied by the king, or chief of the state, attends to watch the motions and neighing of the horses. See also HERODOTUS,

b. iii. JUSTIN, b. i. § 10. SAXO GRAMMATICUS, *Danish Hist.* b. xiv.

[Among most ancient nations, we find the sun represented as proceeding daily from East to West in a chariot drawn by the finest and swiftest horses, and so dispensing light to the earth. VIRGIL, *Georgics* i. 250. In the sacred books of the ancient Persians (ZENDAVESTA, part ii. p. 264.) it is said, "Praise to the sun that drives with four horses in his rapid course." Hence, amongst the Persians, horses were sacred to the sun, and were sacrificed to it. In a solemn procession described by XENOPHON (*Cyropedia*, b. viii. cap. 3. § 6.) after four incomparably fine bulls, which were sacrificed to Jupiter, followed the horses to be sacrificed to the sun. CURTIUS (b. iii. c. 5. § 8.) describes a similar procession, in which he says, "The chariot consecrated to Jupiter was drawn by white horses; it was followed by a horse of extraordinary size, which they called the *horse of the sun*." HERODOTUS (i. 216.) says of the Massagetæ, "Of the gods, they worship the sun alone, to which they sacrifice horses. The reason of this custom is, to give to the swiftest of all the gods the swiftest of all animals." ISIDORE of Seville observes, (*Orig.* lib. xviii. cap. 36.) The Romans gave the sun a chariot drawn by four horses, which, by their colours, were to represent the four seasons and the four elements. Sir W. JONES, in his *Essay on the Gods of Greece, Italy, and India*, (works, vol. i. 268.) says, that "among the Hindoos, Phœbus, or the personified orb of the sun, is adored as the god Surya. Their poets and painters describe his chariot as drawn by seven green horses." We will not take upon us to decide whether the horses, which the ancestors of King Josiah placed at the entrance of the temple were of wood, stone, or metal; or, as a tradition preserved by Jewish commentators maintains, were living horses, which were yoked every morning to a chariot consecrated to the sun, in which the king, or one of his officers, drove from the door on the east side of the temple to the suburbs of Jerusalem to meet the sun at its rising. ROSENMÜLLER.]

No. 610. — xxiii. 29. *Pharaoh-nechok.*] The kings of Egypt spared no expence in preparing splendid receptacles

for themselves after death; and those who consider the pyramids as sepulchres will easily admit that the posthumous ambition of the Pharaoh's was fully commensurate with that which they displayed while living. The description which Mr. *Belzoni* has given of the sepulchre of Pharaoh-nechoh, fully justifies this assertion. "The entrance into the tomb is at the foot of a high hill, with a pretty steep descent. The first thing the traveller comes to is a staircase cut out of the rock, which descends to the tomb; the entrance is by a door of the same height as the first passage. All the figures and hieroglyphics of every description are sculptured in basso-relievo, and painted over, except in the outlined chamber, which was only prepared for the sculptor. This room gives the best ideas that have yet been discovered of the original process of Egyptian sculpture. The wall was previously made as smooth as possible, and where there were flaws in the rocks, the vacancy was filled up with cement, which, when hard, was cut away along with the rest of the rock. Where a figure or any thing else was required to be formed, after the wall was prepared, the sculptor appears to have made his first sketches of what was intended to be cut out. When the sketches were finished in red lines, by the first artist, another more skilful corrected the errors, if any, and his lines were made in black: to be distinguished from those that were imperfect. When the figures were thus prepared, the sculptor proceeded to cut out the stone all round the figure, which remained in basso-relievo; some to the height of half an inch, and some much less, according to the size of the figure. For instance, if a figure were as large as life, its elevation was generally half an inch; if the figure were not more than six inches in length, its projection would not exceed the thickness of a dollar, or perhaps less. The angles of the figures were all smoothly rounded, which makes them appear less prominent than they really are; the parts of the stone that were to be taken off, did not extend much farther, as the wall is thickly covered with figures and hieroglyphics: and, I believe, there is not a space on those walls more than a foot square, without some figure or hieroglyphic. The garments, and various parts

of the limbs, were marked by a narrow line, not deeper than the thickness of a half-crown, but so exact, that it produced the intended effect. When the figures were completed, and made smooth by the sculptor, they received a coat of white-wash all over. This white is so beautiful and clear, that our best and whitest paper appeared yellowish when compared with it: the painter came next, and finished the figure. It would seem as if they were unacquainted with any colour to imitate the naked parts, since red is adopted as a standing colour for all that meant flesh; there are, indeed, some exceptions; for, in certain instances, when they intended to represent a fair lady, by way of distinguishing her complexion from that of the men, they put on a yellow colour to represent her flesh: yet it cannot be supposed, that they did not know how to reduce their red paints to a flesh colour; for, on some occasions, where the red flesh is supposed to be seen through a thin veil, the tints are nearly of the natural colour, if we suppose the Egyptians to have been of the same hue as their successors, the present Copts, some of whom are nearly as fair as Europeans. Their garments were generally white, and their ornaments formed the most difficult part, when the artists had to employ red in the distribution of the four colours, in which they were very successful. When the figures were finished, they appear to have laid on a coat of varnish; though it may be questioned whether the varnish were thus applied, or incorporated with the colour; the fact is, that no where else, except in this tomb, is the varnish to be observed, as no place in Egypt can boast of such preservation; nor can the true custom of the Egyptians be seen any where else with greater accuracy.

“Immediately within the entrance into the first passage, on the left hand, are two figures as large as life, one of which appears to be the hero entering into the tomb: he is received by a deity with a hawk's head, on which are the globe and serpent: both figures are surrounded by hieroglyphics: and farther on, near the ground, is a crocodile, very neatly sculptured. The walls on both sides of this passage are covered with hieroglyphics, which are separated by lines from the top to the bottom, at the distance of five

or six inches from one another : within these lines the hieroglyphics form their sentences ; and it is plainly to be seen, that the Egyptians read from the top to the bottom, and then recommenced at the top. The cieling of this first passage is painted with the figures of eagles. Beyond the first passage is a staircase with a niche on each side, adorned with curious figures with human bodies, and the heads of various animals. At each side of the door, at the bottom of the stairs, is a female figure kneeling, with her hands over a globe. Above each of these figures is a fox, which, according to the Egyptian custom, is always placed to watch the doors of sepulchres. On the front space over the door are the names of the hero and his son, or his father, at each side of which is a figure, with its wings spread over the names to protect them. The names are distinguished by being inclosed in two oval niches. In that of Nichao is a sitting figure, known to be a male by the beard ; he has on his head the usual corn measure, and the two feathers ; on his knees, the sickle and the flail ; over his head is a crescent, with the horns upward ; above which is, what is presumed to be a faggot of various pieces of wood, bound together, and by its side a group twisted in a serpentine form : behind the figure are what are thought by some to be two knives ; by others, feathers ; but as the feathers are of a different form, I, for my part, think they are sacrificing knives, which may have served as emblems of the priesthood : for we know that the heroes or kings of Egypt, were initiated into the sacred rites of the gods. Below the figure is a frame of two lines, drawn parallel to each other, and connected by similar lines, beneath which is the emblem of moving water. In the next oval, on the right, is a sitting female figure with a band round the head, fastening a feather ; and on her knees she holds the keys of the Nile. Above the head is the globe, and beneath the figure is the form of a tower, as it is supposed to represent strength. The faces of both figures are painted blue, which is the colour of the great god of the creation. On each side of the oval frames there is the globe and feathers, and beneath it are two hieroglyphics, not unlike two over-

flowing basins, as they are under the two protecting figures at each side of the oval frame.

“Next is the second passage, on the right hand of which are some funeral processions, apparently in the action of taking the sarcophagus down into the tomb; the usual boat, which carries the male and female figures upon it, and in the centre the boat with the head of the ram, drawn by a party of men. The wall on the left is likewise covered with similar processions. Among them is the scarabæus or beetle, elevated in the air, and supported by two hawks, which hold the cords drawn by various figures; and many other emblems and symbolical devices. The figures on the wall of the well are nearly as large as life; they appear to represent several deities, some receiving offerings from people of various classes.

“Next, is the first hall, which has four pillars in the centre, at each side of which are two figures, generally a male and female deity. On the right hand side wall there are three tiers of figures one above another, which is the general system almost all over the tomb. In the upper tier are a number of men pulling a chain attached to a standing mummy, which is, apparently, unmoved by their efforts. The two tiers beneath consist of funeral processions, and a row of mummies lying on frames horizontally on the ground. On the left is a military and mysterious procession, consisting of a great number of figures all looking towards a man, who is much superior to them in size, and who faces them. At the end of this procession, are three different sorts of people from other nations, evidently Jews, Ethiopians, and Persians. Behind them are some Egyptians, without their ornaments, as if they were captives rescued, and returning to their country, followed by a hawk-headed figure; I suppose, their protecting deity.

“I have the satisfaction of announcing to the reader, that, according to Dr. *Young's* late discovery of a great number of hieroglyphics, he found the names of Nichao and Psammethis his son inserted in the drawings I have taken of this tomb. It is the first time that hieroglyphics have been explained with such accuracy, which proves the

Doctor's system beyond doubt to be the right key for reading this unknown language; and it is to be hoped, that he will succeed in completing his arduous and difficult undertaking, as it would give to the world the history of one of the most primitive nations, of which we are now totally ignorant. Nichao conquered Jerusalem and Babylon; and his son Psammethis made war against the Ethiopians. What can be more clear than the above procession? The people of these nations are distinctly seen. The Persians, the Jews, and the Ethiopians, come in, followed by some captive Egyptians, as if returning into their country, guarded by a protecting deity. The reason why the Egyptians must be presumed to have been captives, is their being divested of all the ornaments which served to decorate and distinguish them from one another. The Jews are clearly distinguished by their physiognomy and complexion; the Ethiopians by their colour and ornaments; and the Persians, by their well-known dress, as they are so often seen in the battles with the Egyptians.

“ In the front of this hall, facing the entrance, is one of the finest compositions that ever was made by the Egyptians; for nothing like it can be seen in any part of Egypt. It consists of four figures as large as life; the god, Osiris, sitting on his throne, receiving the homages of a hero, who is introduced by a hawk-headed deity. Behind the throne is a female figure, as if in attendance on the great god. The whole ground is surrounded by hieroglyphics, and inclosed in a frame richly adorned with symbolical figures. The winged globe is above, with the wings spread over all, and a line of serpents crowns the whole. The figures and paintings are in such perfect preservation, that they give the most correct idea of their ornaments and decorations. Straight forward is the entrance into another chamber, with two pillars. The wall of this place is outlined, ready for the sculptor to cut out his figure. It is here that we may plainly see the manner in which the artist prepared the figure on the wall ready to be cut; and it is almost impossible to give a description of the various figures which adorn the walls and pillars of this chamber. There are great varieties of symbolical figures of men, women, and

animals, apparently intended to represent the different exploits of the hero, to whom the tomb was dedicated. On going out of this chamber into the first hall, is a staircase, which leads into a lower passage, the entrance into which is decorated with two figures on each side, a male and a female, as large as life. The female appears to represent Isis, having, as usual, the horns and globe on her head. She seems ready to receive the hero, who is about to enter the regions of immortality. The garments of this figure are so well preserved, that nothing which has yet been brought before the public can give a more correct idea of Egyptian customs. The figure of the hero is covered with a veil, or transparent linen, folded over his shoulder, and covering his whole body, which gives him a very graceful appearance. Isis is apparently covered with a net, every mesh of which contains some hieroglyphic, serving to embellish the dress of the goddess. The necklace, bracelets, belt, and other ornaments, are so well arranged, that they produce the most pleasing effect, particularly by the artificial lights, all being intended to conduce to this purpose. On the wall to the left, on entering this passage, is a sitting figure of the size of life: it is the hero himself, on his throne, having a sceptre in his right hand, while the left is stretched over an altar, on which are twenty divisions. A plate in the form of an Egyptian temple, is hung to his neck by a string. Still farther the hall opens into the large vaulted chamber. It would be impossible to give any description of the numerous figures which adorn the walls of this place. It was here that the body of the king was deposited, as I found in its centre the beautiful sarcophagus (nine feet five inches long, three feet seven inches wide.) This is sculptured within and without with several hundred small figures (two inches in height) in intaglio, coloured with a dark blue; and, when a light is put into the inside of it, it is quite transparent. The ceiling of the vault itself is painted blue, with a procession of figures, and other groups relating to the Zodiac." BELZONI's *Researches in Egypt*, p. 246. It was placed over a staircase in the centre of the saloon, which communicates with a subterraneous passage, leading downwards, three hundred

feet in length, the end of which, probably, extends through the mountain to another entrance.

No. 611. — xxiv. 13. *And he carried out thence all the treasures of the house of the Lord, and all the treasures of the king's house.]* The following estimate of the damage done to the emperor of India by Nadir Shah, may assist us in conceiving of the calamities suffered by Judea. Independent of what is recorded to have been carried to Babylon as spoil, much more mischief must have been done by the soldiery. Since the battle of Karnal, until Nadir Shah's departure from Shahjehanabad, the loss sustained by the emperor and his people within and without the city, in jewels, treasure, goods, effects, destruction of fields, exclusive of buildings, amounted to very near one arrib of rupees (125,000,000*l.*) out of which Nadir Shah carried away to the value of 70 crores (87,500,000*l.*) in jewels and other effects, and his officers and soldiers 10 crores (12,500,000*l.*) The charges of his army while he continued there, the arrears, pay, and gratuity advanced them, with what goods were destroyed by fire, made near 20 crores (25,000,000*l.*) more. Two hundred thousand of the inhabitants of the empire were destroyed. FRAZER'S *History of Nadir Shah*, p. 219. 222.

No. 612. — xxiv. 16. *And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.]* Thus Nadir Shah, in like manner, after the taking of Delhi, obliged three hundred masons and builders, two hundred smiths, two hundred carpenters, and one hundred stonecutters, to engage in his service in order to go into Persia. HANWAY'S *History of Nadir Shah*, p. 196.

No. 613. — xxv. 4. *The king went the way toward the plain.]* This desert or wilderness is described by MAUNDRELL, (*Journey*, March 29.) as "a most miserable, dry, barren place, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, by which its very bowels had been turned outward."

No. 614. — xxv. 7. *And put out the eyes of Zedekiah.*] This was probably done with the intention of rendering the king incapable of ever reascending the throne. Thus it was a law in Persia down to the latest time, that no blind person could mount the throne. Hence the barbarous custom, common at the time of *Chardin*, and even since, of depriving the sons and male relations of a Persian king, who are not to be allowed to attain the government, of their sight. Down to the time of Abbas, who reigned in 1642, this was done, according to CHARDIN, (part vi. p. 243.) only by passing a red-hot copper plate before the eyes. “But the powers of vision was not so entirely destroyed, but that the person blinded still retained a glimmering; and the operation was frequently performed in so favourable a manner, that still some sight remained. During the reign of Abbas II. one of the brothers of that prince once visited his aunt and his nephew, whose palace joins the residence of the Dutch: as he expressed a wish to visit these strangers, they were informed of this, and they were invited to spend an afternoon and take supper with them. The brother of the king brought several other blinded princes with him, and when candles were introduced, it was observed that they were aware of it. They were asked if they saw any thing. The king’s brother answered in the affirmative, and added, that he could see enough to walk without a stick. This was unfortunately heard by one of the court spies, who were employed to watch all the motions of the great people. According to the custom of these people, he related it to the king in a malicious manner, and so that he could not avoid being uneasy. “How,” cried he, “these blind people boast they can see? I shall prevent that;” and immediately he ordered their eyes to be put out in the manner above described. This is performed by entirely putting out the eyes with the point of a dagger. “The Persians,” continues *Chardin*, “consider their policy towards the children of the royal family as humane and laudable; since they only deprive them of their sight, and do not put them to death as the Turks do. They say that it is allowable to deprive these princes of their sight, to

secure the tranquillity of the state; but they dare not put them to death for two reasons; the first is, because the law forbids to spill innocent blood; secondly, because it might be possible, that those who remained alive should die without children, and if there were no other relations, the whole legitimate family would become extinct." ROSEN-MÜLLER.

No. 615. — xxv. 15. *Such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.*] Among the rest of the rich vessels which were at this time carried away from the temple to Babylon, the ark is generally supposed to have been included. The Shechinah, or divine presence, was probably first withdrawn from it. The ancients used to consecrate their towns, to detain the deities by a kind of force, and prevent their departure. It was believed, that when a city was on the point of being taken, the deities abandoned it. HERODOTUS, *Clio*. c. 26. *Æschylus*, in the seven chiefs against Thebes, makes Eteocles say,

*The Gods they say prepare
To quit their seats, and leave a vanquish'd town.*

So also VIRGIL,

Excessere omnes adytis arisque relictis
Dii quibus imperium hoc steterat.

Æn. ii. v. 351.

No. 616. — xxv. 30. *And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.*] "The other guests were arranged round the room, according to their respective ranks: amongst whom was an old man, a lineal descendant of the Seffi family, whom they called Nawab, and who took his seat next to the Ameen-ad-Dowlah. Although needy and without power, he is always treated with the greatest respect. 2 *Sam.* ix. 1. 7. He receives a daily *sursat*, or allowance, from the king, which makes his case resemble that of Jehoiachin, for his allowance was a continual allowance given him of the king, a daily rate, all the

days of his life. 2 *Kings* xxv. 30. Giving to the Nawab a high rank in society, is illustrative of the precedence given to Jehoiachin, by setting his throne above the throne of the kings that were with him in Babylon. V. 28." MORIER'S *Second Journey through Persia*, p. 143.

No. 617. — 1 CHRONICLES ix. 18.

The king's gate.

THIS gate was so called, because Solomon built it and the rest of the wall on that side, at an extraordinary trouble and expence, raising the foundation four hundred cubits, or seven hundred and twenty-nine feet seven inches from the bottom of the deep valley of Kidron, by means of large stones, twenty cubits, or thirty-six feet five inches long, and six cubits or ten feet ten inches high, (JOSEPHUS, *Ant.* xx. 9.) so as to be on an equality with the rest of the surface. When Captain LIGHT visited Jerusalem, in 1814, some of these large stones seem to have been remaining, for when describing the Turkish aga's house, which is built on the spot where the house of Pontius Pilate formerly stood, he says, p. 157, "what attracted my observation most, were three or four layers of immense stones, apparently of the ancient town, forming part of the walls of the palace." The ancients delighted in building with these large kind of stones, for in the ruins which we have of ancient buildings, they are often to be found of great magnitude. Mr. WOOD, in his *Ruins of Palmyra and Balbec*, states, "that the stones which compose the sloping wall of the latter are enormous; some are from twenty-eight to thirty-five feet long, and nine feet high. There are three of the following dimensions: fifty-eight feet high, and twelve thick; they are of white granite, with large shining flakes like gypsum."

At Bagdad, the gate Al Talism is "now bricked up, in honor of its having been entered in triumph by the sultan Murad, after his having recovered Bagdad from the Persians, and the weak grasp of the unworthy son of the great Abbas. In consequence of this signal event, the

portal was instantly closed on the victor having marched through, and, from that day has never been reopened. This custom of shutting up any passage that has been peculiarly honored, that it may not be profaned by vulgar footsteps, appears to have prevailed very generally over the East. I found an instance of it at Ispahan, where the Ali Copi gate is, in like manner, held sacred for a similar reason." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 262.

No. 618. — xv. 16. *And David spake to the chief of the Levites to appoint their brethren to be singers, with instruments of music.*] The Moguls, who profess the Lamai religion, still have such music. The temple instruments consist of a large drum, a large trumpet, and metal basins, which are struck together, shalms, bells, &c. "All these musical instruments have their prescribed objects and use, and are part of the sacred utensils of the temple and altar. But the music itself is a dreadful noise, which makes the whole temple shake, and is more calculated to frighten away lovers of music than to attract them; but in its kind it is perfectly regular, nothing less than arbitrary; and the priests choose with particular care, the youth intended for performers in the temple." JUL. VON KLAPROTH'S *Travels in the Caucasus and to Georgia*, b. i. p. 180. ROSEN-MÜLLER.

No. 619. — xxii. 14. *Now, behold, in my trouble, I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass, and iron, without weight.*] The Hebrew word, which is here translated talent, (by *Luther*, hundred weight,) is, according to JOSEPHUS, (*Jewish Antiquities*, b. iii. chap. 6. § 7.) equal to a talent among the Greeks. A Hebrew talent weighed as much as three thousand shekels, as appears from *Exod.* xxxviii. 25, 26. compared with xxx. 13; for upon 603,550 young men of twenty years of age, and upwards, each of whom had to pay half a shekel, 301,775 shekels in all were levied; and the whole sum is estimated at 100 talents, and 1775 shekels. Now, if we divide 301,775 shekels by 100 talents and 1775 shekels, 3000 shekels will make a talent. *Eisenschmid* es-

timates a shekel of gold at $4\frac{1}{15}$ ducats, and a talent of gold at 12,220 ducats, but a talent of silver coin at 1250 dollars. According to J. D. MICHAELIS's calculation (*Supplem. ad Lex. Hebr.* No. 416 and 1139.) a talent of gold only amounts to $4397\frac{1}{2}$ ducats, and a talent of silver to $787\frac{1}{2}$ dollars, Hanoverian money. However, according to either of these calculations, a hundred thousand talents of gold, and ten hundred thousand talents of silver, make immense sums of several hundred millions of dollars. It is difficult to comprehend whence David, who had no inheritance from his ancestors, and whose dominion was of no very great extent, could have obtained such an astonishing quantity of precious metals. JOSEPHUS saw very well that his Greek and Roman readers would hardly credit, that David had such an immense quantity of gold and silver. He therefore says (b. vii. chap. 14. § 2.) that David left ten thousand talents of gold and an hundred thousand talents of silver. Eupolemus, on the contrary, (in EUSEBIUS's *Evangelical Preparation*,) changes the talents, employed in the building of the temple, into so many shekels. But it is evident how arbitrary and ill-founded are these attempts to lessen the sums stated in the text. We find, however, in other ancient authors, similar notices of immense treasures of gold and silver, which appear to us almost incredible. Thus CTE-SIAS relates (in *Athenæus*, b. xiii. p. 529.) that the Assyrian king, Sardanapalus, when he was besieged in his capital of Nineveh, had caused a great pile to be erected in the court-yard of his palace, and all his riches to be laid upon it, that they might not fall into the hands of the enemy. He laid on this pile an hundred and fifty golden bedsteads, as many golden tables, a million weight of gold, ten times as much silver, many robes of purple and precious stuffs, and other treasures. Besides this, he had given three thousand hundred weight of gold to his sons, whom he had sent out of the city at the beginning of the siege. According to an account given by PLINY (*Nat. Hist.* b. xxxiii. chap. 3.) the booty made by Cyrus, in his conquest of Asia, amounted to four-and-thirty thousand pounds of gold, besides the golden vessels, a golden vine, and fig tree; five hundred thousand weight of

days of his life. 2 Kings xxv. 30. Giving to the Nawab a high rank in society, is illustrative of the precedence given to Jehoiachin, by setting his throne above the throne of the kings that were with him in Babylon. V. 28." MORIER'S *Second Journey through Persia*, p. 143.

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silver, and the cup of Semiramis, which weighed fifteen hundred weight. The vow which Artaxerxes (according to *Plutarch's* life of that king) made for the recovery of his wife, Atossa, is a proof of his immense riches. He made a vow to Juno, and confirmed it, according to the fashion of the country, by touching the earth, that he would cause his governors of provinces to bring her so many presents, that they should fill the whole space between her temple and his palace, a distance of eleven stadia, with gold, silver, purple garments, and horses. DIODORUS SICULUS assures us, (b. xvii.) that a hundred and twenty thousand weight of gold were found in the treasury at Ecbatana, when Alexander made his entry into that city. In Persepolis, Alexander (according to DIODORUS, b. xvi. chap. 57. and CURTIUS, b. 5. chap. 6. § 9.) found an almost incredible treasure of an hundred and twenty thousand talents, that is, of 153,750,000 dollars. In the city of Pasargadæ, a treasure of 6000 talents, that is, of 7,687,500 dollars fell into his hands. CURTIUS, *loc. cit.* At Susa, he took possession of 50,000 talents, that is 64,062,500 dollars, (CURTIUS, b. v. chap. 2. § 11. ARRIAN. b. iii. chap. 3.) which had probably been amassed by many kings during a long period. Such positive statements, of which we find so many, in the most respectable authors of antiquity, scarcely allow a doubt that the mass of precious metals extracted from the earth, and wrought in various ways, was much greater in those times than it is now. There are some excellent remarks, tending to throw light on this subject, in HEEREN'S *Ideas on the Policy, Trade, and Intercourse of the principal Nations of the Ancient World*, part i. div. 1. p. 104. "In every case," says he, "the quantity of gold which existed in the Persian times, proves that the connection with the rich gold countries of the earth, whether we seek it in northern or southern Asia, or in both, was much greater than history expressly informs us." The Great Mogul, Shah Deschehan, (who reigned 1627—1658) may, in some measure, bear the comparison, in respect to his riches, with the Asiatic princes of any former age. J. A. VON MANDELSLO, who visited his dominions in 1638, says of him, in his *Travels*, (pub-

lished by *Olearius*, b.i. chap. 28. p. 65.) “he is a very rich prince, perhaps the richest in the whole world. There is a great quantity of gold and silver in his treasury, as well as in all India; though they have no mines either of gold or silver in their country, these metals are brought by foreigners in great abundance, to purchase merchandise. It is calculated that the mogul has in his coffers, in gold, silver, pearls, and precious stones, to the amount of fifteen hundred millions of rix dollars, which he never touches except on extraordinary occasions.” ROSENMÜLLER.

To the foregoing statement may be added the following account of the

REVENUES OF THE CALIPHATE,
under the reign of Mamoun; extracted from IBN KHALEDOUN, *The Mines of the East*, chap. xxvi. sect. 3. State of the revenues of the Caliph Mamoun, extracted from a register made by *Ahmed Ibn Mohammed Ibn Abdolhamed*, employed in the finances.

BY MR. JOSEPH VON HAMMER.

In natural productions and effects.

From Bahrein, 200 rich habits.

From the district of Thenetan, 240 rotoli of terra sigillata, the rotolo at 130 drachms.

Ahwaz, 30,000 rotoli of sugar.

Fars, 3000 bottles of rosewater; 10,000 rotoli of olive oil.

Kermun, 500 rich habits; 20,000 rotoli of dates; 1000 rotoli of *sind*, (perhaps *senn.*) senna; 150 rotoli of Indian aloes.

Segistan, 3000 pieces of brocade; 20,000 rotoli of sugar.

Khorassan, 2000 plates of silver; 4000 horses, 1000 slaves, 27,000 pieces of silk stuff, 3000 rotoli of myrobolans.

Djordan, 1000 bundles of silk.

Coremis, 1000 plates of silver.

Taberistan, Rouyan, Nehavend, 600 carpets, 200 robes, 500 habits, 300 handkerchiefs, and the same number of napkins for the bath.

Rei, 20,000 rotoli of honey.

Hamadan, 1000 rotoli of preserves, called rob of pomegranates, 120,000 rotoli of the sweetest honey.

Mossoul, 1000 rotoli of white honey.

Kilan, 1000 slaves, 200 borachio of honey, 10 pieces, 20 robes.

Arménia, 20 carpets, 10,000 rotoli of oranges, 200 mules.

Canesrin, 1000 load of dried raisins.

Palestine, 300,000 rotoli of dried raisins.

Africa, 120 carpets.

IN READY MONEY.

Essouad, the district of Bassra and Coufa, gave,

	DERHEMS.		DERHEMS.
In grains, - -	27,780,000	Taberistan, Rouyan, and	
In money, - -	14,800,000	Nehavend, -	6,300,000
Kosker, - -	11,600,000	Rei, - -	12,000,000
Kordidjle, - -	20,800,000	Hamaclan, - -	11,800,000
Holvan, - -	4,800,000	The district between	
Ahvaz, - -	25,000	Basra and Coufa,	1,700,000
Fars, - -	27,000,000	Cheherzor, -	6,000,000
Kerman, - -	4,200,000	Masenderan, -	4,000,000
Mekran, - -	400,000	Mossoul, - -	24,000,000
Sind, - -	11,500,000	Azerbeidjan, -	4,000,000
Segistan, - -	4,000,000	Aldjezira, - -	4,000,000
Khorassan, - -	28,000,000	Alkerah, - -	300,000
Djordjan, - -	12,000,000	Kilan - -	5,000,000
Coumis, - -	1,500,000	Armenia, - -	13,000,000
		Barca - -	1,000,000
		Africa Proper, -	13,000,000
		Total, Derh.	274,503,000

	DINARS.		DINARS.
Canesrin gave -	400,000	Yemen, - -	370,000
District of the Jordan	96,000	Damascus, - -	420,000
Palestine, - -	320,000	Hedjaz, - -	300,000
Egypt, - -	1,920,000		
		Total, Dinars,	3,826,000

The entire revenue of the Eastern empire, therefore, consisted of 274,505,000 derhems of silver, and 3,826,000 dinars of gold.

A dinar is equal to $1\frac{3}{7}$ derhems, or one derhem is equal to $\frac{7}{10}$ of a dinar.

In order to reduce the dinars into derhems, it is necessary to add to the sum of the dinars three-sevenths more. The three-sevenths of the above sum make $1,639,714\frac{2}{7}$, which, added to the sum itself, makes

3,826,000

1,639,714 $\frac{2}{7}$

5,465,714 $\frac{2}{7}$ Derhems.

which added to 274,505,000

make - 279,970,714 $\frac{2}{7}$ Derhems.

It is, however, impossible to estimate this sum in our

money, till we know precisely the value of the derhem, which appears to have been nearly the same as a hard piastre. With respect to the revenues of the kings of Andalusia, it is related, that the eighth of the Omniades, Nasir Abdorrahman, left at his death 500 cwt. of gold, equivalent to 5,000,000 of dinars. It is also stated, in the most authentic histories, that the annual revenues of the Caliphate, under Har Rachid, amounted to 7,500 cwt. of gold, 75 millions of dinars. The riches of the Fatemites may be judged of by the following fact: the Visir Efdhal, son of Bedr Aldjemali, having been killed, his property, which was confiscated, amounted to 6,250,000 ducats, besides jewels and valuable effects.

It is to be observed, that though the word *derhem* is incontestably derived from *drachm*, it must not be confounded, with respect to its weight, with our drachm, which is the eighth part of an ounce, of which sixteen make a pound; whereas the derhem is the fortieth part of an orca, which is above two pounds and a quarter; so that the derhem is nearly the same as the ounce, and not as the drachm.

No. 620. — xxvii. 15. *The twelfth captain for the twelfth month.*] The military regulations and discipline of the Israelites differed essentially, in many points, from those of modern times and people. They were, however, particularly adapted to their circumstances, and were efficient in their operation. The office of captain was one of great honor and power; and to prevent any evils which its pre-eminence might create, it appears to have been shared or held by several persons at the same time, each one exercising his authority at a particular period of the year. They were, no doubt, careful to preserve unanimity and harmony, otherwise such a system might have permitted jealousy, and the influence of clashing interests, and might have involved the people in anarchy and opposition. Many men of great eminence were raised up in the camp of Israel, and distinguished themselves by their valor and success. The Israelitish army was divided into tribes: the Roman military body into legions. LIVY, ii. 26. SALLUST, *Jug.* 79.

Each legion was subdivided into ten cohorts: each cohort into three maniples, and each maniple into two centuries. Subordination was probably maintained among the Jewish soldiery by subdividing them in the most convenient manner, though the whole body might be brought under the inspection of the captain of the particular month. Between the monthly captains of the Jews, and the tribunes of the Romans, there is a remarkable similarity, the latter usually acting in his turn, as did the former for a particular month assigned to him. LIVY, l. 41. HOR. *Sat.* i. 6. 48.

No. 621. — xxvii. 25. *And over the king's treasures was Azmaveth the son of Adiel; and over the storehouses in the fields.] Subterranean granaries were common in the East; the following is a detailed account of those now used by the Moors. "Après la moisson, les Maures sont dans l'usage d'enfermer leur bled dans des matamores, qui sont des puits creusés en terre, où le bled se conserve long-tems. Cet usage est très ancien, et il a du être général dans les pays chauds, habités par des peuples errants. Pour garantir le bled de l'humidité, on garnit de paille les côtés de ce puits, à mesure qu' on le remplit, et on le couvre de même quand la matamore est pleine: on la ferme ensuite avec une pierre, sur laquelle on met un monceau de terre, en forme pyramidale, pour écarter l'eau en cas de pluie. Les pères, parmi les gens aisés, sont dans l'usage de remplir une matamore à la naissance d'un enfant et de la vuidér à son mariage. J'ai vu du bled conservé de même pendant vingt cinq ans; il avoit perdu de sa blancheur. Quand, par des motifs de convenance ou par ordre imperial, les Maures sont contraints de changer d'habitation, ne pouvant emporter leurs grains avec eux, ils laissent sur les matamores des signaux avec des pierres amoncelées qu'ils ont ensuite peine à retrouver; ils sont dans l'usage alors d'observer la terre au soleil levant, et à mesure qu'ils voient s'exhaler une vapeur plus epaisse, ils reconnoissent la matamore, sur laquelle l'attraction du soleil a un effet plus marqué, en raison de la fermentation du bled quelle renferme." CHENIER, *Recherches Hist. sur les Maures*, vol. iii. p. 219. After the harvest the Moors used*

to enclose their corn in subterraneous granaries, which are pits dug in the earth, where the corn is preserved for a considerable time. This custom is very ancient, and ought to be general in all warm countries, inhabited by wandering people. To secure the corn from moisture, they line these pits with straw, in proportion as they fill them, and cover them with the same; when the granary is filled, they cover it with a stone, upon which they put some earth in a pyramidical form, to disperse the water in case of rain. Among the wealthier part, the fathers commonly fill one granary at the birth of each child, and empty it at their marriage. I have seen corn preserved in this manner during five and twenty years. It had lost its whiteness. When by motives of convenience, or by an imperial order, the Moors are obliged to change their habitations, not being able to carry their grain with them, they leave over these granaries a mark of stones heaped together: they have much trouble in finding them again. It is the custom now to observe the earth at the rising of the sun, when a thick vapour ascends from them: they then discover the granary upon which the sun has a marked effect, on account of the fermentation of the corn which is shut up.

No. 622. — xxvii. 28. *And over the sycamore trees that were in the low plains.*] Sycamore trees were very important to the Egyptians, and they were particularly fond of their fruit. NORDEN (part i. p. 79.) tells us, that the greater part of the people live upon it, thinking themselves well regaled, when they have a piece of bread, a couple of sycamore figs, and a pitcher filled with water from the Nile. HASSELQUIST (p. 261.) was himself much pleased with it; he says, “after I had once tasted it, I could scarce refrain from eating; and if I had thought the fresh fruit wholesome, I should certainly have eaten a great deal of it.” He also observes, (p. 120.) that they were very commonly found in the plains and fields of Lower Egypt. No wonder then that an officer was appointed to look after these trees. HARMER, vol. iv. p. 5.

No. 623. — xxviii. 2. *Then David the king stood up upon his feet.*] He rose up from the seat or throne on

which he sat, in honour of the assembly before him, and that he might be better heard. It was a custom with the ancients, even for kings to stand up, when they addressed the people: if any one sat, it was reckoned a new and strange thing. Agamemnon, when wounded, did not speak sitting till he had made an excuse for it. EUSTATHIUS, in HOMER, *Iliad*, i. 46. xix. 77. 79.

No. 624. — 2 CHRONICLES ii. 7.

Send me now therefore a man cunning to work in gold, and in silver, &c.

“**M**ANY things in the description of the Faje-Mahal, at Agra, have a great resemblance to the ornaments in Solomon’s temple, which was adorned with onyx stones, precious and glistening stones of divers colours, and marble in abundance. And as Shah Jehan appointed one superior artist, or jewel-handed man, to superintend that magnificent structure, so Solomon wrote to Hiram, king of Tyre, to send him *a man cunning to work in gold and silver*, in brass and iron, in purple and crimson, and blue; and that had skill to grave with the cunning men of Judah and Jerusalem.” FORBES’S *Oriental Memoirs*, vol. iii. p. 112.

No. 625. — iii. 15. *And also he made before the house two pillars of thirty and five cubits high.*] It seems to have been a general custom in temples of remote antiquity, to erect isolated monuments or obelisks in front. BELZONI, in his researches among the stupendous structures of former ages, discovered, in many instances, these colossal pillars. SAVARY (vol. ii. p. 107.) mentions two obelisks before the porches of the great temple at Luxore, each a solid block of granite, seventy-two feet high above the surface, and thirty in circumference; but being sunk deep in the sand and mud, they may well be supposed ninety feet from the base to the summit. The hieroglyphics they contain, divided into columns, and cut in bas-reliefs, projecting an inch and a half, do honour to the sculptor. (Vol. ii. p. 96. vol. iii. p. 112.) Before the gate of the temple of Jagger-naut, there is a pillar of black stone, of an octagon form, fifty cubits high. Shadi Khojah, who, in 1419, was sent

on a mission from Persia to the court of China, mentions a splendid temple at Khamis in China, in front of which were two gigantic statues. MURRAY'S *Asia*, vol. i. p. 227. At Stonehenge, in the middle of the avenue, and in a right line with the great entrance, two hundred and ten feet from the body of the structure, stands a solitary pyramidal stone sixteen feet four inches high, and twenty-four feet nine inches in circumference. In a remote part of the island of Lewes and Herries, near the village of Calarnish, there are some magnificent druidical remains; from the circle, an avenue of eighty yards, bounded by tall stones of great bulk extends toward the south, in the immediate front of which stands a single stone of prodigious size.

No. 626. — v. 12. *And the Levites which were the singers, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar.*] “The soors or good genii of the Hindoo mythology, are painted of a white colour, while the assoors, or children of darkness, are constantly depicted black.” MAURICE'S *Ind. Antiq.* vol. iv. p. 365. “Before the Indian archimagus officiates in making the supposed holy fire, for the yearly atonement of sin, the sagan clothes him with a white ephod, which is a waistcoat without sleeves. When he enters on that solemn duty, a beloved attendant spreads a white drest buckskin on the white seat, which stands close to the supposed holiest, and then puts some white beads upon it, that are given him by the people. Then the archimagus wraps around his shoulders a consecrated skin of the same sort, which, reaching across under his arms, he ties behind his back, with two knots on the legs, in the form of a figure of eight. Another custom he observes on this solemn occasion is, instead of going barefoot, he wears a new pair of buckskin white maccasenes, made by himself, and stitched with the sinews of the same animal. The upper-leather across the toes, he paints for the space of three inches with a few streaks of red. These shoes he never wears but in the time of the supposed passover: for at the end of it they are laid up in the beloved place, or holiest, where much of the like sort quietly accompanies an heap of gold, broken

earthenware, conch-shells, and other consecrated things.”

ADAIR'S *American Indians*, p. 32.

“The king of the island of Tornate, having a mind to make Admiral Sir Francis Drake a visit on shipboard, sent beforehand four large canoes, filled with some of the most highly dignified persons about him. They were all dressed in white lawn, and had a large umbrella of a very fine perfumed mat, borne up with a frame made of reeds, spreading over their heads from one end of the canoe to the other. Their servants, clad in white, stood about them, and without there were ranks of soldiers placed in comely order on both sides.” SIR FRANCIS DRAKE'S *Voyage*. HARRIS, vol. i. p. 22. See p. 178. b. iii.

No. 627. — vi. 28. *Caterpillars*.] We are so little acquainted with the various species of destructive insects which ravage the Eastern countries, that it is extremely difficult to determine what kind was meant by Solomon, in this prayer, by the word which our version renders caterpillars, and which is distinguished by him there from the locusts, which genus is so remarkable for eating up almost every green thing: but a passage of Sir John Chardin may, probably, illustrate that part of Solomon's address to him whom he considered as the God of universal nature.

“Persia is subject to have its harvest spoiled, by hail, by drought, or by insects, either locusts or small insects, which they call *sim*, which are small white lice, which fix themselves on the foot of the stalk of corn, gnaw it, and make it die. It is rare for a year to be exempt from one or the other of these scourges, which affect the ploughed lands and the gardens, &c.”

The enumeration by Solomon, and that of this modern writer, though not exactly alike, yet so nearly resemble each other, that we are inclined to believe these small insects are what Solomon meant, by the word translated caterpillars.

No. 628. — vii. 5. *And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep.*] “The Carthaginians, and with some probability, assert, that during the contest of the Greeks and Barbarians in Sicily, which, as is reported, continued

from morning till the approach of night, Amilcar remained in his camp: here he offered sacrifice to the gods, consuming upon one pile the entire bodies of numerous victims."

HERODOT. *Polymnia*, p. 167. "Cræsus, after these things, determined to conciliate the divinity of Delphi, by a great and magnificent sacrifice. He offered up three thousand chosen victims; he collected a great number of couches, decorated with gold and silver, many goblets of gold, and vests of purple; all these he consumed together upon one immense pile, thinking by these means to render the deity more auspicious to his hopes. He persuaded his subjects to offer in like manner the proper objects of sacrifice they respectively possessed. As at the conclusion of the above ceremony, a considerable quantity of gold had run together, he formed of it a number of tiles; the larger of these were six palms long, the smaller three, but none of them was less than a palm in thickness, and they were one hundred and seventeen in number; four were of the purest gold, weighing each one talent and a half: the rest were of inferior quality, but of the weight of two talents. He constructed also a lion of pure gold, which weighed ten talents. It was originally placed at the Delphian temple, on the above gold tiles: but when this edifice was burned, it fell from its place, and now stands in the Corinthian treasury; it lost, however, by the fire, three talents and a half of its former weight." HERODOT. *Clio*, p. 50.

No. 629. — ix. 17, 18. *Moreover the king made a great throne of ivory, and overlaid it with pure gold; and there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays; and twelve lions stood there on the one side and on the other, upon the six steps: there was not the like made in any kingdom.]* "The throne upon which the king sat was ascended by steps, upon which were painted dragons. It is surrounded by a balustrade, and the whole of it, which is overlaid with fine gold, beautifully enamelled, we were told cost one hundred thousand tomauns. The throne of Solomon was ascended by steps; there were stays on each side of the sitting place

and what is the principal feature of resemblance, was overlaid with pure gold." MORIER'S *Second Journey through Persia*, p. 174.

No. 630. — xii. 8. *As swift as the roes upon the mountains.*] To illustrate this passage, we may observe, from Dr. RUSSELL, (*Nat. Hist. of Aleppo*, p. 54.) that the two species of antelopes about Aleppo, in Syria, "are so extremely fleet, that the greyhounds, though very good, can seldom take them, without the assistance of a falcon, unless in soft deep ground." The following occurrence proves the strong attachment which some of the Arabs cherish for these animals. "A little Arab girl brought a young antelope to sell, which was bought by a Greek merchant, whose tent was next to me, for half a piastre. She had bored both ears, into each of which she had inserted two small pieces of red silk riband. She told the purchaser, that as it could run about and lap milk, he might be able to rear it up; and that she should not have sold it, but that she wanted money to buy a riband, which her mother would not afford her: then almost smothering the little animal with kisses, she delivered it, with tears in her eyes, and ran away. The merchant ordered it to be killed and dressed for supper. In the close of the evening, the girl came to take her last farewell of her little pet, knowing that we were to decamp at day-break. When she was told that it was killed, she seemed much surprised, saying that it was impossible that any body could be so cruel as to kill such a pretty creature. On its being shewn to her, with its throat cut, she burst into tears, threw the money in the man's face, and ran away crying." PARSONS'S *Travels*, p. 112.

No. 631. — xiii. 3. *And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him, with eight hundred thousand chosen men, being mighty men of valour.*] Few things in history are more surprizing than the great numbers which are recorded as forming Eastern armies. But parallel instances occur in other places, and at other times. The armies of Semiramis, Darius, and Xerxes, were very great. The contend-

ing armies of Bajazet and Tamerlane are thus described by KNOLLES, (*History of the Turks*, p. 215, 216. 218.) "So, marching on, Tamerlane at length came to Bachi-chich, where he staid to refresh his army eight daies, and there againe took a generall muster thereof, wherein were found (as most write) four hundred thousand horse, and six hundred thousand foot; or as some others that were there present, affirme, three hundred thousand horsemen, and five hundred thousand foot, of all nations. Vnto whom he there gaue a generall pay, and, as his manner was, made vnto them an oration, informing them of such orders as he would have kept, to the end they might the better observe the same; with much other militarie discipline, whereof he was very curious with his captains. At which time, also, it was lawfull for euery common soldier to behold him with more boldness than on other daies, forasmuch as he did, for that time, and such like, lay aside his imperial majestie, and shew himselfe more familiar vnto them." In the army of Bajazet there were three hundred thousand horsemen, and two hundred thousand foot. See also Baron DU TOT, vol. i. p. 143. 150. VOLNEY'S *Travels*, vol. i. p. 124. 126.

No. 632. — xxiii. 3. *And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David.*] That the right of succession to the throne belongs to the first-born, is assumed as a principle in the East, down to modern times. A proof of this is found in the following passage, in the *Travels* of ANDERSON and IVERSON, published by Olearius. "It was again commonly reported at Agra, that the Mogul had written to his eldest son, who was then in Bengal, and offered to give him the province of Orixa, with other countries, if he would be content therewith, as his patrimony, and engage not to pretend, after his father's death, to any thing further, but live in peace with his brothers. To which the son answered, that this was a hard and unreasonable demand to which he could not accede, and he would take what of right belonged to him; *that he was the eldest son of his father, and that those younger were to be preferred to him, was a thing unheard of in all the East.*" ROSENMÜLLER.

No. 633. — xxiv. 25. *The sons of Jehoiada.*] The ancient orators, and writers of history or poetry, called either one son or daughter by the plural name of children. An instance of this occurs in *The Annals of SEMPRONIUS ASELLIO*, b. v. Asellio was a military tribune at the siege of Numantia, under Scipio Africanus, and wrote an account of those actions at which he himself was present. His expressions concerning Tiberius Gracchus, the tribune of the people, when he was slain in the capitol, are these: “For Gracchus, whenever he left his house, was never accompanied by less than three or four thousand men.” He says also, that “he began to intreat that they would protect him, and *liberos suos*, his children. He then ordered the *one* male child he had to appear, and, almost in tears, recommended him to the people.” BAITHIUS, in his *Adversaria*, alleges a superstitious motive for this conduct: a number of children being esteemed a great happiness; none, or even only one, the contrary.

No. 634. — xxvi. 6. *He went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.*] Thus we find, in the time of the croisades, when that ancient city of the Philistines, called Ascalon, had frequently made inroads into the territories of the kingdom of Jerusalem, the Christians built two strong castles, not far from Ascalon, and finding the usefulness of those structures, “King Fulk, in the spring of the year of our Lord, 1138, attended by the patriarch of Jerusalem, and his other prelates, proceeded to build another castle, called Blanche Guarda, (or the White Watch Tower) which he garrisoned with such soldiers as he could depend upon, furnishing them with arms and provisions. These, watching the people of Ascalon, often defeated their attempts: and sometimes they did not content themselves with being on the defensive, but attacked them, and did them great mischief, gaining the advantage of them. This occasioned those who claimed a right to the adjoining country, encouraged by the neighbourhood of such a strong place, to build many villages, in which many families dwelt, con-

cerned in tilling the ground, and raising provisions for other parts of their territories. Upon this the people of Ascalan, finding themselves encompassed round by a number of inexpugnable fortresses, began to grow very uneasy at their situation, and to apply to Egypt for help, by repeated messages." *Gesta Dei per Francos*, p. 886. HARMER, vol. iv. p. 219.

No. 635. — xxvi. 10. *Also he built towers in the desert.*] The Indians build pagods, not to be used as temples, but for the protection of their flocks, in case of any alarm. They are placed in the fields, and surrounded with good walls. Over the gates they raise high pyramids, full of pictures of their gods; and within their circuit were many little chapels, every one of which contained an idol. In these countries, the soldiers are very ill paid, and the commanders permit them to take what they can get. They therefore often seize the cattle, when the shepherds think least of it. Travellers also retire into these pagods. *Agreement of the Customs of the East Indians and Jews*, p. 61. and *the plate*.

No. 636. — xxxiii. 20. *They buried him in his own house.*] It is probable that they buried him in the garden of his house. This was conformable to the practice of the Jews. *2 Kings* xxi. 18. In such a place Christ was buried. The Romans had sometimes sepulchres in their gardens. KIRCHMAN, *de Funer. Roman.* l. ii. c. 22. p. 274. Galba, the emperor, was buried in his garden; and so was Cyrus, king of Persia. EUTROP. *Hist. Rom.* l. vii. SUET. *Vit. Galb.* c. xx. TACIT. *Hist.* l. i. c. 49. STRABO, *Geog.* l. xv. p. 502. The Greeks and Romans frequently buried the dead in their own houses. SERVIUS in VIRG. *Æn.* v. It was enjoined the Thebans, before they built a house, to build a sepulchre in the place.

No. 637. — xxxiv. 4. *And they brake down the altars of Baalim in his presence, and the images that were on high above them he cut down.*] The βωμοί, or altars of the Gentiles, in general, were suggesta or scabella, sculptilium et simulachrorum, idol-stools, or foot-stools of their images, in respect of the accommodation the one had to the other: which was such, as that their idols were placed before,

upon, or above their altars. This may appear by that of St. AUSTIN, (*Hom.* 6.) de verbis Domini, where he proves from this posture or position, that the Gentiles took and worshipped their idol-statues, for gods, because they placed them upon their altars. Nam illi quod numen habeant et pro numine accipiant illam statuam, ara testatur. MEDE'S (JOSEPH) *Works*, p. 391. fol.

No. 638. — xxxv. 24. *His servants therefore took him out of that chariot, and put him in the second chariot that he had.]* As all captains have led-horses, that if one fails they may mount another, which BOCHART, *Hieroz.* part i. c. 2 and 9, shews was anciently the custom in war; so when they fought in chariots, they had an empty one following them, into which they might go if the other proved unserviceable or inconvenient.

At Cyprus, "we entered the court-yard of the governor's palace, and observed several beautiful horses, richly caparisoned, standing without any attendants, each fastened by a chain to its fore-leg, and to a spike in the ground. This custom exists as a kind of parade in almost all the palace-yards of pachas, who are governors, and are called mussuleem."

The Dutch ambassadors from the East India Company to China, in the middle of the seventeenth century, observed the same custom of exhibiting state-horses in the court of the emperor's palace at Pekin. NIEVHOFF'S *Account of the Embassy*, vol. ii. p. 126. CLARKE'S *Travels*, vol. ii. p. 346.

No. 639. — EZRA vi. 2.

There was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written.

THIS passage proves the great antiquity of the custom of making copies to be deposited in the archives, of the important ordinances of the magistrates, and particularly of charters, granted either to individuals or whole communities. Thus, in an inscription on an ancient marble, quoted by *Thomas Smith*, it is said of a privilege granted for a separate sepulchre, (*Septem. Ecclesiae. Asiae notit.* p. 19.) Of this inscription two copies have been made, one of which is deposited in the archives. In the same manner, (p. 57.) a copy of this inscription shall be deposited in the archives. ROSENMÜLLER.

No. 640. — vi. 11. *Let timber be pulled down from his house ; and being set up, let him be hanged thereon,]* LUD. *de Dieu*, observes, that there is no proper construction in the words which we render, *and being set up*, he would therefore translate them, after the LXX, “and standing, let him be beat upon it,” or “whipped,” as the manner was among the Persians and other nations. Among the Jews, they who were beaten, did not stand, but lay down. *Deut.* xxv. 2. If a greater punishment be here meant, then he makes the first words refer to the wood, and the latter to the man. “And from above, let it fall upon him :” that is, the stake being lifted up, shall be stuck into his body, and come out at his fundament. This was a cruel practice among the Eastern people, and is yet continued there.

No. 641. — viii. 11. *Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our*

little ones, and for our substance.] “The whole valley was covered with the tents of the pilgrims; for a very few, compared with their numbers, could find lodgings in the building. These several encampments, according to their towns or districts, were placed a little apart, each under its own especial standard. Their cattle were grazing about, and the people who attended them, in their primitive Eastern garbs. Women appeared, carrying in water from the brooks, and children were sporting at the tent doors. Towards evening, this pious multitude, to the number of eleven hundred at least, began their evening orisons, literally shouting their prayers, while the singing of the hymns, responded by the echoes from the mountains, was almost deafening. At intervals, during the devotion, matchlocks, muskets, and pistols, were repeatedly fired, division answering division, as if it were some concerted signal. This mixture of military and religious proceeding, produced an effect perfectly novel to an European eye, in the nineteenth century: though it might have been more than sufficiently familiar to that of a knight-companion in the thirteenth, when the crusades covered every hauberk with a pilgrim’s amice. But the recollection of what country I saw these in, conjured up a very different image. I was in the land of the Medes, on the very spot to which the ten tribes were brought in captivity about two thousand years ago; and from which, in the fullness of time, the scattered remnants were collected, (after the first return, B. C. 536, by command of Cyrus,) and led back to their native land, on the decree of Artaxerxes the king, when Ezra gathered them together to the river that runneth to Ahava, and there they abode in their tents three days: and he viewed the people and the priests. And he proclaimed a fast there, that they might afflict themselves before God, to seek of him a right way for them, and for their little ones, and for their substance. And the Lord was intreated of them, and he delivered them from the hand of the enemy, and of such as lay in wait by the way. And Ezra, and those with him, came to Jerusalem. We see in this account, from the book of *Ezra*, chap. viii. that the wild tribes of the mountains were then regarded as

banditti ; and that no decrees of safe-conduct from the king would have more effect in those days, than in the present, to protect a rich caravan from ambushade and depredation. But I must own, there are some points of observation in the encampment before me, which a little disturbed the resemblance between its holy grouping, and that which followed the really pious ordinance of the sacred scribe of Israel. The Mahomedan evening prayer over, all was noise of another description ; bustle and riotous merriment, more like preparations for a fair, than a worship ; shewing, at once, the difference in spirit between the two religions. In the one, the moral law walked hand in hand with the ceremonial ; and the mandate of worshipping the one God, in purity of heart, and in strictness of practice, was unvaryingly asserted in the chastisement or welfare of the people ; and so we see it was acknowledged, by the seemly and humbled joy under pardon, with which the recalled Israelites returned to the land of their temple. But here, the performance of certain rites seemed to be all in all. The preachers of the multitude holding forth, that as they advance nearer to the shrines of their pilgrimage, so in due proportion their sins depart from them : and thus, every step they approach, the load becomes lighter and lighter, till the last atom flies off in the moment they fall prostrate before the tomb of the prophet, or saint : and from which holy spot they rise perfectly clear, free, and often too willing, to commence a new score, to be as readily wiped away." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 147.

No. 642. — NEHEMIAH i. 11.

I was the king's cupbearer.

HOUBIGANT supposes that Nehemiah repeated this prayer, which he had often before used, now again in silence, while he administered the cup to the king in his office. The office of cupbearer was a place of great honor and advantage in the Persian court, because of the privilege which it gave him who bare it, of being daily in the king's presence, and the opportunity which he had thereby of gaining his favour, for procuring any petition he should make to him. That it was a place of great advantage seems evident, by Nehemiah's gaining those immense riches which enabled him for so many years, out of his own purse only, to live in his government with great splendour and expence, without burthening the people. Ch.v. 14—19. PRIDEAUX, *Connect. Ann.* 445. According to XENOPHON, (*Cyropæd.* l. i. c. 11.) the cupbearer with the Persians and Medes used to take the wine out of the vessels into the cup, and pour some of it into his left hand, and drink it; that if there was any poison in it, the king might not be hurt; and then he delivered it to him upon three fingers. HELIODOR. *Ethiopic.* l. 7. c. 27.

No. 643. — iii. 7. *The throne of the governor.*] Though a throne and royal dignity seem to be correlates, or terms that stand in reciprocal relation to each other, yet the privilege of sitting on a throne has been sometimes granted to those that were not kings, particularly to some governors of important provinces. We read of the throne of the governor of this side the river,—the throne, in other words, the governor for the king of Persia of the provinces belonging to that empire on the west of the Euphrates.

So D'HERBELOT tells us, that a Persian monarch of after-times gave the governor of one of his provinces permission to seat himself in a gilded chair, when he administered jus-

tice, which distinction was granted him on account of the importance of that post, to which the guarding a pass of great consequence was committed. This province, he tells us, is now called Shirvan, but was formerly named Serir-al-dhab, which signifies, in Arabic, the throne of gold. To which he adds, that this privilege was granted to the governor of this province, as being the place through which the northern nations used to make their way into Persia: on which account also a mighty rampart or wall was raised there. P. 157.

No. 644. — iv. 14. *Fight for your brethren, your sons and your daughters, your wives and your houses.*] The ancients appear to have done more to excite the valour of their soldiers than merely exhorting them to be courageous. This will appear in the following citations. “A circumstance which greatly tends to inflame them with heroic ardour is the manner in which their battalions are formed. They are neither mustered nor embodied by chance: they fight in clans, united by consanguinity, a family of warriors: their tenderest pledges are near them in the field. In the heat of the engagement, the soldier hears the shrieks of his wife, and the cries of his children. These are the darling witnesses of his conduct; the applauders of his valour, at once beloved and valued. The wounded seek their mothers and their wives: undismayed at the sight, the women count each honourable scar, and suck the gushing blood: they are even hardy enough to mix with the combatants, administering refreshment, and exhorting them to deeds of valour.” TACITUS, *De Mor. Germ.* s. 7. and *Hist.* b. iv. s. 18. In the engagement between Cæsar and Ariovistus, the Germans encompassed their whole army with a line of carriages, in order to take away all hopes of safety by flight. Their women, mounted upon these carriages, weeping and tearing their hair, conjured the soldiers as they advanced to battle, not to suffer them to become slaves to the Romans. CÆSAR, b. i. s. 51. The Britons, under the conduct of Boadicea, prepared for the decisive action in the same manner. TACITUS, *Ann.* b. xiv. s. 34. Galgacus in his speech before the last battle for liberty, tells the Caledonians, that the advantage of having wives

and children was on their side : whereas the Romans had no such pledges to excite their valour. *Life of Agricola*, s. 32. The ancient Germans carried with them to battle, certain images and banners, taken from the groves, where they used to be kept in time of peace. TACITUS, *Ann.* b. vii. *Hist.* iv. 22. and where they also deposited the standards taken from the enemy. *Ann.* i. 59. See also FLORUS, iii. 3.

No. 645. — v. 13. *Also I shook my lap.*] He shook the dust out of the fore skirts of his garment, as a symbol of what follows. A similar rite was used in the case of peace and war when the Roman ambassadors proposed the choice of one to the Carthaginians, as having either in their bosom to shake out. FLORUS, l. ii. c. 6. LIVY, l. xxi. c. 18. “When the Roman ambassadors entered the senate of Carthage, they had their toga gathered up in their bosom. They said, We carry here peace and war : you may have which you will. The senate answered, You may give which you please. They then shook their toga, and said, We bring you war. To which all the senate answered, We cheerfully accept it.”

No. 646. — v. 17, 18. *Now that which was prepared for me daily, was one ox and six choice sheep, &c.*] Nehemiah calculated the expences of his table, not by the money he paid, but by the provisions consumed by his guests. Such is still the practice in the East. So DE LA MOTRAYE (p. 170.) informs us of the seraglio at Constantinople. “One may judge of the numbers who live in this palace, by the prodigious quantity of provisions consumed in it yearly : which some of the hattchis, or cooks, assured me, amounted to more than 30,000 oxen, 20,000 calves, 60,000 sheep, 16,000 lambs, 10,000 kids, 100,000 turkeys, geese, and goslings, 200,000 fowls and chickens, 100,000 pigeons, without reckoning wild-fowl, or fish, of the last of which he only named 130,000 calcam-bats, or turbots.” See 1 *Kings* iv. 22.

No. 647. — v. 18. *And once in ten days store of all sorts of wine.*] In the East they have no casks, but keep their wine in jugs or flagons, by which means it is commonly a little thick. Such was that D’Arvieux was entertained with at a village near Mount Carmel, of which three jugs

were opened for his supper, and that of the governor, by the Greeks, who inhabited it. *Voy. dans la Pal.* p. 197. It was therefore no inconvenience to Nehemiah to have his wine brought once in ten days: and his provision for that time must have consisted of a considerable number of these vessels, sufficient to load a little caravan of asses, which they used for bringing wine, as well as other things, to Jerusalem. *Neh.* xiii. 15. HARMER, vol. ii. p. 140.

No. 648. — vii. 3. *I said unto them, Let not the gates of Jerusalem be opened until the sun be hot: and while they stand by, let them shut the doors, and bar them.*] In the hot countries of the East, they frequently travel in the night, and arrive at midnight at the place of their destination. *Luke* xi. 5. *Mark* xiii. 35. Probably they did not therefore usually shut their gates at the going down of the sun, if they did so at all through the night. THEVENOT could not, however, obtain admission into Suez in the night, and was forced to wait some hours in the cold, without the walls. DOUBDAN, (p. 318.) returning from the river Jordan to Jerusalem, in 1652, tells us, that when he and his companions arrived in the valley of Jehosaphat, they were much surprized to find that the gates of the city were shut, which obliged them to lodge on the ground at the door of the sepulchre of the Blessed Virgin, to wait for the return of day, along with more than a thousand other people, who were obliged to continue there the rest of the night, as well as they. At length, about four o'clock, seeing every body making for the city, they also set forward, with the design of entering by St. Stephen's gate; but they found it shut, and above two thousand people, who were there in waiting, without knowing the cause of all this. At first they thought it might be too early, and that it was not customary to open so soon: but an hour after a report was spread that the inhabitants had shut their gates because the peasants of the country about, had formed a design of pillaging the city in the absence of the governor and of his guards, and that as soon as he should arrive, the gates should be opened." See also RAY's *Travels*, part i. p. 19.

No. 649. — ix. 25. *A fat land.*] The Jews called that

which was the most excellent of every thing, the fat; and the Indians in like manner say Oosto Neehe, the fat of the pompion; Tranche Neehe, the fat of the corn. Neehe is the adjective, signifying fat, from which the word Neeta, a bear, is derived. ADAIR'S *American Indians*. p. 45.

No. 650. — ix. 38. *We make a sure covenant.*] Or, faith-offering, as the Hebrew word here used imports. This, both by believers and heathens, was done by sacrificing lambs. Thus, in the treaty between the Greeks and Trojans.

Κηρυκες δ' ἀνα αἴθρῳ θεῶν φέρειν ὀρκία πιστά

Ἀρνέ θυῶ, καὶ οἶνον.

HOMER, *Il.* iii. v. 245.

“The heralds carried through the city the faithful oath-offerings of the gods, two lambs and wine, &c.”

VIRGIL makes one of the sacrifices at the treaty between Latinus and Æneas, to be a young sheep unshorn. *Æn.* xii. v. 170.

No. 651. — xii. 27. *At the dedication of the wall.*] The ancients consecrated their cities to the gods, and the very walls were considered sacred. OVID gives an account of the ceremonies used in laying the foundations of the walls of the city of Rome by Romulus.

Apta dies legitur, qua mœnia signet aratro;

Sacra Palis suberant; inde movetur opus.

Fossa sit ad solidum: fruges jaciuntur in ima,

Et de vicino terra petita solo,

Fossa repletur humo, plenæque imponitur ara;

Et novus accenso fungitur igne focus.

Inde premens stivam, designat mœnia sulco:

Alba jugum, niveo cum bove vacca tulit.

Vox fuit hæc regis; condenti Jupiter orbem

Et genitor Mavors, Vestaque mater ades;

Quosque pium est adhibere deos advertite cuncti:

Auspicius vobis hoc mihi surgat opus.

Longa sit huic ætas, dominæque potentia terræ

Sitque sub hac oriens occiduusque dies!

Ille precabatur.

Fast. lib. iv. v. 819.

No. 652. — xii. 31. *And appointed two great companies.*] Some of the Jewish writers give a different rendering of that expression, in our version, *two companies*; they take them to be two Eucharistical loaves of leavened bread, with which a

rite or ceremony was performed, at the enlargement of a court or city, to the utmost bounds of which they were carried, when one was eaten, and the other burnt. MISN. SHEB. c. 2. § 2. *et* MAIMONID. *et* BARTENORA, in *ib.* “How do they add to a city? The Sanhedrim make two Eucharistical sacrifices, and they take the leavened bread in them; and the Sanhedrim go after the Eucharistical sacrifices, which follow one another, and they stand with harps and psalteries, and cymbals, at every corner, and at every stone in Jerusalem, and say, *I will extol thee, for thou hast lifted me up, &c.* (*Psalms xxx. 1.*) until they come to the end of the place they consecrate: there they stand, and eat the thanksgiving loaf, one of the two, and the other is burnt.”

No. 653. — xiii. 15. *Wine-presses.*] Though the conveniences they have in the wine countries for pressing their grapes, were frequently in peaceful times in their vineyards, yet in times of apprehension these conveniences were often in the cities themselves.

Greece, to the present day, is frequently alarmed, and always under apprehension from corsairs: accordingly we find, that though the plantations of olive-trees belonging to Athens are large, and at some distance from thence, yet the mills for grinding and pressing the olives are in that town: and this, though, according to his description, the great olive-grove, or wood of these trees, as Dr. *Richard Chandler* calls it, watered by the Cephissus, is about three miles from the city, and has been computed as at least six miles long. The same reason that can induce men to fetch their olives from a distance into their towns, must operate more or less forcibly with regard to their grapes.

This was, in particular, the state of things at the time Nehemiah visited the children of the captivity. They had many enemies about them, and those very spiteful; and they themselves were very weak. For this reason, many of them trod their grapes in Jerusalem itself. *In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; and also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day.* Had these wine-presses been at a distance from Jerusalem, he that so

strictly observed the precept of resting that day would not have seen that violation of it. They appear, by that circumstance, as well as by the other particulars mentioned there, to have been within the walls of Jerusalem.

The words of Nehemiah are to be understood as signifying, "In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in parcels of grapes for that purpose in baskets, which they had laden on asses, and also jars of wine pressed elsewhere, dried grapes and figs, and all manner of burthens of victuals, which they sold on the sabbath:" the squeezing the grapes for wine, and drying them for raisins, being, it seems, at least frequently, attended to at one and the same time. So when Dr. *Chandler* set out from Smyrna to visit Greece, in the end of August, the vintage was just begun, "the black grapes being spread on the ground in beds, exposed to the sun to dry for raisins; while in another part, the juice was expressed for wine, a man, with feet and legs bare, treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath it to receive the liquor." *Travels in Greece*, p. 2.

If the same custom obtained in Judea then, which it seems is practised in Greece now, and that the vintage was just then finishing, Nehemiah must have been particularly galled; for it seems they finish their vintage with dancing, and therefore I presume with songs, and probably music. For speaking of the Greek dances, (p. 134.) of which some are supposed of very remote antiquity, and one in particular, called the Crane, he says, "the peasants perform it yearly in the street of the French convent, where he and his companions lodged at that time, at the conclusion of the vintage; joining hands, and preceding their mules and their asses, which are laden with grapes in panniers, in a very curved and intricate figure; the leader waving a handkerchief, which has been imagined to denote the clew given by Ariadne;" the dance being supposed to have been invented by Theseus, upon his escape from the labyrinth.

Singing seems to have been practised by the Jews in their vineyards, and shouting when they trod the grapes, from what we read, *Isaiah* xvi. 10: but whether dancing

too, and whether they carried their profanation of the sabbath this length, in the time of Nehemiah, we are not informed.

Some may have supposed, that the words of *Jeremiah*, ch. xxxi. 4. 5. refer to the joy expressed by the Jews in the time of vintage: *Again, I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and eat them as common things.* Vines and dancing are here joined together.

No. 654. — ESTHER i. 6.

Where were white, green, and blue hangings fastened with cords of fine linen and purple.

THE Hebrew word is here rendered by the LXX καρπασινοῖς, and Vulg. carbasini. SCHEUCHZER, (*Physica Sacra, in loc.*) conjectures that the Hebrew may mean, cloth made of the asbestos or amiantus. That this extraordinary mineral and its use were well known to the ancients, is evident from the following passage cited from Dioscorides, lib. v. cap. 156. Λίθος αμιαντος γενναται μεν εν Κυπρω, συπτηρια σχιση εοικως, ον εργαζομενοι υφασματα ποιοσιν εξ αυτη, οντος ιμαντωδης, προς θεαν, α βληθεντα εις πυρ, φλογονται μεν, λαμπροτερα δε εξερχονται, μη κατακαιομενα.

The mineral called amiantus is produced in Cyprus, and resembles the scissile or plumose alum: and as it is flexible, they manufacture and make it into cloth, as an object of curiosity; for if one throws this cloth into the fire, it burns indeed, but without being consumed, and comes out more beautiful. PLINY, *Nat. Hist.* lib. xix. cap. i. speaking of the same, says, inventum est etiam quod ignibus non absumeretur. Vivum id vocant, ardentesque in focis conviviorum ex eo vidimus mappas, sordibus exustis splendescentes igni magis, quam possent aquis. Regum inde funebres tunicæ corporis favillam ab reliquo separant cinere. Nascitur in desertis adustisque sole Indiæ, ubi non cadunt imbres, inter diras serpentes: assuescitque vivere ardendo, rarum inventu, difficile textu propter brevitate. Rufus de cætero color splendescit igni. Cum inventum est æquat pretia excellentium margaritarum. Huic lino principatus in toto orbe. We meet also with a kind of linen which is not consumable by fire. They call it living, or immortal; and I have, at feasts, seen towels made of it, burning in the fire, and in this manner more

thoroughly cleansed than they could have been by water. Of this are made the funeral vests of kings, to preserve the ashes of their bodies separate from the rest. It is produced in the desert and parched regions of India, where no rain falls, and horrid serpents abound; and is wont to thrive by heat, is rarely to be found, and hard to weave, by reason of its shortness. Moreover, its red colour grows bright by fire. When found it is in price equal to the best pearls. This is the most valuable kind of linen in the whole world."

[CHARDIN in his *Travels*, (b. ii. p. 116.) describing the wedding of a Persian prince, which he witnessed at Tiflis, says, "The wedding feast was celebrated on the terrace of the palace, which was enclosed by an ornamental carved lattice work, two feet high and six deep. It was covered with a pavilion, supported by five pillars of about twenty-two inches high and five thick. This tent-palace was lined with gold and silver brocade, velvet, and elegantly painted linen, which had a very fine effect by the light of so many torches, and resembled inlaid flower work."

This is exactly descriptive of a shahmyanah, or large canopy, spread on lofty pillars, in the gardens and courts of the mogul palaces, and attached by similar cords of various colours. Some of these awnings, belonging to the Indian emperors, were very costly, and distinguished by various names; the most so was that called the bargab, mentioned in the *Ayeen Akberry*, belonging to the emperor Akber; which was of such magnitude, as to contain ten thousand persons; and the erecting of it employed one thousand men for a week, with the help of machines: one of these shahmyanahs, without any ornaments, cost ten thousand rupees.

The beds of silver and gold may receive illustration from modern Asiatic furniture: the divan, or hall of audience, as also the room for receiving guests in private houses, is generally covered with a Persian carpet; round which are placed cushions of different shape and size, in cases of gold and silver kincob, or of scarlet cloth embroidered; these are occasionally moved into the courts and gardens, and placed under the shahmyanah, for the accommo-

dation of company. FORBES'S *Oriental Memoirs*, vol. iii. p. 191.

“The internal materials of the destroyed palace, according to Q. CURTIUS, (lib. v.) were cedar and other combustible substances; these, with the splendid hangings and carpets on the walls and floors, with the more ample draperies suspended over the usual openings in the sides of the grand saloons, for the double purpose of air and to shield them from the sun, would, altogether, when once the brand was set to the building, hasten its destruction. Such veils were of ancient use in Persia.” Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 648.

No. 655. — i. 8. *The drinking was according to the law, none did compel.*] Among the Greeks, each guest was obliged to keep the round, or leave the company: hence the proverb, *ἢ πίθῃ ἢ ἀπίθῃ. Drink or be gone.* To this HORACE refers, but gives more licence. *Sat. lib. ii. s. 6. v. 67.*

Pasco libatis dapibus; prout cuique libido est,
Siccant inæquales calices conviva, solutus
Legibus insanis: seu quis capit acria fortis
Pocula: seu modicis humescit lætius.

*There every guest may drink and fill
As much or little as he will:
Exempted from the bedlam rules,
Of roaring prodigals and fools.
Whether in merry mood or whim,
He fills his goblet to the brim;
Or better pleased to let it pass
Is cheerful with a moderate glass.*

FRANCIS.

At the Roman feasts there was a person chosen by the cast of dice, who was the *arbiter bibendi*; and prescribed rules to the company, which all were obliged to observe.

Non regna vini sortiere talis.

HOR. *Od. lib. i. 4. 18.*

————— Quem Venus arbitrum
Dicet bibendi —————

Ib. lib. ii. 7. 25.

No. 656. — ii. 3. *Let their things for purification be given them.*] ÆLIAN (*Var. Hist.* iv. i.) says, that the Illyrians and Dardanians were accustomed to use ablution only on three occasions, which were birth, marriage, and death. The same custom among the Jews is described in *Buxtorf's* account of the religious customs and ceremonies of the Jews, subjoined to STEHELIN's *Rabbinical Literature*, vol. ii. p. 289. “On the day before marriage the bride is to wash and immerse her whole body in cold water, to and from which bathing she is accompanied by women, who make a mighty giggling, and likewise with little bells, or one thing or other, a tinkling noise, to the end every one who is within hearing, may know what they are about: some women, on this occasion, dance and caper before the bride; but in this they have not the approbation of the pious matrons. Before the bride hath performed this washing and immersion, she cannot lawfully bed with the bridegroom.”

Dr. CLARKE (*Travels*, vol. i. p. 547.) gives the subsequent account of a Jewish wedding at Ak-metchet. “For two or three days prior to the wedding, all the neighbours and friends of the betrothed couple assemble together, to testify their joy by the most tumultuous rioting, dancing, and feasting: on the day of marriage, the girl, accompanied by the priest and her relations, was led blindfolded to the river Salgir, which flowed at the bottom of a small valley in front of Professor Pallas's house: here she was undressed by women, who were stark naked, and destitute of any other covering except the handkerchief, by which her eyes were concealed, was plunged three times into the river: after this, being again dressed, she was led, blindfolded as before, to the house of her parents, accompanied by all her friends, who were singing, dancing, and performing music before her: in the evening her intended husband was brought to her; but, as long as the feast continued, she remained with her eyes bound.”

No. 657. — ii. 9. *And Ahasuerus gave to Esther seven maidens meet to be given to her, out of the king's house.*] “After these presents followed eleven caroches (coaches) full of young maidens, slaues to serue the bride: these

caroches were couered and shut, and either of them attended by eunuchs Moores: after these followed twenty-eight virgins slaues, attired in cloth of gold, and accompanied by twenty-eight blacke eunuchs all on horsebacke, and richly clad. After which were seen two hundred and forty mules, loaden, with tents of tapestrie, cloath of gold, sattin, veluet, with the ground of gold, with many cushions, which are the chaires the ladies of Turkie use, with many other rich and sumptuous moueables." KNOLLES's *History of the Turks*, p. 1311.

No. 658. — iii. 9. *I will pay ten thousand talents of silver to the hands of those that have the charge of the business.]* This was an immense sum: counted by the Babylonish talent, it amounted to two millions one hundred and nineteen thousand pounds sterling; but reckoned by the Jewish talent, it makes more than double that sum. Many persons are recorded to have possessed property to nearly a similar amount. When Xerxes went into Greece, Pythius the Lydian had two thousand talents of silver, and four millions of gold darics, which sums united make near five millions and a half sterling. HERODOTUS, lib. 7. PLUTARCH tells us, in his *Life of Crassus*, that after this Roman general had dedicated the tenth of all he had to Hercules, he entertained the Roman people at ten thousand tables, and distributed to every citizen as much corn as was sufficient for three months; and, after all these expences, he had seven thousand one hundred Roman talents remaining, which is more than a million and an half of English money. Crassus had a landed estate which was valued at one million six hundred and sixty six thousand pounds. C. Cæcilius Ridorus, after having lost much in the civil war, left by will effects to the amount of one million forty-seven thousand pounds. One Lentulus, the augur, is said to have possessed no less than three millions and thirty-three thousand pounds. Apicius was worth near a million sterling: and, after having spent in his kitchen eight hundred and thirty-three thousand pounds, finding he had no more left than eighty-three thousand pounds, considered it so little for his support, that he poisoned himself. The superfluous furniture of M. Scaurus,

which was burnt at Tusculum, was valued at eight hundred and thirty-three thousand pounds. Anthony owed at the Ides of March the sum of three hundred and thirty-three thousand pounds, which he paid before the calends of April. See DICKSONS'S *Husband. of the Ancients*.

Thus the sovereign of Media and Persia, encircled by wealth, splendor, and power, accepts of ten thousand talents of silver (offered by a nobleman, whose pride was offended at the neglect of a foreigner), to issue a decree, by which some hundred thousand unfortunate captives dispersed throughout his extensive empire were commanded to be put to death. FORBES'S *Orient. Memoirs*, vol. iii. p. 195. Base indeed ! but the charge is erroneous : they were only to be disfranchised or reduced to the state of slaves ; this would have completely gratified the pride of Haman.

No. 659. — iv. 11. *Whosoever, whether man or woman, shall come unto the king in the inner court, who is not called, there is one law of his to put him to death.*] “Deïokes,” says HERODOTUS, (i. 99.) “at first gave orders, that nobody should be admitted to the king’s presence, but that every thing should be transacted through messengers, without any person seeing the king with the exception of his nearest attendants.” When, therefore, Syloson, the brother of Polycrates of Samos wished to speak to Darius Hystaspes, he repaired, as HERODOTUS relates (iii. 140.) to Susa, and sat down on the square before the palace, and said he had rendered the king services. When the porters heard this, they mentioned it to the king, who ordered him to be admitted. Hence the seven Persian nobles who killed Magus, agreed, that if one of them were made king, the other six should have access to the king, without being announced. HERODOTUS iii. p. 118. ROSENMÜLLER.

No. 660. — v. 2. *The king held out to Esther the golden sceptre that was in his hand.*] That the kings of Persia did wear a golden sceptre, we have the following proof in XENOPHON. Οτι ου τοδε το χρυσουν Σκηπτρον το την βασιλειαν διασωζον εστιν, αλλ’ οι πιστοι φιλοι Σκηπτρον βασιλευσιν αληθεστατον και ασφαλεστατον. Κυρ. παιδ. lib. viii. p. 139. edit. Steph. 1581. It is not, (said Cyrus to his son Cam-

byses,) the golden sceptre that saves the kingdom : faithful friends are the truest and safest sceptre of the empire.

No. 661. — vi. 8. *Let the royal apparel be brought, which the king useth to wear.*] “The Persian plenipotentiary having no orders of knighthood, his titles appeared less than those of the Russian ; and he at first was at a loss how to make himself equal in personal distinctions to the other negotiator ; but recollecting that previous to his departure his sovereign had honoured him by a present of one of his own swords, and of a dagger, set with precious stones, to wear which is a peculiar distinction in Persia ; and besides, had clothed him with one of his own shawl robes, a distinction of still greater value : he therefore designated himself in the preamble of the treaty, as endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl coat already worn. We may learn how great was the distinction of giving a coat already worn by what is recorded of Jonathan’s love for David. 1 Sam. 18. 4.” MORIER’S *Second Journey through Persia*, p. 299.

No. 662. — vii. 7. *Then the king rising from the banquet of wine in his wrath, went into the palace garden.*] “When the king of Persia,” says TAVERNIER (*Trav.* part i. p. 241.) “orders a person to be executed, and then rises, and goes into a woman’s apartment, it is a sign that no mercy is to be hoped for.” But even the sudden rising of the king in anger, was the same as if he had pronounced the sentence of death. OLEARIUS relates an instance of it which occurred when he was in Persia (*Travels in Persia*, book v. chap. 34. p. 343.) Schah Sefi once felt himself offended by unseasonable jokes, which one of his favourites allowed himself in his presence. The king immediately rose and retired, upon which the favourite saw that his life was forfeited. He went home in confusion, and in a few hours afterwards the king sent for his head. ROSENMÜLLER.

No. 663. — viii. 15. *And Mordecai went out from the presence of the king in royal apparel of blue and white.*] “The ambassador seized an opportunity to extol the conduct of the king’s envoy, during his stay in England ; to which

his majesty seemed to listen with pleasure, and then ordered Mirza Abul Hassan Khan to be called, who soon after appeared, and stood below with his shoes off, by the side of a basin of water. He then said to him aloud, Aferim, aferim,—well done, well done, Abul Hassan; you have made my face white in a foreign country, and I will make your face white in this. You are one of the noblest of the families in my kingdom, and, with the help of God, I will raise you to the dignities of your ancestors: at which words the Mirza knelt down, and actually touched the earth with his forehead.” MORIER’S *Second Journey through Persia*, p. 172.

No. 664. — ix. 3. *The deputies and officers of the king helped the Jews.*] Thus, in the war of 1770, between Russia and Turkey, Hassan Pacha, become eminent as a seaman, preserved the Greeks, when it was deliberated in the Grand Seignior’s council to exterminate them entirely as a punishment for their defection, and to prevent their future rebellion. M. DE PEYSONNELL’S *Remarks on Baron Du Tott*, p. 90.

No. 665. — x. 3. *Mordecai.*] The tomb of Esther is thus described by Mr. BELL, (*Travels*, Aug. 26, 1817.) “I was told at Ispahan, that about two days’ journey from Ispahan are distinguishable the remains of the tomb of queen Esther, a lady celebrated in holy writ for many virtues. This, and many other places, I intended to have examined on the spot, but was unluckily prevented from want of time.” What he could not accomplish has, however, been performed by others. Sir JOHN MALCOLM (*History of Persia*, vol. i. ch. 7.) tells us, that the sepulchre of Esther and Mordecai stands near the centre of the city of Hamadan. It is a square building, terminated by a dome, with an inscription in Hebrew upon it, translated and sent to him by Sir Gore Ouseley, late ambassador to the court of Persia: it is as follows: “Thursday, fifteenth of the month Adar, in the year 4474, from the creation of the world, was finished the building of this temple, over the graves of Mordecai and Esther, by the hands of the good-hearted brothers, Elias and Samuel, the sons of

the deceased Ishmael of Kashan." The tombs, which are of a black colored wood, are evidently of very great antiquity, but the wood has not perished. The other Hebrew inscriptions, with which it is covered, are still very legible. Two of them are taken from *Esther*, ii. 5. x. 3. The Jews of Hamadan have no tradition of the causes of Esther and her uncle being interred at that place. The Jewish festival of Purim is still kept up, and the Jewish pilgrims resort to the tombs of Esther and Mordecai from every quarter, and have done so for centuries.

A more particular and recent account of this tomb will be found in the following extract: "This tomb is regarded by all the Jews, who yet exist in the empire, as a place of particular sanctity; and pilgrimages are still made to it at certain seasons of the year, in the same spirit of holy penitence with which, in former times, they turned their eyes towards Jerusalem. Being desirous of visiting a place, which Christians cannot view without reverence, I sent to request that favor of the priest, under whose care it is preserved. He came to me immediately on my message, and seemed pleased with the respect manifested towards the ancient people of his nation, in the manner with which I asked to be admitted to their shrine. I accompanied the priest through the town, over much ruin and rubbish, to an inclosed piece of ground, rather more elevated than any in its immediate vicinity. In the centre was the Jewish tomb; a square building of brick, of a mosque-like form, with a rather elongated dome at the top; the whole seems in a very decaying state; falling fast to the mouldered condition of some wall fragments around, which, in former times, had been connected with, and extended the consequence of the sacred enclosure. The door that admitted us into the tomb is in the ancient sepulchral fashion of the country, very small; consisting of a single stone of great thickness, and turning on its own pivots from one side. Its key is always in possession of the head of the Jews, resident at Hamadan; and doubtless has been so preserved, from the time of the holy pair's interment, when the grateful sons of the cap-

tivity, whose lives they had rescued from universal massacre, first erected a monument over the remains of their benefactors, and obeyed the ordinance of gratitude, in making the anniversary of their preservation, a lasting memorial of heaven's mercy, and the just faith of Esther and Mordecai. *So God remembered his people, and justified his inheritance. Therefore those days shall be unto them, in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people. Esther x. 12, 13.* The pilgrimage yet kept up, is a continuation of this appointed assembling. And, thus having existed from the time of the event, such a memorial becomes an evidence to the fact, more convincing, perhaps, than even written testimony: it seems a kind of eye-witness. The original structure, it is said, was destroyed at the sacking of the place, by Timour; and soon after that catastrophe, when the country became a little settled, the present unobtrusive building was raised on the original spot. Certain devout Jews of the city stood to the expence; and about a hundred and fifty years ago, (nearly five hundred after its re-erection,) it was fully repaired by a rabbi of the name of Ismael. On passing through the little portal, which we did in an almost doubled position, we entered a small arched chamber, in which are seen the graves of several rabbis: probably, one may cover the remains of the pious Ismael; and, not unlikely, the others may contain the bodies of the first rebuilders, after the sacrilegious destruction by Timour. Having trod lightly by their graves, a second door of such very confined dimensions presented itself at the end of this vestibule, we were constrained to enter it on our hands and knees, and then standing up, we found ourselves in a larger chamber, to which appertained the dome. Immediately under its concave, stand two sarcophagi, made of a very dark wood, carved with great intricacy of pattern, and richness of twisted ornament, with a line of inscription in Hebrew, running round the upper ledge of each. Many other inscriptions, in the same language, are cut on the

walls, while one of the oldest antiquity, engraved on a slab of white marble, is let into the wall itself. The priest assured me it had been rescued from the ruins of the first edifice, at its demolition by the Tartars; and, with the sarcophagi themselves, was preserved on the same consecrated spot." Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 106.

No. 666. — JOB i. 5.

Job sent, and sanctified them.

THIS ancient custom has some affinity to that mentioned by Homer, Apollonius, Eustatius, and others, of immolating tongues, at the end of their feasts, in order, as has been supposed, to atone for any thing unguarded in the cheerful guests. APOLL. SCHOLIAST. in *Argon.* l. i. v. 516. EUSTAT. in HOM. *Odys.* l. iii. v. 131. ATHEN. l. i. c. 14. *Principio.* The most ancient preparatory rites, purifications, or lustrations, antecedent to sacrifices, were, washing the whole body, or at least the hands; and it was reckoned an aggravated crime to omit this ceremony. They thought that a more than ordinary purity and sanctity were required at the celebration of divine solemnities; and that previously they ought to abstain from pleasure, which, at other times, might lawfully be enjoyed. DEMOSTH. *Orat. in Neær.* VIRGIL, *Æn.* i. v. 229. PORPHYR. *de Victim.* HOMER, *Il.* ii. v. 206. TIMARCHID, *Libro de Coronis.*

No. 667. — i. 19. *There came a great wind from the wilderness, and smote the four corners of the house.]* “On the 25th, at four o’clock in the afternoon, we set out from the villages of the Nuba, intending to arrive at Basboch, where is the ferry over the Nile; but we had scarcely advanced two miles into the plain, when we were enclosed in a violent whirlwind, or, what is called at sea, the water-spout. The plain was red earth, which had been plentifully moistened by a shower in the night time. The unfortunate camel that had been taken by Cohala, seemed to be nearly in the centre of its vortex; it was lifted and thrown down at a considerable distance, and several of its ribs broken: although, as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me

down upon my face, so as to make my nose gush out with blood: two of the servants, likewise, had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant; and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about two hundred feet. It demolished one half of a small hut, as if it had been cut through with a knife; and dispersed the materials all over the plain, leaving the other half standing." BRUCE's *Travels*, vol. iv. p. 422. See also PARK's *Travels in Africa*, p. 135.

No. 668. — i. 21. *My mother's womb.*] The origin of all things from the earth introduced, at a very early period of the world, the superstitious worship of the earth, under the title of Dameter, or the Mother-goddess. LUCRETIUS, lib. ii. v. 598. Thus also KLOPSTOCK, *Messiah* v. 838.

*Once more I hail thee, once behold thee more,
Earth, soil maternal; thee, whose womb of yore
Bore me; and soon beneath whose gelid breast
These limbs shall sink, in soft and sacred rest.*

The idea seems to have been common to all the East. This appears from the following two slokas, from a very fine piece of Sanscrit poetry, entitled *Moha Mudgara*, or a remedy for distraction of mind. See Sir W. JONES's *Works*, vol. i. 4to.

*How soon are we born! how soon dead!
How long lying in the mother's womb!
How great is the prevalence of vice in this world!
Wherefore, O man, hast thou complacency here below?*

*Day and night, evening and morning,
Winter and spring, depart and return;
Time sports, life passes on,
Yet the vapor of hope continues unrestrained.*

No. 669. — ii. 13. *So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very*

great.] “There is a custom peculiar to the Afghauns, called nannawautee, from two Pushtoo words, meaning, I have come in. A person who has a favor to ask, goes to the house or the tent of the man on whom it depends, and refuses to sit on his carpet, or partake of his hospitality, till he shall grant the boon required. The honour of the party thus solicited will incur a stain, if he does not grant the favour asked of him; and so far is the practice carried, that a man over-matched by his enemies will sometimes go, nannawautee, to the house of another man, and entreat him to take up his quarrel, which the other is obliged to do, unless he is utterly unable to interfere with effect; or unless some circumstance render his interference obviously improper. This is something like the custom of the Romans, by which a suppliant entered a house, and seated himself in silence, with his head veiled, on the hearth. The custom of the Greeks, also, resembles this now alluded to. Thus the behaviour of Ulysses to Circe (*Odyss.* x. v. 375.) when he refuses to partake of her banquet, till she has disenchanted his friends, is exactly in the spirit of a nannawautee.” ELPHINSTONE’S *Account of Caubul*, p. 226.

No. 670. — iii. 3. *And the night in which it was said, There is a man child conceived.*] *Schultens* observes, that the bearing a son was a matter of great consequence among the Arabians. The form of their appreciation of happiness to a new-married woman, was, “May you live happily, and bring forth male children.” It is no wonder, therefore, that the night subsequent to such a day should be celebrated with a general rejoicing.

No. 671. — iii. 5. *Let the blackness of the day terrify it.*] It was customary with the Romans to mark the fortunate days in their calendars with white, and the unfortunate with black. Thus we find *PLINY* (*Epis.* b. vi. lett. 11.) saying, “it was a day which afforded me the most exquisite happiness, and which I shall ever mark with the fairest white.”

No. 672. — iii. 8. *Let them curse it that curse the day, who are ready to raise up their mourning.*] The latter sentence is supposed by *Parkhurst* to refer to the leviathan,

or crocodile, the rousing of which was almost sure to be attended with immediate and horrid destruction.

“The crocodile,” says HASSELQUIST, (*Voyages*, p. 216.) does inexpressible mischief to the people of Upper Egypt, often killing and devouring women, who come to the river to fetch water, and children playing on the shore or swimming in the river. In the stomach of one dissected, before the English consul, Mr. Barton, they found the bones of the legs and arms of a woman, with the rings which they wear in Egypt for ornaments. LUCAS, (*Voyage de Syrie*, tom. i. p. 83.) describes a horrid accident of this kind. Being at the house of an Arab scheik, in company with a Turkish cadi, at Girge, in Upper Egypt, he was carried to see a crocodile’s skin, the length of which was between twenty-four and twenty-five (French) feet; and the Turk gave him the following account of the monster to whom it belonged. ‘This crocodile,’ said he, ‘used every year to make great ravage for three weeks or a month, and he then disappeared till the following year. One cannot recount how many oxen, cows, camels, horses, asses, dogs, sheep, men, women, and children he had devoured. The people had several times pursued, without being able to take him. This very year the women belonging to the scheik went one day to fetch water from the river, a little before sunset, according to the custom of the country. Among these women was a beautiful female slave, whom the scheik loved more than all the rest. This young person, seeing the place where she was to draw water already occupied by her companions, went about thirty paces higher up the river; as she was stooping, the crocodile sprung upon her, carried her to the bottom of the Nile and devoured her.” Comp. HARMER’S *Observations*, vol. iv. p. 283.

The crocodile frequents the canals and rivers of this country, (Batavia,) and is a most voracious animal. It certainly is an object of fear, and by no very uncommon transition of sentiment, gradually becomes an object of veneration; and offerings are made to it, as to a deity. When a Javanese feels himself diseased, he will sometimes build a kind of coop, and fill it with such eat-

ables as he thinks most agreeable to the crocodiles: he places the coop upon the bank of the river or canal, in the perfect confidence, that by the means of such offerings, he will get rid of his complaints; and, persuaded that if any person could prove so wicked as to take away those viands, such person would draw upon himself the malady for the cure of which the offering was made. The worship of the crocodiles is, indeed, a folly among men of an ancient date; as HERODOTUS, in that part of his history styled *Euterpe*, expressly says, that “among some of the Egyptian tribes, the crocodiles are sacred, but regarded as enemies among others. The inhabitants, in the environs of Thebes and the lake Moeris, are firmly persuaded of their sanctity; and both these tribes bring up and tame a crocodile, adorning his ears with earrings of precious stones and gold, and putting ornamental chains about his fore-feet. They also regularly give him victuals, offer victims to him, and treat him in the most respectful manner while living, and when dead, embalm and bury him in a consecrated coffin.” Sir GEORGE STAUNTON’s *Embassy to China*, vol. i. p. 275.

No. 673. — iii. 15. *Or with princes that had gold.]* Pineda, Pococke, and others, have mentioned the rich furniture, precious jewels, and vast quantity of gold and silver which it was customary to deposit with their remains in the magnificent sepulchres of the Arabs.

No. 674. — iv. 8. *They that plow iniquity, and sow wickedness, reap the same.]* Similar to this is the Persian adage:

He that planteth thorns, shall not gather roses.

So also ÆSCHYLUS, *Sept. ad Theb.* 601.

Ομιλίας κακῆς

Κακίον οὐδεν, καρπὸς οὐ κομιστέος.

Ατῆς αρουρα θάνατον ἐκκαρπίζεται.

Nothing worse,

In whate’er cause, than impious fellowship:

Nothing of good is reap’d. For when the field

Is sown with wrong, the ripen’d fruit is death.

So also in *Pers.* 823.

Υβρις γὰρ ἐξανθουσ', ἐκαρπωσε σταχυν
 Ατῆς, οθεν παγκλαυτον εξαμα θερος.

*Vice planted, sprouts, and noxious thorns appear,
 And the foul harvest poisons all the year.*

See *Prov.* xxii. 8. *Hosea* viii. 7. *Joel* iii. 13. *Gal.* vi. 7.

No. 675. — iv. 14. *Fear came upon me, and trembling,
 which made all my bones to shake.*] In like manner, VIRGIL
 (*Æn.* ii. v. 120.) expresses himself.

—— gelidusque per ima cucurrit
 Ossa tremor —

Through all their bones a shivering tremor ran.

Comp. *Æn.* vi. ver. 54.

No. 676. — iv. 15. *The hair of my flesh stood up.*] Thus
 HOMER, speaking of Priam, when terrified at the appear-
 ance of Mercury.

Ορῶναι δὲ τριχες ἔσαν ἐνὶ γναμπτοῖσι μελεσσι.

Iliad, xxiv. v. 359.

His hairs stood upright on his bending limbs.

And PERSIUS, *Sat.* iii. v. 115.

Alges, cum excussit membris timor albus aristas.

*With wild affright you stare,
 Shivering each limb, and bristling every hair.*

BREWSTER.

Obstupui, steruntque comæ.

VIRGIL, *Æn.* iii. v. 48.

And *Æn.* ii. ver. 774. iv. ver. 280. xii. ver. 868.

Obstupui, sensique metu riguisse capillos.

OVID, *Fast.* lib. i. v. 97.

—— Gelidoque comæ terrore rigeabant.

OVID, *Met.* lib. iii. v. 100.

No. 677. — v. 5. *Whose harvest the hungry eateth up,
 and taketh it even out of the thorns; and the robber swalloweth*

up their substance.] This seems a manifest allusion to the half-starved Arabs of the desert, who were always ready for plunder, as their descendants are to this day. Such starvelings are thus described by VOLNEY, (*Voyage*, tom. i. p. 357. *French* ed.) “These men are smaller, leaner, and blacker than any of the Bedoweens yet known; their wasted legs had only tendons without calves; their belly was glued to their back. In general the Bedoweens are small, lean, and swarthy, more so, however, in the bosom of the desert, than on the borders of the cultivated country. They are ordinarily about five feet two inches high. They seldom have more than about six ounces of food for the whole day. Six or seven dates, soaked in melted butter, a little milk or curd serve a man for twenty-four hours; and he seems happy when he can add a small portion of coarse flour or little ball of rice. Their camels also, which are their chief support, are remarkably meagre, living on the meanest and most scanty provision. Nature has given it a small head, without ears, at the end of a long neck, without flesh: she has taken from its legs and thighs every muscle not immediately requisite for motion; and, in short, has bestowed on its withered body only the vessels and tendons necessary to connect its frame together; she has furnished it with a strong jaw, that it may grind the hardest aliments; and lest it should consume too much, she has straitened its stomach, and obliged it to chew the cud.”

No. 678. — v. 26. *A full age.*] The original Hebrew word here used for extreme old age, may perhaps intimate to us, that the human countenance, however beautiful it may be in youth, usually at last becomes contracted, wrinkled, and disgusting. JUVENAL takes particular notice of this circumstance in his picture of old age.

Sed quam continuis et quantis longa senectus
Plena malis! deformem et tetrum ante omnia vultum
Dissimilemque sui, deformem pro cute pellem,
Pendentesque genas, adspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetula scalpit jam mater simia bucca.

Sat. x. v. 190.

*Alas, what ills continually await
 Helpless old age, that miserable state !
 How dismal are its looks ! a visage rough,
 Deform'd, unfeatur'd, and a skin of buff ;
 A stitch-fall'n cheek, that hangs below the jaw ;
 Such wrinkles as a skilful hand would draw
 For an old grandame ape, when, with a grace,
 She sits at squat, and scrubs her leathern face.*

No. 679. — vi. 5. *Wild ass.*] Concerning the qualities of the wild ass, particularly his fleetness, the testimony of the ancients may be seen in BOCHART, vol. ii. p. 868. The following is the account which BUFFON (*Nat. Hist.* tom. vi. p. 164. 12mo.) gives of this animal. “ The Latins, after the Greeks, have called the wild ass onager, which we must not confound, as some naturalists and many travellers have done, with the zebra, because the zebra is an animal of a different species from the ass. The wild ass is not striped like the zebra, and he is not, by a great deal, of so elegant a shape. There are many wild asses in the deserts of Lybia and Numidia ; they are of a grey colour, and run so swiftly, that no horses but barbs can overtake them. They go in troops to feed and drink. “ Wild asses differ from tame ones only by the effects of independence and liberty : they are more strong and nimble, more courageous and lively ; but they are the same in the shape of their bodies.”

Xenophon asserts, that the onagers in Mesopotamia, when pursued on horseback, will stop suddenly in the midst of their career till the hunters approach, and then dart away with surprizing velocity ; and again stop, as if inviting them to make another effort to overtake them, but immediately dart away again, like an arrow shot from a bow : indeed, it would be impossible for men to take them, without the assistance of art. The hunters, however, often lie in wait for them at the ponds of brackish water, to which they resort to drink ; or take them alive by means of concealed pits, half filled with plants and branches of trees, to lessen the creatures' fall. At other times, the chase is continued by relays of fresh horses, which the hunters mount, as the others are exhausted, till

the strength of the animal is so completely worn out, that it can be easily overtaken." See *Job* xxxix. 5. *Isaiah* xxxii. 13, 14. *Hosea* viii. 9. *Psalms* civ. 10, 11. *Jer.* xiv. 6. *Job* xi. 12. *Jer.* ii. 24. See also ROZIER'S *Journal de Physique*, vol. xxi. *Supp.* 1782.

"The sun was just rising over the summits of the eastern mountains, when my greyhound, Cooley, suddenly darted off in pursuit of an animal, which my Persians said, from the glimpse they had of it, was an antelope. I instantly put spurs to my horse, and, followed by Sedak Beg, and the mehmander, followed the chase: after an unrelaxed gallop of full three miles, we came up with the dog, who was then within a short stretch of the creature he pursued: and to my surprize, and at first, vexation, I saw it to be an ass; but, on a moment's reflection, judging from its fleetness it must be a wild one, a species little known in Europe, but which the Persians prize above all other animals, as an object of chase, I determined to approach as near to it, as the very swift Arab I was on, would carry me. But the single instant of checking my horse to consider, had given our game such a head of us, that notwithstanding all our speed, we could not recover our ground on him. I, however, happened to be considerably before my companions, when, at a certain distance, the animal, in its turn, made a pause, and allowed me to approach within pistol shot of him: he then darted off again, with the quickness of thought, capering, kicking, and sporting in his flight, as if he were not blown in the least, and the chase were his pastime. He appeared to me to be about ten or twelve hands high, the skin smooth, like a deer, and of a reddish colour, the belly and hinder parts partaking of a silver-grey. His neck was finer than that of a common ass, being longer, and bending like a stag, and his legs beautifully slender. The head and ears seemed larger in proportion to the gracefulness of these forms, and by them I first recognized that the object of my chase was of the ass tribe. The mane was short and black, as was also a tuft which terminated his tail. No line whatever ran along his back, or crossed his shoulders, as are seen on the tame species with us. When

my followers of the country came up, they regretted I had not shot the creature when he was so within my aim, telling me his flesh is one of the greatest delicacies in Persia. But it would not have been to eat him that I would have been glad to have had him in my possession. The prodigious swiftness and peculiar manner with which he fled across the plain, coincided exactly with the description that XENOPHON gives of the same animal in Arabia, (*Anabasis*, b. i.) But, above all, it reminded me of the striking portrait drawn by the author of the book of *Job xxxix. 5. 8.*" Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 459.

For the best description of this animal, we are indebted to the celebrated naturalist, PALLAS, in the second volume of the *Transactions of the Petersburg Society of Sciences, for the year 1777. (Petersb. 1780—4.)* In this description it is observed, that the wild ass is particularly fond of bare mountains; and the same is said in the 8th verse of the above passage of *Job*: *The range of the mountains is his pasture.*

No 680. — vi. 18. *They go to nothing.*] The torrent progressively evaporating, and branching into fresh outlets, becomes at length itself nothing. The description is coincident with a very valuable article inserted by Major COLEBROOKE, in the 7th volume of the *Asiatic Researches*, and entitled, "*On the Course of the Ganges through Bengal.*" He observes, that the occasional obstructions which the rivers of Bengal meet with on the return of their periodical flux, produce not unfrequently some very extraordinary alterations in the course and bending of their respective beds; and, hence, some equally extraordinary changes in the general face of the country: while some villages that, in common, are scarcely visited by a river, even at its utmost rise, are overflowed and suddenly swept away; others, actually seated on the banks of an arm, and that used to be regularly inundated, are totally deserted, and the inhabitants have to travel over many miles to obtain water. The Ganges has evinced changes of this nature in a greater degree than any other Indian stream. Even since the survey of Major Rennel, in 1764, it has deviated in its course not less than two miles and an half; whence several of the villages which figure in his map, are no longer

to be found in the situations assigned them : while islands of considerable magnitude, now inhabited and cultivated, have started into being where the river then rolled its deepest waters.

No. 681. — vii. 2. *As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work.]* By the word shadow, is meant the night, or the evening. Thus HOMER, *Odys.* xiii. v. 31.

Ως δ' οτ' ανηρ δορποιο λιλαιεται ωτε πανημαρ
Νειον ανεληκτον βοε οينوπε πηκλον αροτρον,
Ασπασιως δ' αρα τω κατεδυ φαιος ηελιοιο,
Δορπον εποιχεσθαι, βλαβεται δε τε γουνατ' ιονι.

*As when some hungry swain, whose sable beeves
Have through the fallow dragg'd his pond'rous plough
All day, the setting sun views with delight
For supper' sake, which with tir'd feet he seeks.*

COWPER.

Diesque

Longa videtur opus debentibus.

HORAT. *Epist.* 1. l. i. v. 20.*Long as to him, who works for debt, the day.*

POPE.

No. 682. — vii. 4. *I am full of tossings to and fro until the dawning of the day.]* His mind was agitated with distressing thoughts. Thus HOMER.

—— θυμος ορωρεται ενθα και ενθα.

Odys. l. xix. v. 525.

*My mind reflective, in a thorny maze,
Devious, from care to care incessant strays.*

POPE.

——— Animum nunc huc celerem nunc dividit illuc,
In partesque rapit varias.

VIRGIL, *Æn.* iv. v. 285.*This way and that he turns his anxious mind.*

DRYDEN.

No. 683. — vii. 6. *My days are swifter than a weaver's shuttle.]* “Slighter than yarn are my days.” Good. The same allegory occurs in several writers. Thus LUCIAN *Contempl.* Κατοψει και μοιρας ανω επικλωθουσας εκαστω του ατρακτον, αφ' ου ηρτησθαι ξυμβεβηκεν απαντας εκ λεπτων νημάτων. “You may also see the fates drawing out for every

one the yarn from the busy spindle ; so that the whole texture necessarily depends upon the slender threads." So in a passage quoted by ALBERT SCHULTENS from the Arabic of *Ibn Doreid*.

Enimvero ignarus eram Fortunam esse cupidam
Dissipandi collectum, et dissolvendi plexa fila.

*For I knew not that Fortune was desirous
Of breaking the web, and dissolving the interwoven threads.*

The following passage constitutes the opening of the history of Timur. "Praise be to God, who hath woven the web of human affairs in the loom of his will and of his wisdom ; and hath made the waves of times and of seasons to flow from the fountain of his providence into the ocean of his power."

No. 684. — viii. 11. *The rush.*] Or reed, probably, says *Parkhurst* ; that sort growing near the Nile, which HASSELQUIST (*Travels*, p. 97.) describes as "having scarce any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface, and the plant about eleven feet high. The Egyptians make ropes of the leaves ; they lay them in water like hemp, and then make good and strong cables of them."

No. 685. — ix. 9. *Arcturus, Orion, and the Pleiades.*] The old Greek poets mention these constellations. On the shield of Achilles we find pourtrayed,

Πληιαδας δ', Υαδας τε, το τε σθενος Ωριωνος.

Il. xviii. 486.

So also HESIOD, *Opera et Dies.* v. 613. ANACREON, *Od.* xvii. 9.

"Respecting the symbols of the Mexican months and year, they discover ideas entirely conformable with those of the ancient Egyptians. One of the names of the first month, which began on the 26th of February, was Quahuitlehua, or budding of the trees, which agrees much with the word Kimath, used by Job to signify the Pleiades, which, in his time, announced the spring, when the trees begin to move. The symbol of the fourteenth month was

expressed by a cord, and a hand which pulled it, expressive of the binding power of cold in that month, which is January : and to this same circumstance the name Titell, which they give it, alludes. The constellation Kesil, of which Job speaks, to signify winter, signifies in the Arabic root, which is Kesal, to be cold and asleep ; and in the text of *Job*, it is read, *Couldst thou break the cords or ties of Kesil?*" CULLEN's *Mexico*, vol. i. p. 470. "The Tupuyas celebrated the rising of the Pleiades with songs and dances, seeming to consider them as divinities." SOUTHEY's *Brazil*, p. 380.

No. 686. — ix. 26. *The swift ships.*] Many interpretations have been given of this expression. The author of the *Fragments* annexed to *Calmet's Dictionary*, observes, that if it can be rendered supposable that any animal or class of animals may be metaphorically called ships, it is the dromedary, well known to Job. The Eastern writers apply the term to camels and dromedaries. "The whole caraun being now assembled, consists of a thousand horses, mules, and asses ; and of five hundred camels : these are the ships of Arabia ; their seas are the deserts." SANDY's *Travels*, p. 138. "What enables the shepherd to perform the long and tiresome journies across Africa, is the camel, emphatically called, by the Arabs, the ship of the desert : he seems to have been created for this very trade." BRUCE's *Travels*, vol. i. p. 388. Of the dromedary, which is a kind of camel, Mr. MORGAN, (*History of Algiers*, p. 101.) says, "I saw one perfectly white all over, belonging to Lella Oumane, princess of that noble Arab Neja, named Heyl ben Ali, upon which she put a very great value, never sending it abroad but upon some extraordinary occasion, when the greatest expedition was required : having others, inferior in swiftness, for more ordinary messages. They say, that one of these Aasharies will, in one night, and through a level country, traverse as much ground as any single horse can perform in ten, which is no exaggeration of the matter, since many have affirmed to me, that it makes nothing of holding its rapid pace, which is a most violent hard trot, for four and twenty hours on a stretch, without shewing the least sign of weariness or inclination to bait ;

and that then having swallowed a ball or two of a sort of paste made up of barleymeal, and, may be, a little powder of dry dates among it, with a bowl of water, or camel's milk, if to be had, and which the courier seldom forgets to be provided with in skins, as well for the sustenance of himself as of his pegasus, the indefatigable animal will seem as fresh as at first setting out, and ready to continue running at the same scarcely credible rate, for as many hours longer, and so on from one extremity of the African desert to the other, provided its rider could hold out without sleep, and other refreshments." See also the *Ambassador's Travels into Persia*, p. 307. The following extracts from Arabic poetry, translated by Sir W. JONES, speak the same language.

"Even now she (the camel) has a spirit so brisk, that she flies with the rein, like a dun cloud driven by the wind, after it has discharged its shower.

"Long is her neck; and when she raises it with celerity, it resembles the stern of a ship, floating aloft on the billowy Tigris.

"Ah, the vehicles, which bore away my fair one, on the morning when the tribe of Malee departed, and their camels were traversing the banks of Deda, resembled large ships,

"Sailing from Aduli, or vessels of (the merchant) Ibn Yamin, which the mariner now turns obliquely, and now steers in a direct course:

"Ships which cleave the foaming waves with their prows, as a boy at play divides with his hand the collected earth."

[CHARDIN supposes, in his MS. remarks upon this passage, that the poet had in his mind the boats common on the Tigris and the Euphrates, which were not carried along by the wind but by the current, which is extremely rapid. This conjecture is certainly more probable than the opinion of those commentators who consider these words as an allusion to the little boats of Papyrus, which, according to PLINY, (*Nat. Hist.* b. xiii. chap. 11.) are used on the Nile; and are, as BRUCE observes, (*Travels*, b. v. p. 18.) still common in Abyssinia. Vessels of such a slight construction cannot possibly move with much swiftness on the water, even if they go with the stream, particularly as the Nile flows very slowly. ROSENMÜLLER.]

No. 687. — ix. 30. *If I wash myself with snow water.*] Snow water was kept in vessels for this use, as being judged the best for the purpose. The ancients thought that it whitened the skin, and strengthened the parts by contracting the fibres, and preventing perspiration. Discubuimus, pueris aquam nivalem in manus infundentibus. PETRONIUS in *Satyr*.

No. 688. — ix. 33. *That might lay his hand upon us both.*] HERODOTUS, (lib. iii. cap. 8.) mentions a custom among the Arabians, “when they enter into covenants and agreements with each other, that another man stands in the midst of them both, and with a sharp stone cuts the inside of the hands of the covenanters near the larger fingers; and then takes a piece out of each of their garments, and anoints with the blood seven stones that lie between them: whilst he is doing this, he calls upon a deity: and when finished, the covenant-maker goes with his friends to an host or citizen, and the friends reckon it a righteous thing to keep the covenant.” To some such custom as this Job may possibly allude.

No. 689. — x. 15. *I am full of confusion, therefore see thou mine affliction.*] Thus translated by Mr. Good; “Overloaded with ignominy, and drunk with my abasement.” This rendering of the passage is justified by the following among other parallel citations. In a very elegant piece of modern Persian, given to Sir W. Jones by Mirza Abdu’ Irahhim, of Ispahan, it is said,

“*The man who had inebriated himself with milk from the nipple of anguish, who had been nourished in the lap of affliction.*”

See *Isaiah* l. 20. 22. *Deut.* xxxii. 42.

No. 690. — xiv. 7. *There is hope of a tree, if it be cut down, that it will sprout again.*] The exquisitely tender and pathetic elegy on *Bion*, by MOSCHUS, is very similar to this passage of Job.

Αἰ αἰ, ται μαλαχαι μεν επαν κατα καπον ολωνται,
 Η τα χλωρα σελινα, το τ' ευθαλες ουλον ανηθον,
 Υστερον αυ ζωνντι, και εις ετος αλλο φυοντι·

Αρμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅποτε πρῶτα θανώμες, ἀνακοοὶ ἐν χθονὶ κοιλα
 Εὐδομες εὖ μαλα μακρὸν ἀτερμονα νηγρετὸν ὕπνον.

*The meanest herb we trample in the field,
 Or in the garden nurture, when its leaf,
 At winter's touch, is blasted, and its place
 Forgotten, soon its vernal buds renews,
 And, from short slumber, wakes to life again.
 Man wakes no more ! man, valiant, glorious, wise,
 When death once chills him, sinks in sleep profound,
 A long, unconscious, never ending sleep.*

GISBORNE.

The following quotation constitutes a part of the Yajur Veda, as translated by Sir William Jones.

" Since the tree, when felled, springs again, still fresher from the root ; from what root springs mortal man, when felled by the hand of death ?

" Say not he springs from seed ; seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal.

" But a tree which they have plucked up by the root, flourishes individually no more. From what root, then, springs mortal man, when felled by the hand of death !

" Say not he was born before ; he is born ; who can make him spring again to birth !"

No. 691. — xv. 33. *And shall cast off his flower as the olive.] A north or north-east wind frequently proves injurious to the olive trees in Greece, by destroying the blossom. Dr. CHANDLER (Travels in Græce, p. 161.) says, " We eat under an olive tree, then laden with pale yellow flowers : a strong breeze from the sea scattered the bloom and incommoded us, but the spot afforded no shelter more eligible." In another place, he observes, " The olive groves are now, as anciently, a principal source of the riches of Athens. The mills for pressing and grinding the olives, are in the town ; the oil is deposited in large earthen jars, sunk in the ground, in the areas before the houses. The crops had failed five years successively, when we arrived ; the cause assigned was, a northerly wind, called Greco-Tramontane, which destroyed the flower. The fruit is set in about a fortnight, when the apprehension from this unpropitious quarter ceases. The bloom in the following*

year was unhurt, and we had the pleasure of leaving the Athenians happy in the prospect of a plentiful harvest."

No. 692. — xvi. 4. *And shake mine head at you.*] The action or gesture of shaking the head, was reckoned by the ancients to be very expressive of passion or indignation.

Tum quassans caput hæc effudit pectore dicta. *Æn.* vii. 292.

Her head then, shaking, thus the goddess spoke.

Ille caput quassans, non me, tua fervida terrent
Dicta, ferox. *VIRGIL, Æn.* xii. 894.

Κινησας δε καρη προλι ον μυθησατο θυμον.
HOMER, Odys. v. 285.

Jamque, caput quassans, grandis subspirat arator
Crebrius in cassum magnum cecidisse labores.
LUCRETIVS, ii. v. 1163.

*Thus musing, the rude husbandman shakes oft
His weary head; his thriftless pains bewails.* *GOOD.*

No. 693. — xvi. 10. *They have smitten me upon the cheek reproachfully.*] From the following extracts, this treatment appears to have been considered very injurious. "Davagé was deeply incensed: nor could I do more than induce him to come to the factory on business while I was there; Mr. Pringle having, in one of his fits, struck him on the cheek with the sole of his slipper; the deepest insult that can be offered to an Asiatic; among whom it is considered as a mark of disrespect to touch even the sole of the foot." Lord VALENTIA'S *Voyages and Travels*, vol. ii. p. 379.

"In the Mahratta camp, belonging to Scindia, his prime minister, Surjee Rao, was murdered in the open bazar: his mistresses were, as usual, stripped of all they possessed; and his favorite one was sent for to court, and severely beaten in the presence of Scindia's wife, who added to the indignity, by giving her several blows herself with a slipper." BROUGHTON'S *Letters from a Mahratta Camp*.

"When the vazir declared himself unable to procure the money, Fathh Ali Shah reproached him for his crimes,

struck him on the face, and with the high wooden heel of a slipper, always iron bound, beat out several of his teeth."

Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 209.

The Hindoo, religiously abstaining from animal food and intoxicating liquors, becomes thereby of so very mild a temper, that he can bear almost any thing without emotion, except slippening; that is, a stroke with the sole of a slipper or sandal, after a person has taken it off his foot and spit on it; this is dreaded above all affronts; and considered as no less ignominious than spitting in the face, or bespattering with dirt among Europeans. OVERTON's *Voyage to Surat*, p. 357.

No. 694. — xviii. 19. *He shall have neither son nor nephew among his people, nor any remaining in his dwellings.*]

The original word for dwellings, *Schultens* says, signifies a territory of refuge for strangers. The great men among the Arabs, called their respective districts by this name, because they took under their protection all defenceless and necessitous persons who fled thither; they prided themselves in having a great number of these clients or dependants. This was an ancient custom in Arabia, and continues to the present day. The Arabian poets frequently refer to it. *Arabian Anthology*, p. 424. n.

No. 695. — xix. 6. *Know now that God hath overthrown me, and hath compassed me with his net.*]

The allusion here may be to an ancient mode of combat practised among the Persians, Goths, and Romans. The custom among the Romans was this: one of the combatants was armed with a sword and shield, the other with a trident and net; the net he endeavoured to cast over the head of his adversary, in which, when he succeeded, the entangled person was soon pulled down by a noose, that fastened round his neck, and then despatched. The person who carried the net and trident was called *Retiarius*, and the other, who carried the sword and shield, *Secutor*, or the pursuer, because, when the *Retiarius* missed his throw, he was obliged to run about the ground till he got his net in order for a second throw, while the *Secutor* followed him, to prevent, and dispatch him. The Persians used a running loop, which horsemen endeavoured to cast over the heads

of their enemies, that they might pull them off their horses. The Goths used a hoop fastened to a pole. OLAUS MAGNUS, *Hist. de Gentibus, &c.* lib. xi. c. 13.

“In the old Mexican paintings, we find warriors almost naked, with their bodies wrapped in a net of large meshes, which they threw over the head of their enemy.” HUM-BOLDT’S *Researches*, vol. i. p. 203.

No. 696. — xix. 20. *The skin of my teeth.*] In the celebrated inscription on the pillar at Delhi, called the Lāt of Feeroz Shah, is the following passage, exhibiting a similar hyperbole in different terms: “Blades of grass are perceived between thine adversary’s teeth.” *Asiatic Researches*, vol. vii. art. 5. The author of the *Fragments* subjoined to CALMET’S *Dictionary*, thus paraphrases the passage: “My upper row of teeth stands out so far as to adhere to my upper lip, that being so shrivelled and dried up, as to sink upon my teeth, which closely press it.” He observes, if our translation be right, it may receive some illustration from the following instances of those who did not escape with the skin of their teeth. “Prithwina-
rayan issued an order to Suruparatana, his brother, to put to death some of the principal inhabitants of the town of Cirtipur, and to cut off the noses and lips of every one, even the infants who were not found in the arms of their mothers; ordering, at the same time, all the noses and lips that had been cut off to be preserved, that he might ascertain how many souls there were, and to change the name of the town to Naskatapur, which signifies the town of cut noses. The order was carried into execution with every mark of horror and cruelty, none escaping but those who could play on wind instruments: many put an end to their lives in despair: others came in great bodies to us in search of medicines; and it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased.” *Asiatic Res.* vol. ii. p. 187.

No. 697. — xix. 24. *That they were graven with an iron pen and lead in the rock for ever.*] The most ancient people, before the invention of books, and before the use of sculpture upon stones, and other small fragments, represented things great and noble upon entire rocks and moun-

tains: the custom was not laid aside for many ages. Semiramis, to perpetuate her memory, is reported to have cut a whole rock into the shape of herself. Hannibal, long after the invention of books, engraved characters upon the Alpine rocks, as a testimony of his passage over them; which characters were remaining about two centuries ago, according to Paulus Jovius. It appears particularly to have been the custom of the northern nations, from that remarkable inscription mentioned by Saxo, and several ages after him delineated and published by Olaus Wormius. It was inscribed by Harold Hyldeland, to the memory of his father, and was cut out in the side of a rock, in Runic characters, each letter of the inscription being a quarter of an ell long, and the length of the whole thirty-four ells. WISE's *Letter to Dr. Mead*, p. 25. The custom was eastern as well as northern, as appears from that remarkable instance which occurs in Captain HAMILTON's *Account of the East Indies. Voyage.* vol. ii. p. 241. The author, after giving a short history of the successful attack which the Dutch made upon the island of Amoy, in China, A. D. 1645, adds, "This history is written in large China characters, on the face of a smooth rock, that faces the entrance of the harbour, and may be fairly seen as we pass out and into the harbour."

No. 698. — xx. 8. *He shall fly away as a dream.*] Thus the vision of Anchises in VIRGIL, *Æn.* v. v. 740.

——tenues fugit, ceu fumus, in auras.

Flies, and, like smoke, dissolves in air.

Comp. HOMER, *Il.* xxiii. ver. 100.

No. 699. — xxi. 18. *They are as stubble before the wind, and as chaff that the storm carrieth away.*] The Arabs use a verb for the wind's sweeping the earth, taking up the dust and leaves in its way. The Latin poets, in like manner, often apply their V. verrere, to the winds.

Thus LUCAN, lib. v. v. 572.

Cori verrent mare.

Caurus will sweep the sea.

So VIRGIL, *Georg.* iii. ver. 201. of the aquilo, or north-east wind.

Ille volat, simul arva fuga, simul æquora verrens.

He swiftly flying, sweeps the fields and main.

So also LUCRETIVS, lib. i. ver. 280.

Sunt igitur venti nimirum corpora cœca, &c.

The winds are bodies, though by us unseen,

Which sweep the main, the land, and clouds of heav'n.

So also lib. v. ver. 267. 389. Lib. vi. ver. 624. VIRGIL, *Æn.* i. ver. 63.

No. 700. — xxii. 29. *When men are cast down.*] A dejection of countenance, a looking down, is the natural expression of grief joined with shame. Thus in that beautiful picture of consummate grief drawn by XENOPHON, (*Cyropæd.* lib. v.) Panthea, the wife of Abradates, when taken captive by Cyrus, is described *καθημενη, κεκαλυμμενη, τε και εις γην ορωσα*, sitting, veiled, and looking on the ground.

No. 701. — xxiv. 21. *He evil entreateth the barren that beareth not.*] *Jarchi* explains this passage from a custom that existed of taking two wives; one *le-tashmish*, *ad officium lecti*, who was to drink the cup of barrenness, that is, a potion to hinder from bearing, decking her with the choicest ornaments, and feeding her with the most delicious banquets. The other was kept *le-banim*, for children; she was clothed in widow's garments, and made a mean and sordid appearance.

No. 702. — xxvii. 18. *He buildeth his house as a moth.*] Strictly, the mothworm, as it proceeds from the egg before it is changed into the chrysalis, aurelia, or nymph, (*Nature Displayed*, vol. i. p. 18. 12mo.) so called from its corroding and destroying the texture of cloth. *Job* xiii. 28. *Isaiah* l. 9. li. 8. “The young moth upon leaving the egg, which a papilio has lodged upon a piece of stuff, or a skin well dressed, and commodious for her purpose, immediately finds a habitation and food in the nap of the stuff or hair of the skin. It gnaws and lives upon the nap, and likewise builds with it its apartment, accommodated both with a fore door and a back one; the whole is well fastened to

the ground of the stuff, with several cords and a little glue. The moth sometimes thrusts her head out of one opening, and sometimes out of the other, and perpetually devours and demolishes all about her; and when she has cleared the place about her, she draws out all the stakes of this tent, after which she carries it to some little distance, and then fixes it with her slender cords in a new situation. In this manner she continues to live at our expence till she is satiated with her food, at which period she is first transformed into a nymph, and then changes into a papilio or moth." *Nature Displayed*, vol. i. p. 35.

No. 703. — xxviii. 4. *The flood breaketh out from the inhabitant, even the waters forgotten of the foot; they are dried up: they are gone away from men.*] Mr. PARKHURST (*Heb. Lex.* p. 596.) considers this chapter as relating to mineralogy, and renders these words, "a torrent bursteth forth from the rubbish unexpectedly; by the foot they are drawn off, by man they are removed." As an explanation, he adds the following extracts from Mr. HUTCHINSON (*Obs. on the Earth, Works*, vol. xii. p. 331.) "It is hardly credible how great a quantity of water will be sometimes flung upon miners when they come to break up strata of stone, that have in them many of these cracks, that are so small that they are scarcely discernible. These are indeed the natural conveyances of water, and when once they are opened, it runs incessantly. I have observed such an irruption of water in vast quantity out of stone, that, excepting those cracks, is much too dense and close to let any humidity pass."—"The vast profusion of water that sometimes ensues the breaking up of the strata in coal-pits, is well known to those who are in the least conversant in that affair: and what amazing quantities are drawn off from deep mines either by drains or levels, or raised by engines, is also well known; nay, in digging common wells, and ponds, in places where there are no springs above ground, it frequently happens that such a glut of water issues forth as to endanger the lives of the workmen."

No. 704. — xxviii. 16. *Valued.*] The original word strictly signifies, to be strewed or laid on the ground, as the ancient merchants laid their commodities to be bartered

or exchanged for others. This method of traffic is still practised by some nations, particularly by the Moors and the negroes of Africa, who barter salt and various trinkets of gold. “Les caravanes des Maures, qui vont à Tombouctou dans le fond de l’Afrique, n’ont pas besoin de monnoie. Le Maure met son sel dans un monceau, le negre sa poudre dans un autre: s’il n’y a pas assez d’or, le Maure retranche de son sel, ou le negre ajoute de son or, jusqu’à ce que les parties conviennent.” MONTESQUIEU, *Esprit des Loix*, liv. xxii. ch. i. SHAW’S *Travels*, p. 239.

No. 705. — xxviii. 18. *Coral*.] This was a kind of marine plant, which received its name from its being elevated in a remarkable manner; it always grows from the tops or vaults of cliffs or rocky caverns, with the head downwards. *Nature Displayed*, vol. iii. p. 156. PLINY, *Nat. Hist.* lib. xxxii. cap. 2. assures us, that in India it was formerly as greatly valued as pearls in Europe. See MICHAELIS, *Recueil de Questions*, qu. 99.

“This little island, (a coral island,) or rather the surrounding reef, which is three or four miles long, affords shelter from the south-east winds; and, being at a moderate day’s run from Murray’s isles, it forms a convenient anchorage for the night to a ship passing through Torres’ Strait, I named it Half-way Island. It is scarcely more than a mile in circumference, but appears to be increasing both in elevation and extent. At no very distant period of time it was one of those banks produced by the washing up of sand and broken coral, of which most reefs afford instances, and those of Torres’ Strait a great many: these banks are in different stages of progress; some, like this, are become islands, but not yet habitable; some are above high-water mark, but destitute of vegetation, whilst others are overflowed with every returning tide.

“It seems to me, that when the animalcules which form the corals at the bottom of the ocean, cease to live, their structures adhere to each other, by virtue either of the glutinous remains within, or of some property in salt water; and the interstices being gradually filled up with sand and broken pieces of coral washed by the sea, which also adhere, a mass of rock is at length formed. Future

races of these animalcules erect their habitations upon the rising bank, and die, in their turn, to increase, but principally to elevate this monument of their wonderful labours. The care taken to work perpendicularly in the early stages, would mark a surprising instinct in these diminutive creatures. Their wall of coral, for most part in situations where the winds are constant, being arrived at the surface, affords a shelter, to leeward of which their infant colonies may be safely sent forth, and to this their instinctive foresight it seems to be owing, that the windward side of a reef exposed to the open sea, is generally, if not always, the highest part, and rises almost perpendicular, sometimes from the depth of two hundred, and perhaps many more fathoms. To be constantly covered with water, seems necessary to the existence of the animalcules, for they do not work, except in holes upon the reef, beyond low-water mark; but the coral, sand, and other broken remnants thrown up by the sea adhere to the rock, and form a solid mass with it, as high as the common tides reach; that elevation surpassed, the future remnants being rarely covered, lose their adhesive property, and, remaining in a loose state, form what is usually called a key upon the top of the reef. The new bank is not long in being visited by sea birds; salt plants take root upon it, and a soil begins to be formed; a cocoa-nut, or the drupe of a pandanus, is thrown on shore; land birds visit it, and deposit the seeds of shrubs and trees; every high tide, and still more every gale, adds something to the bank; the form of an island is gradually assumed; and, last of all, comes man to take possession.

“Half-way Island is well advanced in the above progressive state, having been many years, probably some ages, above the reach in the highest spring-tides, or the wash of the surf in the heaviest gales. I distinguished, however, in the rock which forms its basis, the sand, coral, and shells formerly thrown up, in a more or less perfect state of cohesion; small pieces of wood, pumice-stone, and other extraneous bodies, which chance had mixed with the calcareous substances when the cohesion began, were inclosed

in the rock ; and, in some cases, were still separable from it without much force. The upper part of the island is a mixture of the same substances in a loose state, with a little vegetable soil ; and is covered with the casuarina, and a variety of other trees and shrubs, which give food to paroquets, pigeons, and some other birds, to whose ancestors it is probable the island was originally indebted for this vegetation." FLINDER'S *Voy. to Terra Australis*, vol. ii. p. 114.

"The Bay of Amphila comprises an extent of sixteen miles along the coast, and from its outer island measures nearly twelve miles in depth, containing altogether thirteen islands, the native names of which, as far as they could be ascertained, are given in the chart.

"All these islands, excepting a small one in the middle of the bay, are composed entirely of marine alluvies strongly cemented together, and forming vast and solid masses, which may not improperly be termed rock, the surface being covered in parts only with a thin layer of soil. The larger portion of these remains consists of corallines, madrepores, echini, and a great variety of sea-shells of those species which appear to be still common in this sea. The height of the island often exceeds thirty feet above the level of high-water mark, a circumstance which renders it difficult to account for the process by which they have been formed. Mr. *Dalrymple's* hypothesis respecting the formation of coral islands has been very generally admitted to be correct, and indeed seems to account very satisfactorily for those not elevated more than one or two feet above the level of the ocean ; since the moment one point of coral rises to its surface, birds will of course resort to it, and there leave shells, bones, and other remains of their food, which in time producing vegetation, may continually accumulate, until the whole mass become a solid stratum of earth. But this does not solve the present difficulty, for, on the islands I am describing, large pieces of madrepore are found, disposed in regular layers, full twenty feet above the level of high-water mark ; and for this circumstance no satisfactory reason, in my opinion, can be assigned, but the supposition of the sea having retired

since they have been so deposited." SALT's *Voyage to Abyssinia*, p. 168.

No. 706. — xxix. 10. *And laid their hands on their mouth.*] When the Easterns wish to be silent, they place their hand upon their mouth to express their intentions by action, and their sentiments by attitude. Many instances of this practice are to be found. "In one of the subterranean vaults in Egypt, where the mummies lie buried, they found in the coffin an embalmed body of a woman, before which was placed a figure of wood, representing a youth on his knees, laying a finger on his mouth, and holding in his other hand a sort of chafing dish, which was placed on his head, and in which, without doubt, had been some perfumes." MAILLET, *Descript. de l'Egypt*, p. 277. Mr. COLLINS, in his account of a curious ceremony of striking out a tooth, which is practised upon the native boys of New South Wales, says, "The left hand was to be placed over the mouth, which was to be kept shut; he was on no account to speak." Vol. i. p. 570. The god Harpocrates, as is well known, is represented with a finger upon his mouth, by which the ancients intended to intimate the cautious silence which should be observed about the ceremonies of their religion. Captain TURNER, (*Embassy to Tibet*, p. 68.) when speaking of the rajah of Bootan, says, "In endeavouring to convey to me an adequate idea of the strength of his regard and friendship for the governor, he used various modes of expression, which he concluded with the action of advancing his arms, and bending the fore-fingers of each hand, linking them one in the other, and pulling them at right angles, with a strong exertion, as if to give force to his sentiments."

"On our taking possession of Rosetta, at an entertainment which was given, a young Greek came up to me, kissed my shoulder, and with his finger on his lips, without uttering a single syllable, slipped privately into my hand a nosegay which he had brought me: this simple demonstration completely unfolded all his sensations, and was expressive of his political situation, his fears, and his hopes." DENON's *Travels in Egypt*, vol. i. p. 212.

For the language of action, see HARWOOD'S *Introduction to the New Testament*, vol. i. ch. 8.

In the account of the *Russian Embassy to Japan in 1803*, it is related, that Captain Colnet in vain endeavoured to open a trade with the natives: and that to all his entreaties to be allowed to enter a harbour, they shut their eyes and stopped their ears, "by which," says he, "I understood, that their orders were to be deaf and blind to all that I should urge." *Quarterly Review*, vol. vi. p. 378.

"A high priest of the dervishes entered and prostrated himself before the governor, touching his lips with his fingers, crossing his hands upon his breast, and raising his thumbs afterwards to his ears. All these marks of reverence ended, he rose and took his station upon the divan, on the left side of the governor." CLARKE'S *Travels*, vol. ii. p. 348. 386.

"The Turks have the same superstition about whistling as our sailors; for the captain called out to me to-night, μη σφηριζε-ειναι κακον, Don't whistle; it is unlucky; and when I was asking him if he thought we should be at Cyprus to-morrow, he hastily clapt his hand on my mouth, and answered, O θεος κατεχοι. God knows. A Turk thinks there is great impiety in any speculations about the future." TURNER'S *Tour in the Levant*, vol. ii. p. 30.

No. 707. — xxix. 14. *A diadem.*] Or turban. This consists of a cap, and a sash of fine linen or silk, wound round the bottom of it. This is the usual head-dress of the Turks, Persians, Arabs, and other Eastern nations. Dr. SHAW (*Travels*, p. 226.) says, "The Moors and Turks, with some of the principal Arabs, wear upon the head a small hemispherical cap of scarlet cloth. The turban, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes by the number and fashion of these folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another." See also NIEBUHR, *Voyage en Arabie*, tom. i. p. 129.

No. 708. — xxix. 18. *I shall multiply my days as the sand.]* So the words of Apollo.

Οἶδ' ἐγὼ ψαμμοῦ τ' ἀριθμὸν, καὶ μετρά θαλάσσης.

The countless sand I know, and measure of the sea.

And also OVID, *Met.* xiv. v. 135.

— Elige, ait, virgo Cumæa, quid optes :
Optatis potiere tuis. Ego pulveris hausti,
Ostendens cumulum, "quot haberet corpora pulvis,
Tot mihi natales contingere vana," rogavi.

*Ask what thou wilt, Cumæan fair ! said he ;
Thou shalt enjoy thy wish, whate'er it be.
I snatch'd a heap of sand, and said " Untold,
Give me a year for every grain I hold."*

No. 709. — xxix. 19. *My root was spread out by the waters.]* This image is still common in every part of the East. Thus, in a highly finished passage from an unknown writer, it is said, " Like trees that overshadow the banks of his justice, they flourish richly, watered by the floods of bounty and liberality ; like flowers in the rose-garden of his empire, they are impearled with the rain-drops of his benevolence and condescension." To the same effect is the very ancient and exquisite Chinese Ode, copied and literally translated into Latin by Sir W. JONES, (*Works*, vol. ii. p. 351), the original of which is to be found in the book of CONFUCIUS, entitled *Ta Hio*.

Vide illius aquæ rivum
Virides arundines jucundè luxuriant !
Sic est decorus virtutibus Princeps noster :
Ceui qui secat, ceui qui limat ebur,
Ceui qui radit, ceui qui polit gemmas,
Elati ! sagaces ! celebres !
O quam verendus est decorus virtutibus Princeps !
In finem non ejus possumus oblivisci.

*Seest thou yon stream, around whose banks
The green reeds crowd in joyous ranks ?
In nutrient virtue and in grace,
Such is the prince that rules our race.
As the nice artist cuts the gem,
Or turns the ivory's polish'd stem,*

*Skilful! and sage! to aims refin'd,
He moulds the heart, and forms the mind:
How throng the virtues round his state!
His name what deathless honours wait.*

GOOD.

“The precious water of the Cephissus is the property of the waivode only during the season of watering the olive wood: for the remaining months the owners of the gardens, in a proportion settled by long usage, divert the stream into their grounds, for one, two, or three hours in a week or fortnight, according to the bargain at which they have hired or purchased their land. The instant that the stream is turned into the required channel, a public inspector, who is called-Dragaris-too-nen, and is always in attendance, turns his hour-glass, and the gardener also measures the time in the same manner; other Greeks frequently being present to prevent collusion, and cut off the rivulet immediately at the expiration of the stipulated hour.” HOBHOUSE’S *Journey in Albania*, p. 358.

No. 710. — xxix. 20. *My bow was renewed in my hand.*] The Arabs were accustomed to travel with their bow and quiver, as a defence against assaults: whence an allusion to this mode of protection became proverbial among them, as significative of strength or power. The following proof of this is very ancient, and is taken from the Sacontala, or fatal ring, as translated by Sir W. Jones. It is thus the faithful Madhavya bemoans the state of Prince Dushmanta in act ii. “Oh, there he is — how chang’d! — he carries a bow, indeed, but wears for his diadem a garland of wood-flowers.” And again, (act v.) in which the idea is employed metaphorically and proverbially, “The hermitage has been rendered secure from evil by the mere sound of his bow-string.” In like manner Filicaja, in his exquisite Ode to the Divine Majesty.

*Volgomi a te, che sei del mio pensiero
Segno, saetta, e arciero.*

*To thee I turn! who art of all my song,
The scope, the shaft, the bowyer, and the bow.*

No. 711. — xxx. 1. *The dogs of my flock.*] It was usual in ancient times, as well as at present, for dogs to be

made use of in keeping flocks of sheep from beasts of prey. ORPHEUS, *de lapidibus Hypoth.* ver. 53. HOMER, *Iliad*, x. ver. 183. xii. ver. 303. THEOCRITUS, *Idyll.* v. 106.

No. 712. — xxx. 17. *My bones are pierced in me in the night season.*] “By night my substance is bored or corroded from off me.” PARKHURST. MICHAELIS (*Recueil de Questions*, p. 71.) observes, that in the elephantiasis, Job’s distemper, Avec le temps il se forme en differens endroits du corps des tumeurs, et ces tumeurs degenerent enfin en plaies incurables, qui percent l’une apres l’autre. In process of time tumours are formed in different parts of the body, and these tumours degenerate at length into incurable sores, which penetrate one after another. It is too common a spectacle to see even among Europeans, at Rio de Janeiro, as well as native whites and negroes, that dreadful disease, the elephantiasis, which, destroying the sound texture of the integuments of the human frame, swells, distorts, and discolours, wherever it attacks, enlarging the patient’s misshapen limbs to the bulk of those of the huge animal, the resemblance to whom, in that particular, occasioned the appellation this horrid disorder has received. Sir GEORGE STAUNTON’s *Embassy to China*, vol. i. p. 158.

No. 713. — xxx. 29. *Dragons.*] This refers to a kind of large serpent, which receives its name from the horrid whining or hissing noise it makes. This property of them is noticed by *Ælian*, and to this Job here alludes. See BOCHART, vol. iii. p. 437. and SCHEUCHZER, *in loc.* Dr. SHAW (*Trav.* p. 448.) speaking of Arabia Petræa, says, that “Vipers, especially in the Wilderness of Sin, which might be called the inheritance of dragons, were very dangerous and troublesome; not only our camels, but the Arabs who attended them, running every moment the risk of being bitten.

No. 714. — xxxi. 20. *If he were not warmed with the fleece of my sheep.*] In the sweet and highly polished poem of *Lebeid*, constituting the third of the Moallakat, we have the following reference to this kind of hospitality.

"The guest and the stranger, admitted to my board, seem to have alighted in the sweet vale of Tebaala, luxuriant with vernal blossoms.

"To the cords of my tent approacheth every needy matron, worn with fatigue, like a camel doomed to die at her master's tomb, her vesture equally scanty and ragged.

"There, while the wintry winds contend with fierce blasts, they crown with meat a dish flowing like a rivulet, into which the famished orphans eagerly plunge."

In like manner the elegant SADI, in his *Bustan*.

*So spread the boundless banquet of his fare,
That the wild griffin might have had his share.*

No. 715. — xxxi. 32. *The stranger did not lodge in the street, but I opened my doors to the traveller.*] The virtue of hospitality was, and still is, the national character of the Arabs: they value themselves upon it as their highest glory. One of their poets expresses himself very warmly on this subject. "How often, when Echo gave me notice of a stranger's approach, have I stirred my fire, that it might give a clear blaze. I flew to him as to a prey, through fear that my neighbours should get possession of him before me." *Schultens*, who quotes this passage from the Arabian *Anthologia*, remarks, that the Echo here mentioned refers to the practice of those who travel in Arabia by night. He imitates the barking of a dog, and thus sets all the curs in the neighbourhood barking. Upon this the people rush out from all parts, striving who shall get the stranger for his guest. Hatim Tajus, in *Hamasa*, mentions a custom of the Arabs, expressive of their peculiar hospitality, to put out the fire when they entertained a stranger, that he might not observe whether his host eat or not, but the former plentifully refresh himself, though the latter often, lest there should not be enough for both, did not at all partake with him.

"By the custom of the country, good food and lodging are ordered to be provided for all strangers and travellers arriving at a village. It is not sufficient, say the Javan institutions, that a man should place good food before his guest, he is bound to do more: he should render the meal

palatable by kind words and treatment, to soothe him after his journey, and to make his heart glad, while he partakes of the refreshment. This is called bojo kromo, or real hospitality. RAFFLES'S *History of Java*, vol. i. p. 101.

No. 716. — xxxi. 36. *And bind it as a crown to me.*] A crown, or turban, composed of linen, on which were hieroglyphic characters written. Linen was one of the oldest materials that ever was written upon; this appears by the bandages of the Egyptian mummies still preserved. LIVY, lib. iv. cap. 7. 13. 20. and lib. x. cap. 38. mentions libri lintei, linen book or records, as being in use among the Romans. So they were long after those times. VOPISCUS in *Aurelian*, § 1. PLINY, *Nat. Hist.* 13. 11. An accusation might be as easily depicted in hieroglyphical writing on linen, as a direction for destroying a person be engraved in the same kind of writing on a wooden tablet. An instance of the latter we meet with in HOMER. Mr. WOOD, (*Essay on the Genius and Writings of Homer*, p. 250.) after observing that neither in the *Iliad*, or *Odyssey*, is there any thing that conveys the idea of letters or reading, nor any allusion to literal writing, adds, “As to symbolical, hieroglyphical, or picture-like description, something of that kind was no doubt known to *Homer*, of which the letter, as it is called, which Bellerophon carried to the king of Lycia, is a proof.” This letter was sent from Prætus, *Il.* vi. v. 168.

*To Lycia the devoted youth he sent,
With marks expressive of his due intent,
Grav'd on a tablet that the prince should die.*

POPE.

“Many of the Greek and Turkish females, in the inferior and middle classes, and some even in the higher ranks, are brought up without any species of intellectual cultivation. As they are too ignorant to write, and love is fertile in expedients, those who are under the influence of that passion, carry on this correspondence by hieroglyphics composed of fruits and flowers: each flower and each fruit has some particular associated signification, and they form a combination of words and sentences, according to their relative positions in the little baskets in which they are conveyed

to those for whom they are designed." DODWELL'S *Tour through Greece*, vol. i. p. 289. The method of this exotic correspondence has been described in glowing colours by Lady M. W. MONTAGU, in her *Letters on Turkey*. On a similar custom at Paris. See *l'Hermite de la Chaussée d'Antin*.

No. 717.—xxxii. 6. *And Elihu the son of Barachel the Buzite, answered and said, I am young, and ye are very old ; wherefore I was afraid, and durst not shew you mine opinion.*]

It has ever formed an honorable feature in the character of civilized nations to express veneration for old age. The respect paid to it by the Egyptians, Persians, Spartans, Greeks, and Romans, is particularly deserving of attention.

The EGYPTIANS. HERODOTUS (b. ii. c. 80.) informs us, that "the young men of that country yeilded, in his time, the road to age, and rose from their seats before the hoary head." *Nymphodorus* the historian, in a passage which is quoted in a scholiast upon the *Colonean Œdipus*, (on ver. 328.) observes, that "the Egyptians have many customs that are similar, and many customs which are dissimilar to the customs of the Grecians, and that they, like the Grecians, yeilded, in his time, the road to age." "Each family forms a small estate, of which the father is the sovereign ; the members who compose it are attached to him by ties of blood ; they acknowledge his power, and submit to it ; the differences which arise among them are brought before his tribunal : he pronounces, and his decrees terminate the dispute ; and restore tranquillity. The most aged of the old men holds the sceptre in his hands, and he is able to direct it from the result of a long experience : but he is guided in every thing which respects the interior administration by the law of ancient custom. The children, educated in the apartments of the women, do not enter that hall, particularly when there are strangers : when the young people appear, they observe a profound silence : grown to manhood, they may mix in the conversation ; but when the cheik (which signifies old man, a title assumed by the eldest of the family) speaks, they hold their tongues, and listen attentively : every one rises when he appears ; the precedence is given to him in all public places, and he is every

where treated with consideration and respect. This custom subsisted in Egypt in the time of *Herodotus*, and the Egyptians in their state of ignorance have preserved the simplicity of ancient manners. SAVARY'S *Letters on Egypt*, lett. xiii. "Their education is often limited to the art of reading and writing; but they enjoy a robust state of health, while the fear of the divinity, respect for old age, filial piety, the love of hospitality, virtues which every object presents to him in the bosom of his own family, remain deeply graven on his heart." *Ibid.* lett. xv. See *Gen.* xliii. 33.

The PERSIANS. XENOPHON (*Cyrœpæd.* b. viii.) informs us, that the elder Cyrus gave to his sons, in the speech which he addressed to them a few moments before his death, the most solemn admonitions on this point. 'I myself was taught in my youth, by the institutions of the country in which I and you were born, to shew to persons older than myself, not only to my brothers, but also to my compatriots, the proper respect, by yeilding to them the road, by resigning to them my seat, and by allowing to them the priority of speech. And I have brought you, my sons, from your tenderest years, to expect similar honours from the young, and to pay similar honours to the old. Receive then with implicit deference my advice, supported as it is by the usage of our ancestors, by the customs of our age, and by the laws of our country.' XENOPHON has also informed us, in his narrative of the expedition which was undertaken against the king of Persia, that the younger Cyrus was always more disposed to comply with the commands of the elders, even than persons of rank inferior to himself. ANABASIS, l. i. c. 9. p. 3.

The SPARTANS. CICERO, in his *Essay on Old Age*, c. 18. has recorded an anecdote, which proves the great respect paid to age by the Spartans. "A certain Athenian of advanced years went into the theatre at Athens, at a time when it was greatly crowded, but not one of his fellow-citizens had the decency to make room for him; however, when he approached to that part of the theatre which was appropriated to the Lacedemonian ambassadors, they all to a man arose, and offered to him a place among them. Re-

peated bursts of applause ensued from the whole assembly, upon which one of the spectators remarked, that the Athenians understood politeness, better than they practised it. See also VALERIUS MAXIMUS, l. iv. c. 5. *de Veracundia*.

AULUS GELLIUS, *Noct. Attic.* b. ii. c. 14. says "We are informed by the writers of Roman antiquities, that the junior part of the company used to conduct elder men to their homes after a feast." One of the precepts of Chilo of Lacedæmon, one of the seven sages of Greece, was, "to reverence age." DIOGENES LAERTIUS, l. i. *Segm.* 68. JUSTIN, b. iii. cap. 4. XENOPHON, *Memorabilia*, l. iii. c. 5. p. 15. PLUTARCH, *Vit. Lycurgus*.

The ATHENIANS. No man, who was under thirty, could be admitted a member of the senate of five hundred: and when the senate was assembled, the herald first called upon those, who were above fifty years of age, to deliver their sentiments. See ARISTOTLE, *Polit.* b. vii. c. 14. *Ethic.* b. ix. c. 2. DIOGENES, the Laertian, (*Lives of the Grecian Philosophers*, *Segm.* 82.) tells us, that Demetrius used to inculcate these three duties upon the young — "to reverence their parents at home: to reverence their seniors in the public roads: and when they strayed into retired and desert places, to reverence themselves."

The ROMANS. The same respect to age was paid by the Roman legislator Romulus, in the supreme council, which he established at Rome, styled the senate, or assembly of aged men. JUVENAL, (*Sat.* xiii.) when he is arraigning the predominant vices of the times in which he lived, contrasts the profligate contempt of age, which then prevailed, with the high respect which was paid to it in the reign of Saturn. See also VALERIUS MAXIMUS, *Miscel.* b. ii. c. 2. AULUS GELLIUS, *Noct. Att.* b. ii. c. 14. CICERO, *on Old Age*, c. 18.

No. 718. — xxxii. 22. *Flattering titles.*] Vain titles of ceremony, expressive of the most eminent qualities, were given to worthless men from time immemorial. Of the flattering titles used in the East, the following specimen is taken from the *Kooayid us Sultanet Shah Jehan*, or the rules observed during the reign of the Mogul Emperor, Shah Jehun. The emperor is entitled, "The sun which illuminates

the firmament in the universe of royalty and dominion; the moon which irradiates the sky of monarchy and felicity; the king, who in pomp resembles Gem-sheed, his hand is boundless as the ocean in bestowing bounties, being the key of the gates of kindness and liberality."

Again, "The sun of the heaven of prosperity and empire; the shadow of God; the asylum of the universe, the splendor of whose instructive front causes light and gladness to the world and to mankind; the just and vigilant monarch; the asylum of truth; the refuge of the world; the diffuser of light; the solver of all human difficulties; the lord of the age, who is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence and purity of morals: the faculty of apprehension is possessed by him in such a degree, that before the matter has scarce obtained utterance, he comprehends the purport, and gives answers with the tongue of inspiration."

Addresses to persons of distinction: "Let them convey to the presence of glorious empire the sultan, in pomp like Solomon, the centre of the universe, powerful as heaven."

"Let them who kiss the carpet of the palace, in pomp like heaven, convey this letter to his majesty, whose sight is as creative as almighty king of kings, the asylum of the world."

"To the exalted presence, which gratifies the desires of all people; the most beneficent of the age; the vizier, protector of the universe; may the Almighty perpetuate his good fortune."

"May this letter be dignified in the presence of Naweeb Saheb, diffuser of benefits; of exalted pomp; the respectable; the discriminator of ranks: may his power increase."

"Let them convey this to the presence of his excellency, conversant in realities and mysteries; the support of excellencies; the cream of his contemporaries; and the cherisher of the poor."

No. 719. — xxxix. 13. *The ostrich.*] Dr. SHAW, (*Tra-*

vels, p. 455.) speaking of these creatures, says, "In the lonesome part of the night they frequently made a very doleful and hideous noise, which would sometimes be like the roaring of a lion; at other times it would bear a near resemblance to the harsher voices of other quadrupeds, particularly of the bull and ox. I have often heard them groan, as if in the greatest agonies." It is said that they are cruel, and neglect their young. The Arabs frequently find the nests of the ostrich forsaken, sometimes with young ones of different growths; but they oftener meet a few of the little ones, no bigger than well-bred pullets, half starved, straggling and moaning about, like so many distressed orphans, for their mother. SHAW'S *Travels*, p. 452.

This camel bird, as the Persians call it, the Greeks Στρεβοκαμηλος; the Romans, Struthiocamelus; the Arabs, Ter Gimel, cannot fly from the ground, but, assisted by the quivering motion of its wings, moves at an astonishing rate. PLINY begins the tenth book of his *Natural History* thus: "Now follows the nature of birds, the largest of which, and almost of the genus of beasts, namely, the African and Ethiopian ostriches, exceed a man mounted on horseback in height, and beat him in swiftness; their wings serving only to help them in running; for they cannot fly, nor rise from the ground." See also BOCHART, vol. iii. p. 245. and SCHEUCHZER, *Phys. Sac.* on Job. 39. Mr. ADAMSON, in his *Voyage to Senegal*, speaking of two ostriches taken in Africa, gives this account of their motion, which he had particularly observed. "To try their strength, I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength: at first they went a pretty high trot; when they were heated a little, they expanded their wings, as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground. Every body must some time or other have seen a partridge run, consequently must know there is no man whatever able to keep up with it; and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like

the partridge, with both these advantages; and I am satisfied, that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England." See also SHAW's *Travels*, p. 451. WITTMAN's *Travels in Turkey*, p. 414.

No. 720. — xxxix. 13. *Wings and feathers unto the ostrich.*] The feathers of herons and ostriches are now used, in the countries of the East, by way of ornament, and more especially in times of rejoicing; it is reasonable to believe the same obtained anciently, and perhaps as far back as the time of Job.

The Turks, who, according to Baron DU TOT, make pomp the characteristic of their nation, (*Memoirs*, part i. p. 235.) use these two sorts of feathers in days of parade. Thus this writer, in describing what answers among them to the solemnity of a coronation, tells us, that "one set of officers, who appeared in that procession, wore an ostrich's feather on the side of their turbans (p. 119.); and that the led horses of the grand seignior were covered with very rich trappings trailing on the ground, leaving nothing to be seen but the head of the animal, of which the front was ornamented by a large plume of heron feathers. (p. 121, 122.) Attendants of another description are said to have worn plumes of feathers shaped like a fan, above which towered those the grand seignior himself bore.

Du Tott has not told us what kind of feathers these last were, but other authors have informed us, that they are those of herons that the Turkish emperor himself wears in his turban, at least upon other solemn occasions. When THEVENOT saw him riding in state, upon occasion of the coming of an ambassador to him from the great mogul, he wore in his cap two black heron's tops, adorned with large stones, above two fingers high; the one stood upright, and the other pointed downwards. *Travels*, part i. b. x. ch. lvii.

Such great use is made of ostrich feathers, that MAILLET makes it an article of commerce, in the account he gives of what is imported into Egypt by the caravan from Nubia, (*Let.* xiii. p. 197.) which brings with it the merchandize of Ethiopia. "One can hardly believe," he says, "the riches

it contains. From divers parts of Africa it brings hither gold-dust, elephants' teeth, ebony, musk, civet, ambergris, ostrich feathers, several kinds of gum, and an infinity of other valuable merchandize. But its most considerable commerce consists of two or three thousand blacks, which the caravans bring to sell in Egypt, each of which, taking them one with another, is not worth less to his master than two hundred livres."

Heron's feathers, however, are not a discriminating mark of royalty, and confined to the heads of princes and of their horses; THEVENOT saw them on the head of the new basha of Egypt, when he made his entry into Grand Cairo. "He wore a chiaoux cap, with two black heron's tops standing upright upon it. (Part i. book 2. chap. 23.) But they are, I think, only worn in times of prosperity. At least THEVENOT remarks, that when his predecessor quitted that government, and departed in a solemn procession, "he wore on his head a chiaoux cap, but without a heron's top. Chap. xv.

As feathers are made use of among the Turks, so they are used, we find, among the modern Arabs too. When DE LA ROQUE put himself into the dress of an Arab of figure, he had an ostrich feather near the top of his lance; (*Voyage dans la Palestine*, p. 4.) and when the French gentlemen that waited on the king of Yemen, on account of the coffee trade, saw the procession that attended him to his public devotions, on the sacred day of the Mohammedans, they observed fifty horses, richly caparisoned, were led in view of the way in which he was to pass, and as many camels, perfectly well equipped, which had on their heads large tufts of black ostrich feathers. This was all for parade, and to do honor to the sacred day, for they were only led before him, and several times round the place where he performed his devotions, and put to no other use. *Voy. de l'Arabie Heureuse*, p. 213.

No. 721. — xxxix. 14, 15. *Which leaveth her eggs in the earth, and warmeth them in dust; and forgetteth that the foot may crush them, or that the wild beast may break them.*] The ostrich lays several eggs, of the size of an African citron, or a six-and-thirty pound shot, white, and of an oval

form, weighing from eight to ten pounds : after laying these eggs, the bird goes away, forgetting or forsaking them : and if some other ostrich discover them, she hatches them, as if they were her own, forgetting, probably, whether they are, or are not : so deficient is the recollection of this bird. JACKSON'S *Account of Morocco*, p. 61. Hence there is scarcely an Arabian poet who has not availed himself of this peculiar character of the ostrich, in some simile or other. Let the following suffice, from NAWABIG, as quoted by *Schultens*.

Est qui omittat pietatem in propinquos, alienis benefaciens ;

Ut struthio deserit ova sua, et ova aliena incubat.

There are who, deaf to nature's cries,

On stranger-tribes bestow their food ;

So her own eggs the ostrich flies,

And, senseless, rears another's brood.

No. 722. — xxxix. 16. *She is hardened against her young ones, as though they were not hers : her labour is in vain without fear.*] Mr. VANSITTART in his *Observations on Select Places of the Old Testament*, (p. 20.) proposes the following translation of this verse, “ She hath hardened her young ones for that which is not her's ; her labour is for another without discrimination.” To justify this version he adduces these extracts from modern travellers. “ We pursued our journey next morning : in the course of the day I amused myself by firing my piece to start game. A female ostrich rose from her nest, which was the largest I had seen, containing thirty-two eggs : twelve more being distributed at some distance, in a little cavity by itself. I could not conceive that one female could cover so many ; they were of an unequal size, and on examination I found that nine of them were much less than the rest. This peculiarity interested me, and I ordered the oxen to be unyoked at about a quarter of a league distance from the nest, I then concealed myself in a thicket, from whence I could overlook the place, and yet remain within gun-shot. I had not watched long before the female returned and sat on the eggs. During the rest of the day which I passed in the thicket

three more came to the same nest, covering it alternately; each continued sitting for the space of a quarter of an hour, and then gave place to another, who, while waiting, sat close by the side of her it was to succeed, a circumstance that made me conjecture, that in cold or rainy nights, they sit by pairs, or perhaps more. The sun was almost down; the male bird approached: these, equally, with the female assist in hatching the eggs. I instantly shot him: but the report of my gun scared the others, who in their flight broke several of them. I now drew nearer, and saw with regret that the young ostriches were just ready to quit the shells, being perfectly covered with down. This peculiarity of female ostriches assisting each other for the incubation of the same nest, is, I think, calculated to awaken the attention of the naturalists: and, not being a general rule, proves that circumstances sometimes determine the actions of these creatures, regulate their customs, and strengthen their natural instinct, by giving them a knowledge not generally bestowed. For is it not probable that they may associate to be the more powerful, and better able to defend their young." VAILLANT's *Travels*, vol. ii. p. 422.

"An ostrich starting before me at the distance of twenty paces, I thought it might be sitting, and hastened to the spot from whence she rose, where I found eleven eggs, quite warm, and four others at a distance of two or three feet from the nest. I called to my companions, who broke one of the warm eggs, in which was a young ostrich, perfectly formed, about the size of a chicken just hatched. I thought these quite spoiled, but found my people entertained a very different opinion of the matter, every one being eager to come in for his share. Amiroo in the mean time caught up the four outward ones, assuring me, that I should find them excellent. In the sequel I learned from this African, what the rest of my hottentots, and even naturalists themselves were unacquainted with, since none that I recollect have ever mentioned it: the ostrich ever places near her nest, a certain number of eggs, proportioned to those she intends to sit on; these, remaining separate and uncovered, continue good a long while, being

designed by the providential mother, for the first nourishment of her young. Experience has convinced me of the truth of this observation, for I never met with an ostrich's nest, without finding eggs disposed in this manner at a small distance from it." *Ibid.* p. 298.

"Among the very few polygamous birds that are found in a state of nature, the ostrich is one. The male, distinguished by its glossy black feathers from the dusky grey female, is generally seen with two or three, and frequently as many as five, of the latter. These females lay their eggs in one nest, to the number of ten or twelve each, which they hatch altogether, the male taking his turn of sitting on them among the rest. Between sixty and seventy eggs have been found in one nest: and if incubation has begun, a few are most commonly lying round the sides of the hole, having been thrown out by the birds on finding the nest to contain more than it could conveniently hold." BARROW'S *Travels in Southern Africa*, p. 170. ÆLIAN (*Hist. lib. xiv. cap. 7.*) says, of the female ostrich, "She separates the unproductive eggs, and sits only on the good ones, from which the brood is produced; and the other she uses for food for her young." These accounts render obvious the propriety of the new-proposed translation. Because by the four mother birds having the same nest in common, and intermixing their eggs, they would likewise, when the eggs were hatched, have their young intermixed and in common; so that the parents not being able to discern their own particular young, would expend their affection equally on the whole brood, and consequently on the young of another bird equally as her own: thus she would be taking to herself the young of others instead of her own; so that in this respect she might be said to harden her own young, by taking the young of another, and dividing her affection upon them. In this sense, she might be called cruel as to her own young, though she would at the same time be affectionate also.

No. 723. — xxxix. 20. *Canst thou make him afraid as a grasshopper.*] That locusts may be frightened by the noise of drums and pipes, and by shouts, is certified by several travellers. NIEBUHR, in his *Description of Arabia*,

(p. 174.) says, as soon as the inhabitants of the village of Mensil on Mount Sumara, perceived a flight of locusts coming, they made a noise and ran into the fields, with a large cloth tied to a stick, to prevent the locusts from alighting. It is, however, to be observed, that the Hebrew words ought to be translated thus, "dost thou make it (the horse) like a locust;" that is, is it thou who teachest so large and strong an animal as a horse to spring with the agility of a locust? ROSENMÜLLER.

No. 724. — xxxix. 21. *He paweth in the valley, and rejoiceth in his strength.*] This quality in horses was very eminent in the Eastern countries. This was probably the reason why the idolaters of those nations in general consecrated horses to the sun. STRABO (lib. ii. p. 780. edit. *Amstel.*) tells us of the Massagetes, that they esteem the sun as the only god, and to him they sacrifice horses. See HELIODORUS, lib. x. XENOPHON, lib. iv. *Cyropæd.* lib. viii. p. 460. edit. *Hutchinson.* JUSTIN, lib. i. cap. 10. So also OVID. *Fast.* lib. i.

Placet equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda deo.

"The Persians sacrifice horses to the sun, that a sluggish victim may not be offered to a swift deity."

See 2 *Kings* xxiii. 11. VOSSII *De Orig. et Progr. Idol.* lib. ii. c. 9. BOCHART, vol. ii. p. 175. SELDEN, *De Diis Syr.* p. 249.

Descriptions similar to this frequently occur in the Arabian poets. In the Moallakat particularly, they are very common. The following is a brief extract from Sir W. JONES's translation of the poem of *Amriolkais*, the first of this collection.

"Often, too, have I risen at early dawn, while the birds were yet in their nests, and mounted a hunter with smooth short hair, of a full height, and so fleet as to make captive the beasts of the forest.

"Ready in turning, quick in pursuing, bold in advancing, firm in backing; and performing the whole with the strength and swiftness of a vast rock, which a torrent has pushed from its lofty base.

"When other horses that swim through the air are languid and kick the dust, he rushes on like a flood, and strikes the hard earth with an iron hoof."

The Persians have in this, as in all other points, copied from the Arabian poets. Thus the hero of the SHAH NAMEH.

*My mace uplifted, at a single blow,
Hew'd a long pathway to the midmost foe ;
My steed, impetuous, trampled file o'er file,
While earth quak'd under, like the floods of Nile.*

Thus also APOLLONIUS, *Argonaut.* lib. iii.

Ὡς δ' οὐτ' Ἀρηίος ἵππος, ἐελδομενός πολεμοιο
Σκαρθμῶ ἐπιχρεμεδῶν, κρούει πέδον.

*The steed thus smit with battle and emprise,
Neighs, and the turf with hoof incessant plies.*

So also VIRGIL, *Georg.* iii. 13.

——— Tum, si qua sonum procul arma dedere,
Stare loco nescit, micat auribus, et tremit artus.
Collectumque premens volvitur sub naribus ignem.
Densa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonat ungula cornu.

*But at the clash of arms, his ear afar
Drinks the deep sound, and vibrates to the war :
Flames from each nostril roll in gather'd stream ;
His quivering limbs with restless motion gleam :
O'er his right shoulder, floating full and fair,
Sweeps his thick mane, and spreads its pomp of hair :
Swift works his double spine : and earth around
Rings to his solid hoof that wears the ground.*

SOTHEY.

See also the Abbe DELLILLE, *Les Trois Régnes de la Nature*, book viii.

No. 725. — xxxix. 23. *The quiver rattleth against him, the glittering spear and the shield.*] The expression here used may denote nothing more than when these weapons are employed together, especially with dexterity, they make a rattling, threatening noise : but they may be understood also to imply, that to give the greater terror to the object assaulted, they were clashed together. Such might be

the practice of the most ancient warriors. It certainly was so with the Greeks and Romans; they very frequently did so with their shields. "It was customary for the soldiers to strike their shields with their pikes upon an attack." XENOPHON, *Exped. of Cyrus*, b. 4. It continued among the Greeks in Alexander's time, as may be seen in *Arrian*. "As soon as the speech was ended, the troops, as a token of applause, clashed their shields against their knees." GIBBON'S *Roman Empire*, vol. iii. p. 158. "The oath of fidelity was administered, and the soldiers clashing their shields, and pointing their drawn swords to their throats, devoted themselves, with horrid imprecations, to the service of a leader, whom they celebrated as the deliverer of Gaul, and the conqueror of the Germans." *Ibid.* vol. iv. p. 19. Thus also HOMER, in his description of Apollo :

Τοξ' ὠμοισιν ἔχων, ἀμφηρεφέα τε φαρετρὴν
 Ἐκλαγξαν δ' ἀρ' οἰστοὶ ἐπ' ὤμων χροόμενοι,
 Αὐτὲ κινηθέντος. *Il.* i. 45.

*His bow and quiver o'er his shoulder slung,
 Fierce as he mov'd the silver shafts resound,
 Breathing revenge.*

So likewise VIRGIL, of Apollo :

Tela sonant humeris. *Æn.* iv. 149.

And describing Camilla,

Aureus ex humero sonat arcus. *Æn.* ii. 652.

See *Psalm* lxxviii. 9. *Jer.* iv. 29. 1 *Chron.* xii. 2. 2 *Chron.* xvii. 17. *Job* xx. 24.

No. 726. — xxxix. 29. *From thence she seeketh the prey, and her eyes behold afar off.*] BUFFON (*Hist. Nat. des Oiseaux*, tom. 4. p. 115.) says, "the eagle has an excellent sight, but little smell in comparison of the vulture : he therefore hunts only by view." See HOMER *Il.* xvii. 674.

Cum tua pervideas oculis mala lippus inunctis;
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius.

HORACE, *Sat.* i. 3. 25.

*For wherefore, while you curiously pass by
Your own worst vices with unheeding eye,
Why so sharp-sighted in another's fame;
Strong as an eagle's ken, or dragon's beam.*

FRANCIS.

ÆLIAN, l. i. c. 42, and HOMER, (*Il.* xvii.) call the eagle Οξύτατον-υπουρανίων πτερυγίων, the most quicksighted of all fowls under heaven.

No. 727. — xl. 18. 23. *Behold, he drinketh up a river, and hasteth not.*] “Behold the stream may press upon him, he will not be terrified.” So BOCHART, vol. iii. p. 765. renders the passage. BUFFON (*Hist. Nat.* tom. x. p. 212. 12mo.) says of the hippopotamus, “He is pleased with being in the water, and stays there as willingly as upon the land. He remains a long time at the bottom of the water, and walks there as in the open air.” “The hippopotamus spends part of its life under water: it comes out of the water in an evening to sleep; and when it goes in again, it walks very deliberately in, over head, and pursues its course along the bottom, as easy and unconcerned as if it were in the open air. The rivers it frequents are very deep, and where they are also clear, this affords a most astonishing sight.” WATSON’S *Animal World displayed*, p. 92.

“The hippopotamus is not common at Shendy, though it occasionally makes its appearance there. During my stay there was one in the river, in the vicinity of Boeydha, which made great ravages in the fields. It never rose above water in the day-time, but came on shore in the night, and destroyed as much by the treading of its enormous feet, as it did by its voracity. The people have no means of killing them. At Sennaar, where hippopotami are numerous, they are caught in trenches, slightly covered with reeds, into which they fall, during their nightly excursions. It is generally said, that no musket ball can bring them to the ground, unless they are hit in the vulnerable spot, which

is over the ear." BURCKHARDT'S *Travels in Nubia*, p. 283.

"While my attention was absorbed by these reflections, the noise of an hippopotamus rising to the surface, and the cry of our attendants, "Gomari, Gomari," roused me from my meditations, and the sight of so rare and stupendous an animal gave pretty speedily a new turn to my thoughts. The view we obtained of this creature was only instantaneous, and its action appeared to me at the moment greatly to resemble the rolling of a grampus in the sea.

"After proceeding a short distance, we arrived at one of the most frequented of their haunts, where several of these animals were observed, when, after partially taking off our clothes, we crossed the river with our guns, for the purpose of getting a more convenient and secure situation to attack them: the eastern side, from its being flat and sandy, afforded no advantage of this nature. The stream at this time might be about fifty yards across, and, at the ford over which we passed, about three feet deep, flowing with a moderate current, like the Thames at Richmond, though either side of its bed bore evident marks of the tremendous torrents which pour down in the rainy season. At this point the river divides the two districts of Avergale and Samen; so that the moment we had passed over, we might be considered as having entered the latter province.

"Having soon found a place adapted to the purpose we had in view, we stationed ourselves on a high overhanging rock, which commanded the depth I have before mentioned, and had not long remained in this spot before we discovered an hippopotamus, not more than twenty yards distant, rising to the surface. At first it came up very confidently, raising its enormous head out of the water, and snorting violently in a manner somewhat resembling the noise made by a porpus. At this instant three of us discharged our guns, the contents of which appeared to strike on its forehead; when it turned its head round with an angry scowl, made a sudden plunge, and sunk down to the bottom, uttering a kind of noise between a grunt and a roar. We for some minutes entertained very sanguine hopes, that we had either killed

or seriously wounded the animal, and momentarily expected to see the body float to the surface; but we soon discovered, that an hippopotamus is not so easily killed; for, shortly afterwards, it again rose up close to the same spot with somewhat more caution than before, but apparently not much concerned at what had happened. Again we discharged our pieces, but with as little effect as at the first shot; and though some of the party continued on their posts, constantly firing upon every hippopotamus that made its appearance, yet I am not sure that we made the slightest impression upon a single one of them. This can only be attributed to our having used leaden balls, which are too soft to enter the impenetrable skulls of these creatures, as we repeatedly observed the balls strike against their heads. Towards the latter part of the day, however, they began to come up with extreme wariness, merely thrusting their nostrils out of the stream, breathing hard and spouting up the water like a fountain.

“I should conceive, that the size of those that we saw did not exceed sixteen feet in length, and their colour was of a dusky brown, like that of an elephant.” SALT’s *Voyage to Abyssinia*, p. 354.

[By Behemoth we are to understand the hippopotamus, or river-horse. This appears not only from the nearly synonymous Egyptian word Pi-èhè-mout, *i. e.* the water-ox, from which the Hebrew is evidently derived, (though in Hebrew itself the word means also a large quadruped) but from all that is said concerning the animal in this and the nine following verses. *Behold*, it is said, *now Behemoth, which I have made thee*, that is, *have created as well as thee; he eateth grass as an ox.* And it is certainly remarkable, that the hippopotamus, though it lives chiefly in the water, feeds entirely on plants. “The food of the hippopotamus,” says SPARRMANN, (*Travels in Southern Africa*) “consists wholly in herbs and grass. I, therefore, do not think it very probable that the hippopotamus, as Buffon and Dampier assert, preys on fish. This is the more unlikely, as the rivers in Southern Africa, where the hippopotamus is

very frequent, and resides at all times, have either no fish at all, or only a few Cape carp, which are scarcely as large as a common herring." DIODORUS SICULUS says, (b. i. p. 42.) that the hippopotamus subsists on fruits of the field and grass. Verse xvi. *Lo now, his strength is in his loins, and his force in the navel of his belly.* The first half of this verse paints the uncommon strength of this animal, which, as the Arabic physician ABDOLLATIF says, in his *Description of Egypt*, overturns vessels on the Nile, with their crews and cargoes. The second half denotes the hardness and thickness of the hide of the hippopotamus, and even of his belly, where the elephant and other animals may easily be wounded. Hence PTOLEMY (vii. 2.) says, of certain robbers in India, that they have skins almost like the hide of the hippopotamus, through which no arrow can penetrate. The poet continues, (verse xvii.) *He moveth his tail like a cedar.* The hippopotamus, as ABDOLLATIF says, has a tail which is above half a yard long, and as smooth as a bone. When it is eager after any thing, it extends its tail straight as a cedar, which is an indication of strength. In the following verses, the strength and firmness of its structure are described. *The sinews of its stones are wrapped together. His bones are as strong as pieces of brass; his bones are like bars of iron. He is the chief of the ways of God.* The words translated, *can make his sword approach unto him;* are rather to be translated, *he that made him, lays his sword on him,* by which the two projecting teeth are alluded to, with which the hippopotamus cuts down the grass and corn, and occasions great damage. As an illustration of the 23d verse: *Behold he drinketh up a river and hasteth not; he trusteth that he can draw up Jordan into his mouth;* it may be observed, that the hippopotamus generally lies at the bottom of the water, and leaves it only when he goes on land for food, when he emits the water which he has swallowed, through his great wide nostrils, like a fountain. See SPARRMANN'S *Travels*, p. 565. and KOLBE'S *Description of the Cape of Good Hope*, p. 167. The last verse would be more clearly

and correctly expressed thus: "Who shall catch him before his eyes? or bore through his nose in snares?" ROSENMÜLLER.]

No. 728. — xli. 2. *Canst thou put a hook into his nose, or bore his jaw through with a thorn?*] The Hebrew word which is translated thorn, signifies rather an iron ring, fixed in the jaw. BRUCE, speaking of the manner of fishing in the Nile, (*Travels*, b. ii. p. 314.) says, when a fisherman has caught a fish, he draws it on shore, and puts a strong iron ring into its jaw. "To this ring is fastened a rope, by which the fish is attached to the shore, which he then throws again into the water. Those who want fish go to the fisherman, as to a fish-market, and purchase them alive. We likewise bought a couple, and the fisherman shewed us ten or twelve, fastened in a similar manner." ROSENMÜLLER.

No. 729. — xli. 15. *His scales are his pride, shut up together as with a close seal.*] "The back of the crocodile," says THEVENOT (*Travels*, part i. b. 2. chap. 72.) "is covered with scales, resembling a door studded with large nails, and so hard that it cannot be pierced with a halberd." BERTRAM says, (*Travels in North and South Carolina, East and West Florida*, p. 120.) that the whole back of the crocodile is covered with horny flakes, or scales, which no musket-ball can pierce. Therefore, it is said in verse xxv. *The sword of him that layeth at him cannot hold: the spear, the dart, or the harbergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: sling stones are turned with him into stubble.* ROSENMÜLLER.

No. 730. — xli. 18. *By his neesings a light doth shine, and his eyes are like the eye-lids of the morning.*] The eyes of the crocodile were used as an hieroglyphic by the ancient Egyptians, to denote the rising of the sun, when it emerges from the river, its eyes are the first part of the body which becomes visible.

[By the neesing of the crocodile we are to understand the violent emission of the water through the nose and mouth. The eyes of the crocodile are not large or spark-

ling, but they are the first thing that is seen of the body of the animal when it rises above the water, on which account the Egyptians in their hieroglyphical writing designated the morning dawn by crocodile's eyes, as HORAPOLLO observes, *Hieroglyph. b. i. chap. 63.* ROSENMÜLLER.]

No. 731. — xli. 25. *When he raiseth up himself, the mighty are afraid.*] “The number of whales we met with on the bank, was very considerable. At times we had twenty or thirty in sight, some of them passing close by the vessel, others darting away, making a snorting noise, and throwing up the water like a fountain. At different times they seemed to be pursuing each other, wildly rolling and tumbling about, occasionally rising erect out of the water, shining like bright pillars of silver, then falling on their backs, and flapping their enormous fins violently on the surface, with a noise somewhat resembling the report of a cannon.” SALT's *Voyage to Abyssinia*, p. 19.

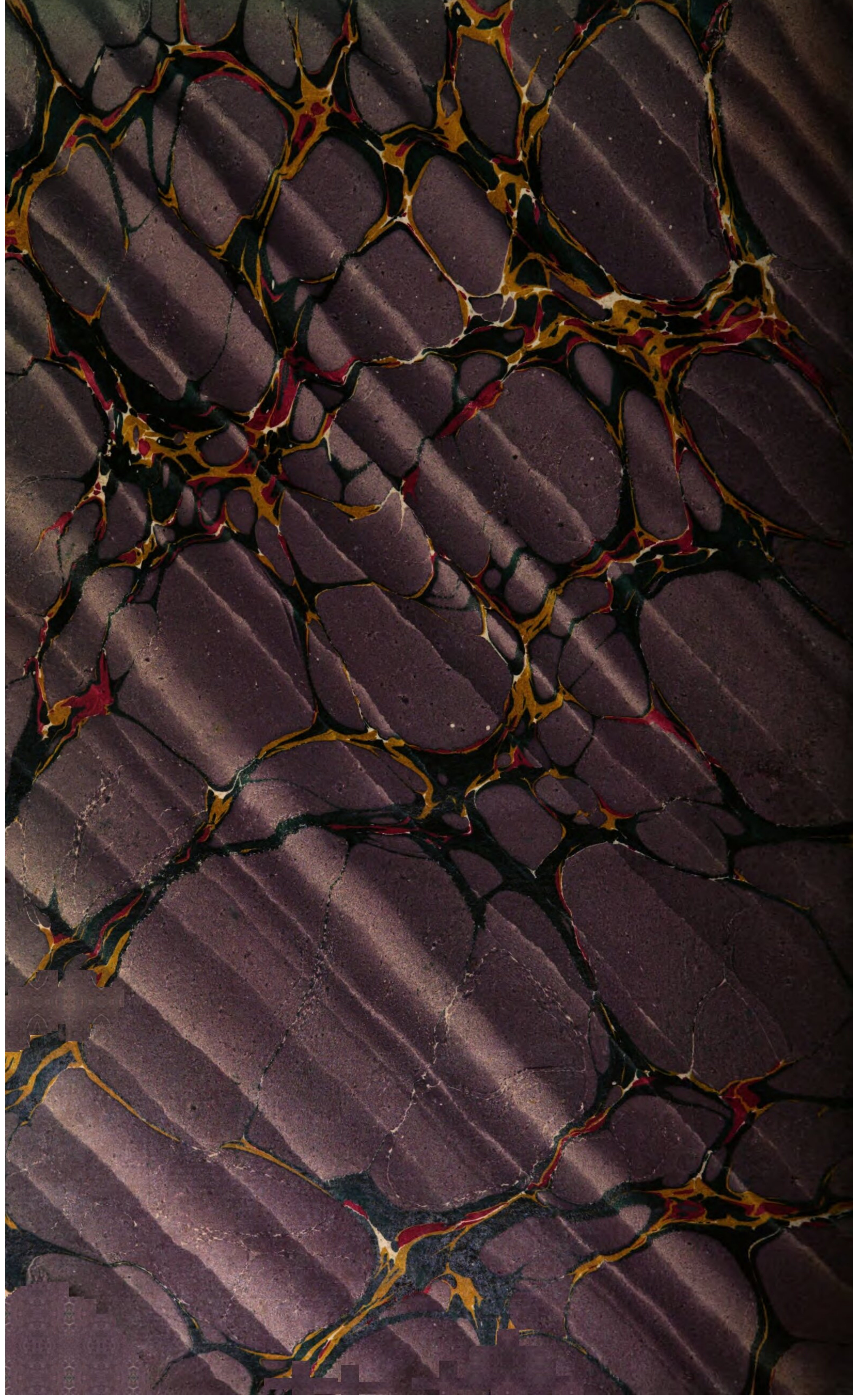
No. 732. — xli. 31. *He maketh the deep to boil like a pot.*] While I endeavoured to examine the place, I perceived a crocodile, which rushed in the above mentioned little lake, from the bank covered with leaves. He blowed up his immense body, and brandished his tail high in the air: a thick smoke issued from his wide extended nostrils, with a noise that almost shook the earth. At the same time a powerful rival rose from the bottom on the opposite bank. The surface of the water, which seemed to boil, shewed the rapidity of their course. BARTRAM, 116. Farther on, the same traveller says, at first his course is as rapid as lightning, then it becomes gradually slower, till he reaches the centre, where he takes his station. He then puffs himself up, drawing in air and water, which cause for a minute a loud rattling in his inside. But immediately after, he blows out the air through his mouth and nostrils with a loud noise, brandishes his powerful tail, and throws out, through the nose, a steam resembling smoke. ROSENMÜLLER.

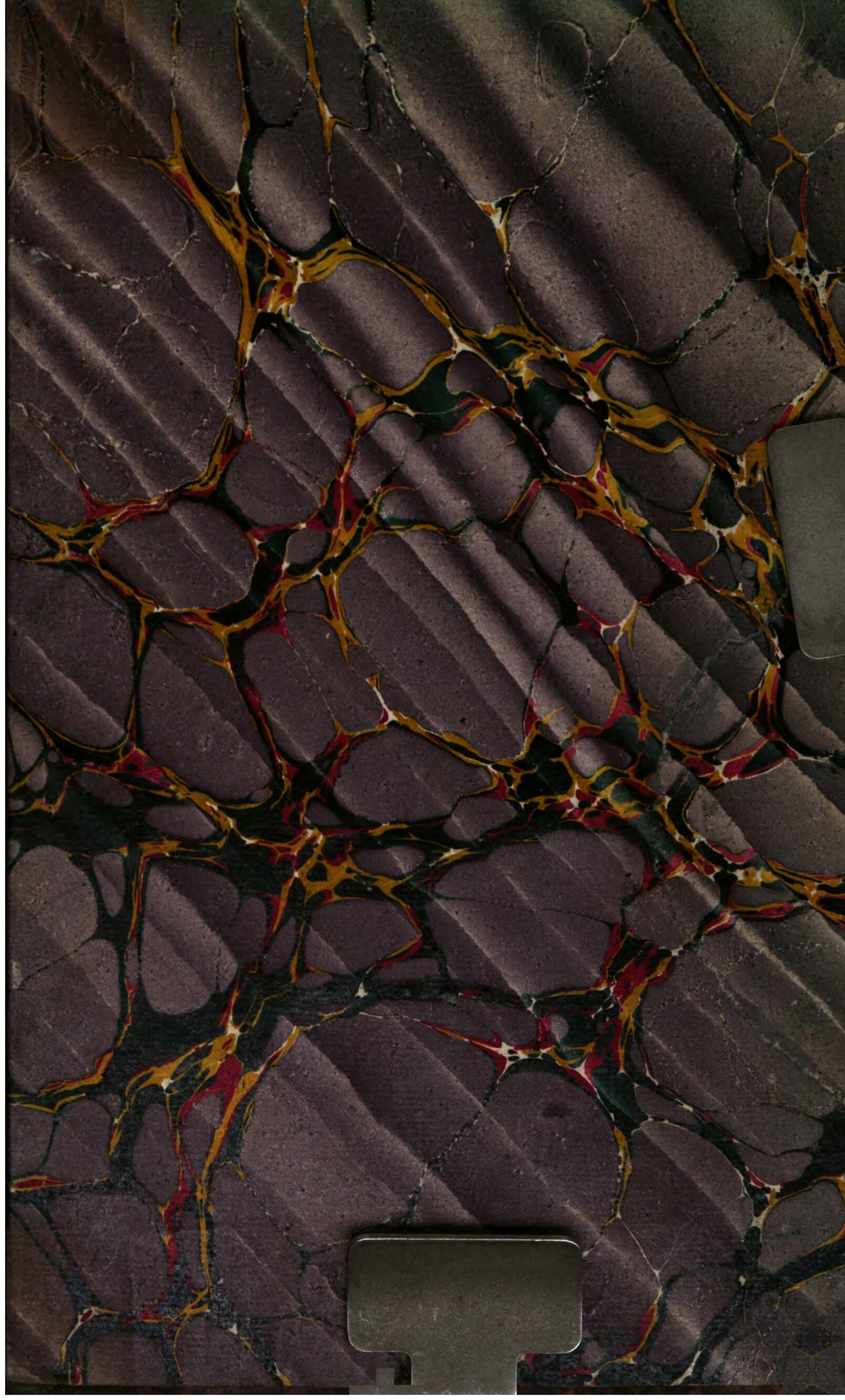
No. 733. — xli. 31. *He maketh the sea like a pot of ointment.*] This is probably an allusion to the musky or perfumed smell of the crocodile, which is mentioned by

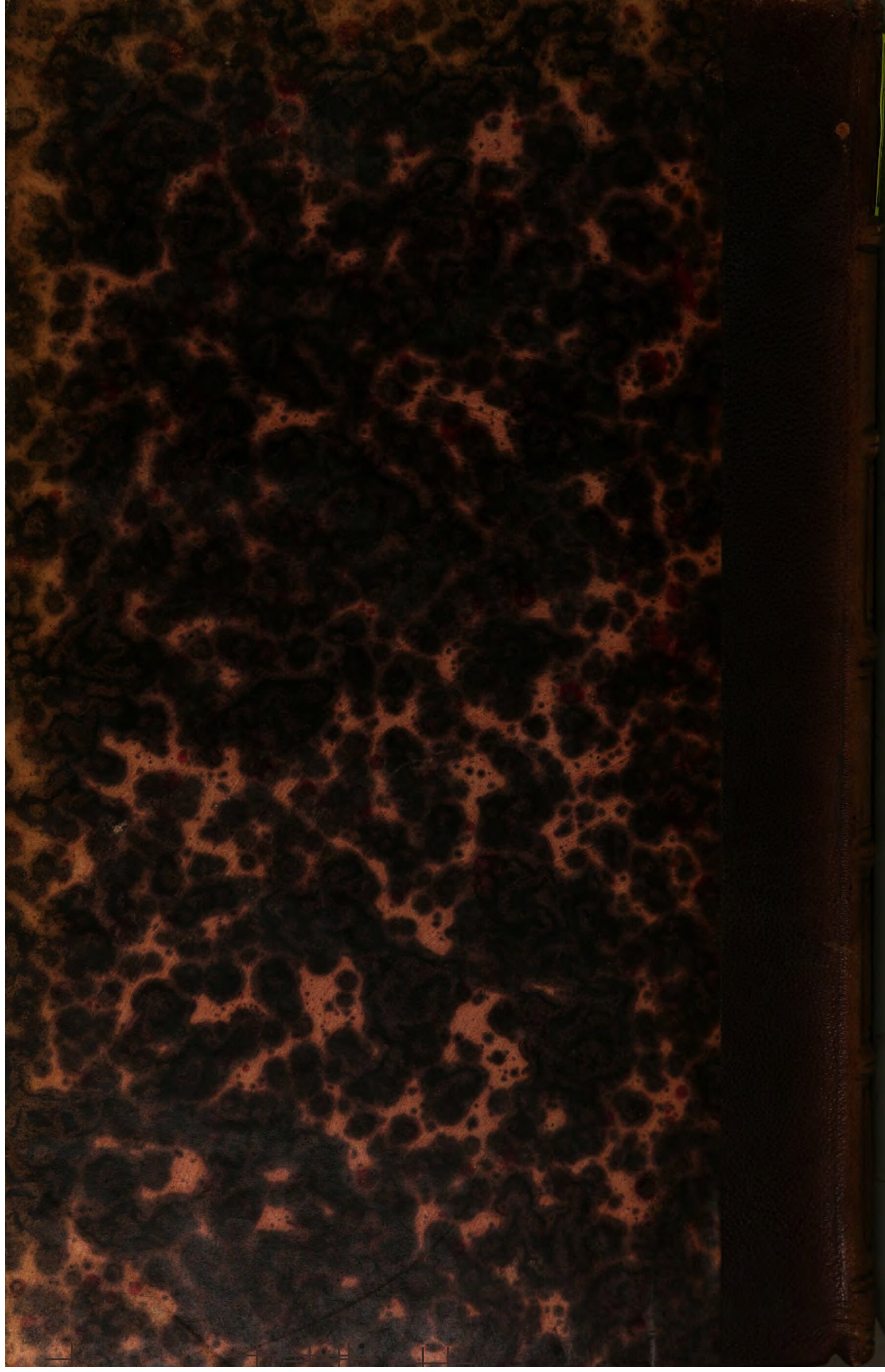
many writers. "There is a folliculus of the bigness of a hazel nut, under the shoulders of the old crocodiles; this contains a thick matter, which smells like musk. The Egyptians are very anxious to get this when they kill a crocodile, being a perfume much esteemed by the grandees." HASSELQUIST, *Travels*, p. 215. The crocodile emits a strong scent when he plunges into the river. BOCHART, *Hieroz.* p. iii. 787. See also SCHEUCHZER, *Phys. Sac. in loc.* and BROOKS'S *Nat. Hist.* vol. i. p. 336.

END OF THE FIRST VOLUME.

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